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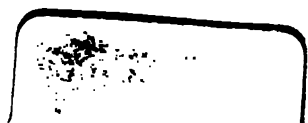
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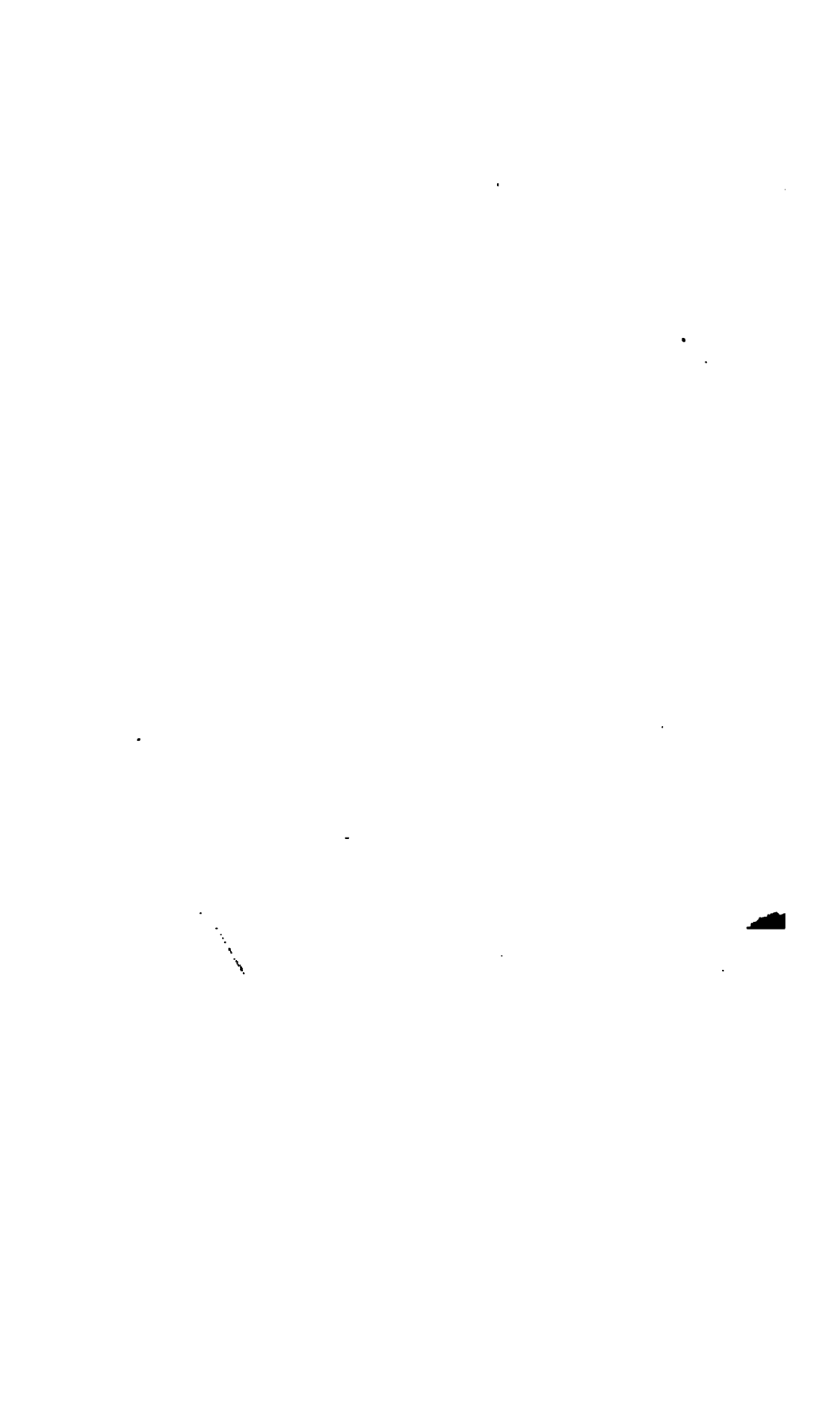
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and PAMPHLETS contained in this Volume.

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T H E

MONTHLY REVIEW,

For J A N U A R Y, 1776.



ART. I. *An Humble Address and Earnest Appeal to those respectable Personages in Great Britain and Ireland, who, by their great and permanent Interest in Landed Property, their liberal Education, elevated Rank, and enlarged Views, are the ablest to judge, and the fittest to decide, whether a Connection with, or a Separation from the Continental Colonies of America, be most for the national Advantage, and the lasting Benefit of these Kingdoms.* By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 1s. 6d. Cadell, 1775.

‘ GREAT BRITAIN and her Colonies (says the Author) are now at open war. THIS IS THE FACT. But if it should be asked, How these things came to pass? From what causes did they spring? Which are the real, and which are the apparent motives in this controversy? Moreover, who were originally and principally to blame? And what methods ought to have been taken at first, in order to have prevented matters from coming to their present height?—The Author having already given his sentiments on each of these heads in his 3d, 4th, and 5th preceding tracts, and also in his letter to Mr. BURKE, will not here repeat the same things.—The grand object now before him is simply this; *Great Britain and her Colonies are at open war*: and the proper and important question arising from such a fact is the following, *What is to be done at the present crisis?*

‘ Three schemes have been proposed;—the Parliamentary,—Mr. BURKE’s,—and my own.

‘ The Parliamentary scheme is,—To maintain *vi et armis* the supremacy of the mother-country over her Colonies, in as full and ample a manner, as over any part of the British dominions.

‘ Mr. BURKE’s is, [though not in express words] To resign or relinquish the power of the British parliament over the Colonies,

Colonies, and to erect each provincial assembly into an independent American parliament;—subject nevertheless to the King of Great Britain, with his usual prerogatives:—for which favour of acknowledging the same sovereign, the Colonists are to be complimented with the most precious rights, privileges, and advantages of British subjects:—I say, *complimented*, and complimented even *gratuitously*:—for as to their contributing any proportion, either of men or money, towards the public expence, and in return for those favours:—all this is to be entirely left to their own innate goodness and generosity, to do just as they please.

‘ My scheme [which Mr. BURKE, in his last speech of March 22, 1775, is pleased to term a *childish* one] is,—To separate totally from the Colonies, and to reject them from being fellow-members, and joint partakers with us in the privileges and advantages of the British empire; because they refuse to submit to the authority and jurisdiction of the British legislature:—offering at the same time to enter into alliances of friendship, and treaties of commerce with them, as with any other sovereign, independent states.

‘ Now, in order to determine which of these schemes is the most eligible;—it would be right to consider, which is the easiest and most practicable,—which is least expensive,—which is likeliest to prevent similar disturbances and disputes for the future,—and which will least endanger the English constitution and our domestic tranquillity. For all these circumstances ought to be taken into the account, before a due judgment can be formed.

‘ In regard to the first, I wish for the present to be silent about it;—partly out of respect to that august body, which has given a sanction to it;—partly because it is now upon trial, whether it can be executed or not;—and partly likewise because this must fall of course, if either Mr. BURKE’s, or mine, should be judged to have the preference. For these reasons, I say, I wish to keep a respectful silence on this head.’

But with respect to Mr. Burke, the Dean thinks less ceremony necessary; and accordingly proceeds freely to discuss the merit of that gentleman’s scheme compared with his own.—In doing this, he considers himself ‘ as standing at the bar of the public tribunal,’ and ‘ before the jury is struck, and the trial begins,’ he offers exceptions against particular ‘ persons in the pannel:’ and 1st, ‘ against courtiers and placemen; 2dly, against the whole band of mock patriots; 3dly, against the pensioners of France or Spain, or of any other rival power; and, 4thly, against all persons of republican principles.’—His objections to each of these divisions of people, are accompanied with some just, and several trite, reflections; and they are followed
by

by a request, 'that the cause between Mr. Burke and himself may be tried by the landed interest only.'

After this display of judicial formality, the Dean proceeds to maintain the alleged superiority of his own plan over that of Mr. Burke; and here he advances some fallacious and indefensible positions, without one new fact or argument worthy of particular notice. Indeed, his scheme, in every point of view, appears so unprofitable, so inexpedient, and so repugnant to the common sense of all nations, (of whom none, within our recollection, ever voluntarily renounced the dominion of any extensive territory and numerous people) that we do not think it ever will be adopted; at least, not till it shall have unfortunately become the only alternative, to the more impracticable and destructive project of conquering the Colonies, and of holding them in subjugation by force.

The Dean, however, to promote the success of his proposal, endeavours not only to influence the understandings of those to whom his address is offered, but also to excite jealousies and fears of a seditious nature; and for this purpose he again sounds an alarm of *danger to the church* from what he styles 'the republican party,' to whom he says, 'the estates of the church will fall the first sacrifice;' and lest a regard for our ecclesiastical establishment should not produce the desired alarms and combinations, he adds, 'But nevertheless, if you, my Lords and Gentlemen, should be so weak as to imagine, that matters will stop there; and that your own large possessions, your splendid titles, your hereditary honours, and ample privileges will escape unhurt, amidst that general wreck of private property, and crush of subordination, which will necessarily ensue; you will be woefully mistaken:—and I must beg leave to say, that you will have profited but very little, by what has been so well written in the annals of this very country, for your instruction and admonition. For depend upon it, the use of *committee-men*, and the business of *sequestrators*, are not yet forgot; depend upon it, I say, that ways and means are still to be found out, for the lowest of the people to get at the possession of the greatest of your estates, as well in these, as in former times. Their appetites are equally keen:—and if these hungry patriots should succeed, after such an example is set before your eyes, who are you to blame but yourselves?'

At page 47, the Dean professes 'to close the whole dispute' between Mr. Burke and himself; and tells us, that what 'is to follow in this treatise, is to be considered rather *ex abundanti*, than as strictly necessary for the support of his argument, and the confutation of his opponent.'

At page 48, the Author introduces a table, containing 'an account of the value of the exports from England to Germany

and Holland; and also to those North-American provinces, which are now under the government of the Congress, for nine years successively, viz. from Christmas 1763, to Christmas 1772, distinguishing each country, and each year.' And therein he states the total value of the exports to Holland and Germany, as exceeding the value of the exports to the Colonies, by more than ten millions. But how far this comparative state is fairly and justly made, we have neither time nor facts sufficient to ascertain; though from a strong desire, which the Author frequently betrays, to undervalue every benefit derived from the Colonies, and from the unsupportable assertions which he does not scruple occasionally to advance as facts, we are disposed to entertain suspicions on this subject: and indeed one fallacy in this estimate appears at the slightest view; for though the Dean professes to give an 'account' of the exports to all the associated Colonies, several of them are totally omitted in the table under consideration.—It ought likewise to be observed, that rice, tobacco, and many other articles which form a considerable part of our boasted exports to Germany and Holland, are sent hither by the Colonists; and that if the proposed separation should take place, this part of our trade would totally cease. It should also be noticed, that the benefits derived from our commerce with the Colonists, with whom we have the advantages of a monopoly, are much more considerable than those obtained from foreigners, who receive from us only such articles as we can furnish on better terms than those at which they may be procured in other places.

From the 48th to the 76th page of our Author's Address, we are presented with a succession of '*ex abundanti*' remarks; several of which are founded on errors that we have formerly and most indisputably detected. These, together with some effusions of malevolence against Dr. Franklin, we shall pass over, and proceed to the Author's '*Postscript*,' which demands particular animadversion, and is as follows:

'In a note at the bottom of page 52, (2d edition) of my letter to Mr. BURKE, I expressed myself in the following manner: "The instances which Mr. BURKE has brought, [at pages 74 and 75 of his speech, 2d edit. 8vo.] to prove that the Colonies, or rather that a few out of the many Colonies, have been liberal in their grants to Great Britain, during the continuance of a privateering, smuggling, trucking, and huckstering American sea-war, in which they were sure to be the greatest gainers, shall be particularly considered in an ensuing treatise, An Address to the Landed Interest of Great Britain and Ireland."

'The minutes which I took at that time relative to this affair, and which I intended to have inserted in the body of this Treatise,

tise, were the following, that the leading men in the government of the province of Massachusetts, had, some time before their famous expedition against Cape Breton, been guilty of certain mal-practices in the administration of public affairs, for which they were in danger of being called to an account. That in order to divert the storm, and to throw a barrel to the whale, they projected the plan of an expedition, knowing the temper of the English, and their rage for conquests. Therefore, hearing that the fortifications of Cape Breton were very ruinous, and the garrison both weak and mutinous for want of pay, cloathing, and provisions, they bent their forces against this place. The scheme succeeded, and Cape Breton was yielded up; but the joy of the English nation knew no bounds: for the people, from the highest to the lowest, were so intoxicated with notions of the importance of this port, [though now it is evident, that it is a very useless one if compared with others] that they forgot every other idea in the general transport; so that the planners and conductors of the expedition, instead of their being called to an account for their former misdemeanors, found themselves caressed and applauded by the whole nation; and to crown all, the parliament itself voted a prodigious sum of money to reimburse the New-Englanders for their expenses, and their services in this glorious work.

‘ This, I say, or to this effect, was the account which I received;—and which I believe in my own mind, will be found to be for the most part very true, when it can be very thoroughly *examined into*. But as I have been hurried, by the *early* meeting of parliament, to publish the present treatise at least three months sooner than intended, I cannot at present *authenticate* facts and dates in the manner I wish to do, in an affair of such importance. Therefore I give this public notice, that I build nothing on the present narration; and I only offer it (because not corroborated by sufficient evidence) as a probable case, and as my own opinion.

‘ Indeed, I have a particular reason for acting in this cautious manner; seeing that I have suffered already by making a slip in an affair of this nature, which in any other cause or controversy, would have been reckoned to be a very *venial* one. The case was this: in the first edition of my fourth tract, I had accused Dr. FRANKLIN with having acted a very disingenuous part, in opposing and denying the authority of the British parliament, to lay a tax [the Stamp-duty] on America, when he himself had solicited to be employed as an agent in the collection of that very tax. In letters which passed between us, he denied the charge, asserting first, that he did not make interest for a place in the stamp-office, till the bill was passed into a law;—And, 2dly, That the place, for which he asked, was

not for himself, but for a friend, one Mr. HUGHES, who was accordingly appointed by Mr. GRENVILLE. Now in consequence of this information, I omitted in the next edition, the whole paragraph, and said nothing, either *pro* or *con*, particularly relative to Dr. FRANKLIN. And surely, every thing considered, and the *faux pas* of Dr. FRANKLIN concerning the *Noten* papers of Mr. WHEATLY duly weighed, one would have thought, that I had made satisfaction fully sufficient to almost any man in such a case, whose pretensions to *nice* honour might have been much better founded than those of Dr. FRANKLIN. But it seems, I was mistaken : For before he left England, I was called on in print, to make reparation to his much injured character : And in his absence, his agents and confederates, the Monthly Reviewers, have done the same.*

Upon this curious Extract, it is proper we should offer some remarks :—

From the usual inaccuracy of our Author's style, we are sometimes unable to ascertain his meaning. He says, 'the minutes which I took at *that time* relative, &c. were the following.' But the particular time which is the object of this allusion, cannot be discovered from any antecedent circumstance, unless we may be allowed to suppose, that whilst the Dean with one hand wrote the "note at the bottom of page 52," he with the other took 'the minutes' in question. We should however have been contented to remain ignorant of the time at which these falsehoods were committed to writing, if the Author had but condescended to inform us of the source from which they were derived. That they are falsehoods, cannot be doubted by any man who considers how impossible it must have been that any important '*malpractices in the administration of public affairs*' should have really happened, and have continued more than thirty years unknown to the inhabitants of the province where they are said to have happened, as well as to the people of Great Britain. Whether the charge has been invented by the Dean himself, or whether that enmity toward the Colonists, which he frequently betrays, has led him to seek for slander in its foulest receptacles, we know not. This however may be presumed, that a man not *partially* and *malevolently credulous*, would have unhesitatingly rejected this vague, imperfect, contemptible fiction ; destitute as it is of any intimation respecting the nature of these '*malpractices*,' and the names of these '*Leading Men*,' who were '*guilty*' of them* ; both of which

* We are given to understand, that the story in question is delivered in its present imperfect form, because the Dean has 'been hurried by the early meeting of Parliament, to publish the present Treatise

which must have been generally notorious, or otherwise the culprits would not have been "in danger of being called to an account."

Indeed our Author appears to have been conscious of the falsity of this charge, and fearful of being reprehended for publishing it; to prevent which, he cautiously says, 'I cannot *at present* authenticate facts and dates, in the manner *I would wish to do*, in an affair of such importance.' 'Therefore (continues he) I give this public notice that I build nothing on the present narration; and I only offer it (*because not corroborated by sufficient evidence*) as a probable case, and as my own opinion.' How, under such defects this should be a probable case, and become our Author's '*own opinion*,' we leave for his *own* explanation. To us it appears, that in an affair of such importance, a man impressed with a becoming regard for Truth, and a proper abhorrence of Slander, would, until he had obtained '*sufficient evidence*' to '*build*' something upon, have at least delayed to publish an accusation which thus criminalises the motives, and detracts from the merits, of an achievement so beneficial to the nation, and so honourable to the promoters of it. Very different, however, has been the Dean's conduct; for though a dread of correction has led him to say, that he builds nothing on the tale in question, because it is destitute of evidence, yet he appears very solicitous that this his confession should not prevent others from *building* upon it; and therefore he declares the charge to be what⁴ he believes in his own mind will be found *very true* when it can be very thoroughly examined into.'

In what follows, the Dean acknowledges himself to have been deficient in regard to Truth; for though in confessing that his accusation is destitute of '*sufficient evidence*,' he has only confessed that which it would have been wicked to conceal; yet he plainly intimates, that he would have omitted this confession, or in other words, that he would have published as *true*, what he had so much cause to think false, had he not had 'a particular reason for acting in this cautious manner,' and had he not '*suffered already by making a slip in an affair of this nature*.' He then proceeds to give an account of *one* of the untruths which we formerly noticed; and in doing it, a desire, to recover from one '*slip*,' seems to have led him to make another; for he asserts, that Dr. Franklin, in the letters that passed between

Treatise at least three months sooner than intended.' So that the Dean or his worthy informer, had they been allowed three other months, would have furnished and served up those very material circumstances which are now wanting. Such length of time might indeed be necessary to invent pretended facts; but how it should be wanted to *state* them, we do not comprehend.

them, acknowledged, that he had '*asked*' and '*made interest*' for a place in the Stamp-Office, not for himself, but for one Mr. Hughes. Here then we desire to join issue with Dr. Tucker, and bring his veracity to a fair and decisive trial. Of the contents of these letters he cannot have been ignorant, and if (as we contend), they do not contain an acknowledgment from Dr. Franklin, of his having ever asked or made interest for *that or any other place, to be given to Mr. Hughes or any other man*, the Dean must be guilty of a wilful and deliberate violation of truth, to the injury of an absent man. The trial on this fact will be very short and easy—if the Dean be not guilty, a fair publication of Dr. Franklin's letters will manifest his innocence; and in right of that agency from Dr. Franklin, with which the Dean of Gloucester has kindly invested us, we call on him either to publish the letters in question, and to do it *faithfully*, or to take to himself the shame of detected intentional falsehood.

When our author had been informed of the injustice of his accusation, we are told that he '*omitted*, in the next edition, the whole paragraph, and said nothing either *pro* or *con* particularly relative to Dr. Franklin;' and by this he pretends to think he '*had made satisfaction fully sufficient*.'—From hence therefore we may judge of the rectitude of his moral sentiments, and of the kind of reparation which he thinks sufficient for those who may have suffered by such detraction.—A man guided by vulgar notions of right and wrong, would, in this case, think it reasonable to retract his false accusations: the Dean however would by no means consent to do this; but leaving the impressions of his calumny to operate with their full force, he would only cease to *republish it in his 'next edition.'* But perhaps the Dean would have us believe less justice to be due to Dr. Franklin than to other men, on account of a pretended '*faux pas*, concerning the stolen papers of Mr. *Whately*.' We confess, however, that we do not comprehend how this '*faux pas*' can be applied to our Author's justification, unless it be true, that a man who is suspected of having broken one part of the decalogue, may be justly and properly accused of a breach of the whole. But even this, if admitted, will not be sufficient, as it does not appear that Dr. Franklin has ever deviated from the exactest line of right. That the papers in question were '*stolen*' by *any body*, is far from being evident; as it is not yet known or made *probable*, that they ever came into the possession of Mr. W—y, from whom they are said to have been stolen.—Supposing, however, that a theft was committed, Dr. Franklin cannot be suspected of it: we are well informed that he never entered the house of Mr. W—y, until long after the '*stolen papers*' had been sent to America, and that then he did it for the single purpose of acquainting that gentleman of the success of an im-
important

portant commission, which he had undertaken, and had most beneficially executed for him in America.—Of this service Mr. W—y then professed a grateful sense, and we are sorry to say, that, a few weeks after, he demonstrated the nature and extent of his gratitude, by lending his name to support a vexatious chancery suit against Dr. F. respecting the ‘stolen papers.’ It is, indeed, true, that Dr. Franklin did transmit to the speaker of the assembly who were his constituents, certain letters written by men in public offices, on public affairs, particularly respecting those to whom they were sent. And as Governor Hutchinson has suffered by this proceeding, *he* has naturally complained of it. But we have sufficient reason from his own history of the Massachusetts Bay, to conclude that the same conduct towards any other person would not have been disapproved even by Governor Hutchinson himself. We here allude to the instance of Sir Henry Ashhurst, who was formerly agent while Mr. Dudley was Governor of Massachusetts Bay, and who, as Mr. Hutchinson tells us, “*procured an original letter wrote by the Governor’s son Paul (then Attorney-General) to Mr. Floyd, and sent it to New England.*” This letter contained expressions very inimical to the people, and to the charter of that province; and though Mr. Hutchinson tells us afterwards, that “*Mr. Dudley had no rest the first seven years,*” and though he is in no degree sparing of his reflections on other occasions, yet in relating the particulars of this transaction, he expresses no disapprobation of the conduct of Sir Henry Ashhurst, but on the contrary speaks of him every where as being (what he truly was) a man of the strictest integrity and honour.

Respecting the remaining part of our Author’s postscript, which mentions ‘the Monthly Reviewers’, as ‘agents and confederates’ of Dr. Franklin, we shall only observe that the Dean knows that ‘the Monthly Reviewers’ were not formerly Dr. Franklin’s agents and confederates,—and he also knows, that his only reason for now mentioning them as such, is that they have refuted some of his slanderous accusations against that gentleman;—an act of justice which we should have rendered to any man, and more especially to any absent man:—and Dr. Tucker has of all others the least cause of complaint against us. We did not even notice his scandalous imputation, until we found him persevering in calumny, after a knowledge of the truth had been privately *forced* upon him.

The Dean now pretends to have ‘*suffered much*’ from the *slip* which we formerly exposed, and to have been thereby induced to act in a more ‘*cautious manner.*’ We are sorry that he is not yet become so ‘*cautious,*’ as to avoid indulging his malevolence at the expence of truth and justice. We hope, however,

ever, that the sufferings which must result from our present remarks, (if he yet retains any portion of virtuous sensibility) will so far increase his *caution*, as to render this kind of reprehension hereafter unnecessary. But should this hope prove fallacious; should he persist in transgression; let him expect to receive from us that *severity* of chastisement, which is suited not only to *reform* but to *punish*.

It is just, however, to declare, that we have been led to a more particular examination of the Dean's Postscript, by the reflection which it contains on ourselves. Culprits under the smart of merited censure from us, sometimes attempt to re-erminate; but these literary insurgents have seldom been considerable enough to deserve our farther notice; and like insects have been permitted to derive impunity from their minuteness. —But the Dean of Gloucester is a more *bulky*, though not a more *complacent* animal; and feeding as he does, in a rich ecclesiastical pasture, we have thought it proper to bestow on him this particular animadversion.

B...e.

ART. II. Elements of Anatomy and the Animal Oeconomy. From the French of M. Person. Corrected and considerably augmented: with Notes.
By Samuel Foart Simmons. 8vo. 5 s. sewed. Wilkie. 1775.

IN the preface to this work we are informed that the Editor is indebted for the plan, and a great part of the materials of it, to the *Elemens D'Anatomie*, written by Monf. Person, a very ingenious French physician; that it was originally published at Paris, in 1748; and that it was republished, with corrections, by Monf. Bruny, in 1763.

'As the plan of this performance,' adds the Editor, 'seemed to be perfectly new, and promised to be useful to students in anatomy; it was at first intended to give only a literal translation of it: but on examining it more attentively, many alterations and additions, and some few omissions were found to be required, to make it adequate to the purpose for which it was intended. It appeared that M. Person was at first induced to undertake it for the use of a young gentleman who was studying physics: and his motive for publishing it seems to have been to convey an idea of the human anatomy, and of the principal functions of the animal oeconomy, to gentlemen, who without being educated to the professions of physic or surgery, might wish to study anatomy as a branch of philosophy. It will be easy to conceive, that a work professedly written on this principle, was not perfectly calculated for the use of the student; and every person who is at all conversant with these matters, cannot but be sensible that within the last twenty years, our ideas on the subject of anatomy have undergone very considerable changes. It is now more than twenty years since M. Person's work first made its appearance; and a still greater space of time has elapsed, since any well received compendium of anatomy has been published in this country; so that

an attempt to give a clear and concise account of the present state of anatomical knowledge, will perhaps not be deemed improper or unnecessary.'

With the alterations which have been made in the text, and the remarks contained in the subjoined notes, this work must be considered as an improvement on the original. But notwithstanding the pains which seem to have been taken to render it complete, some little errors may still be found uncorrected, and some slight defects unsupplied.—We shall instance a few of them.

Under the article of Cartilages—it is asserted that they 'as well as the bones are insensible.'—To explain and qualify this assertion, the following note is given by the Editor.

'In the course of this volume mention is often made of the sensibility or insensibility of different parts, and it will perhaps not be amiss to give the outlines of a system, which cannot but be interesting to all anatomical readers.—Baron Haller was the first who publicly asserted, that living animals, whose cartilages, ligaments, capsule of the joints, tendons or periosteum were cut, burnt, or torn, shewed no signs of uneasiness, and that the wounds of all these parts were cured without any bad symptoms.—In his publications on this subject, he allows feeling to the teeth, but not to the bones, because they are destitute of nerves.—He ventures to deny sensibility to the marrow, not from any experiments of his own on living animals, but because it is a fatty substance without nerves.—He tells us, that when the dura mater was torn or burnt with oil of vitriol, the animal seemed insensible of the injury—that with the pia mater it was the same, but that the moment the brain itself was wounded, the body of the animal was exceedingly convulsed—he makes the same conclusions from similar experiments on the peritoneum, pleura, and pericardium, and of the mediastinum from its analogy to them as a membrane, and describes the cornea as insensible, because its nerves cannot be demonstrated, and it is often pierced with a needle without pain.—From a variety of interesting experiments, which he has fully related, he concludes, that all these parts are perfectly insensible, that they have been unjustly accused by physicians as the seat of many painful diseases, and that their insensibility argues their being destitute of nerves—he will not allow the pain and inflammation of the arm, which sometimes are the consequences of bleeding, to proceed from the tendon or aponeurosis in that part, but attributes them to an injury done to the median nerve or to some branch of the musculo-cutaneous nerve.—He asserts, that the phrenitis has not its seat in the dura mater, or the pleurisy in the pleura—That in the gout, the skin and subcutaneous nerves, and not the ligaments or capsule of the joints, are the seat of pain.—These are the most important points of the Baron's system, but his opinions have been much controverted, and the late Dr. Whytt, in particular, favoured the public with many sensible arguments in refutation of this doctrine, which, however, if not thoroughly received in its full extent, is now in a great measure admitted.—The ingenious Dr. Hunter, who appears

pers to have remarked the insensibility of some of these parts before the Baron's publication of his system, suspects that the Baron has gone too far in asserting, that they have absolutely no sense of feeling—He thinks that experiments on brutes are not sufficient to ascertain the more exquisite sensations of the human body; and is of opinion that the Baron has been led into an error in surgery, in supposing that the effects of wounds of the tendons, ligaments, &c. are so very simple as to heal without any bad symptoms.

In this account of the controversy concerning the sensibility of bones, cartilages, tendons, ligaments, &c. it should, we think, have been hinted, that, some of the parts supposed by Baron Haller, and others, to be wholly insensible, and which really appear to be so in a sound state, have been found to acquire considerable sensibility by disease; and that an inattention to this circumstance has been the principal cause of that *apparent* contrariety of facts, with which this subject has been perplexed.

That one of the uses of the fat contained in the *membrana adiposa*, is, to defend the body in general from cold, and of that in the omentum, to contribute to the warmth of the viscera in particular, are notions so perfectly hypothetical, and so generally exploded, that their claim to a place in this work ought certainly to have been rejected.

It is affirmed in chap. 4th under the article of bile, that the jaundice is most usually produced by obstructions in the liver itself, which by preventing the separation of bile from the blood, tend to give that universal yellowness to the body, which is the characteristic of the disease.' But we are inclined to think, if the Editor had been aware of the weighty objections to which this doctrine is liable, that it would at least have been delivered with less confidence.

The opinion, given in the 15th section of the same chapter, that the *carunculæ myrtiformes* derive their origin from the rupture, and consequent recession, of the hymen, is so ill supported, either by observation or analogy, that we apprehend it would have appeared far better in the form of a conjecture, than in that of a direct assertion.

We shall now, with a view of giving our readers an idea of this Writers manner, extract his account of the lymphatic system.

'The lymphatic veins are minute pellucid tubes, which, like the lacteals, direct their course towards the center of the body, where they pour a colourless fluid into the thoracic duct. The lymphatics from all the lower parts of the body, gradually unite as they approach this duct, into which they enter by three or four very large trunks, which seem to form the lower extremity of this canal, or receptaculum chyli. The lacteals open into it near the same place, and the

the lymphatics from all the upper parts of the body, pour their lymph into different parts of this duct as it runs upward to terminate in the left subclavian vein.

As the lymphatics commonly lie close to the large blood vessels, a ligature passed round the crural artery in a living animal, by including the lymphatics, will occasion a distension of these vessels below the ligature so as to demonstrate them with ease; and a ligature passed round the thoracic duct, instantly after killing an animal, will, by stopping the course of its contents into the subclavian vein, distend not only the lacteals, but also the lymphatics in the abdomen and lower extremities, with their natural fluids.

The coats of these vessels are too thin to be separated from each other; but the mercury they are capable of sustaining, proves them to be very strong; and their great power to contract after undergoing considerable distension, together with the irritability with which Baron Haller found them to be endued, seems to render it probable, that, like the blood vessels, they have a muscular coat.

The lymphatics are nourished after the same manner as all the other parts of the body. For even the most minute of these vessels are probably supplied with still more minute arteries and veins. This seems to be proved by the inflammation of which they are susceptible; and the painful swellings which sometimes take place in lymphatic vessels, prove that they have nerves as well as blood vessels.

Both the lacteals, lymphatics and thoracic duct, are furnished with valves, which are much more common in these vessels than in the red veins. These valves are usually in pairs, and serve to promote the course of the chyle and lymph towards the thoracic duct, and to prevent its return.—Mention has been made of the glands, through which the lacteals pass in their course through the mesentery; and it is to be observed, that the lymphatics pass through similar glands in their way to the thoracic duct.—These glands are all of the conglobate kind, but the changes which the chyle and lymph undergo in their passage through them, have not yet been ascertained.

The lymphatic vessels begin from surfaces and cavities in all parts of the body as absorbents.—This is a fact now universally allowed; but how the fluids they absorb are poured into those cavities, is a subject of controversy among the anatomists of these times.—The contents of the abdomen, for instance, were described as being constantly moistened by a very thin watery fluid.—The same event takes place in the pericardium, pleura, and all the other cavities of the body, and this watery fluid is the lymph. But whether it is exhaled into those cavities through the minute ends of arteries, or transfused through their coats, are the points in dispute. We cannot here be permitted to relate the many ingenious arguments that have been advanced in favor of each of these opinions; nor is it perhaps of consequence to our present purpose, to enter into the dispute.—It will be sufficient if the reader can form an idea of what the lymph is, and of the manner in which it is absorbed.

The lymph, from its transparency and want of colour would seem to be nothing but water; and hence the first discoverers of these vessels styled them *ductus aquei*—but experiments prove, that the lymph of an healthy animal coagulates by being exposed to the air,
or

or a certain degree of heat, and likewise by being suffered to rest ; seeming to agree in this property with that part of the blood called the coagulable lymph.—This property of the lymph leads to determine its use in moistening and lubricating the several cavities of the body, in which it is found ; and for which, by its gelatinous principle, it seems to be much better calculated than a pure watery fluid would be, for such it has been supposed to be by some anatomists.

The mouths of the lymphatics and lacteals by acting as capillary tubes, seem to absorb the lymph and chyle in the same manner as a capillary tube of glass when put into a basin of water will be enabled to attract the water into it to a certain height.—In the human body the lymph or the chyle is probably conveyed upon this principle, as far as the first pair of valves, which seem to be placed not far from the orifice of the absorbing vessel, whether lymphatic or lacteal : and the fluid will then be propelled forwards by a continuation of the absorption at the orifice. But this does not seem to be the only inducement to its progress towards the thoracic duct—these vessels have probably a muscular coat, which may serve to press the fluid forwards from one pair of valves to another ; and as the large lymphatic vessels and the thoracic duct are placed close to the large arteries, which have a considerable pulsation, it is reasonable to suppose that they derive some advantages from this situation.

Clear, distinct, and satisfactory ideas of the different parts of the human body, can be obtained only by dissection. General notions of them may however be derived from books ; and impressions formerly made on the mind by dissection, may be renewed by accurate verbal description. In this point of view the publication in question has considerable merit. It is written with perspicuity, and contains several modern discoveries, not to be found in any other compendium of anatomy.

B . . . t .

ART. III. *A Treatise on Forest Trees*: containing not only the best Methods of their Culture hitherto practised, but a Variety of New and Useful Discoveries, the Result of many repeated Experiments, &c. By William Boutcher, Nurseryman, at Comely Garden, Edinburgh. 4to. 15s. Boards. Edinburgh printed, and sold by Murray in London. 1775.

WHEN we consider the national importance of keeping up necessary supplies of timber, and the private profit resulting from furnishing that supply, where perhaps the ground will not readily admit of other culture ; when we consider also how much beauty judicious plantations add to the face of a country, as well as the convenient shelter they afford, to man, to beast, to fields, and to gardens ; we shall be convinced that, the public instructions of skilful nurserymen, as well as designers, are intitled to a most welcome reception. It was therefore with pleasure that we saw the respectable and numerous list of subscribers to this treatise ; which seems to promise that Scotland will not long remain under the reproach

so often cast on it for the want of trees. Dr. Johnson has accounted for this denudation of arborical verdure, by observing that times of tumult were unfavourable to plantations, and that long established custom is not easily broken: but these tumultuous times have long since ceased; and from the present spirit of improvement among the Scotch gentry, many of whom have bestowed much praise-worthy attention on planting their estates, it may be hoped the nakedness of the land will in due time be decently covered.

Indeed the very intelligent nurseryman at Comely Garden, who, as we gather from his own expressions, was employed for some years under Mr. Miller, in the Botanic garden at Chelsea, appears to have had the instruction of his brethren in Scotland peculiarly in view, in this publication; being very severe on the ignorant craft of many of them, who aim rather to undersell the rest of their profession, than, by bestowing due culture on their plants, to unite a regard for reputation with views of profit. At the same time he bestows encomiums on the nurserymen in the southern parts of England, which from his knowledge of them, may be supposed to be well founded.

The superiority which our Author claims, in his methods of propagating and raising young trees, appears to consist principally in successive plantings, and his treatment of the roots under these operations. A person in his closet might be apt to dread that he removed them too often, and made too free with the roots: but opinions ought ever to yield to experience, and to be formed from it. Doubts on this point might nevertheless receive some strength from a remark of his own, page 43, where treating of the oak, after four or five transplantations, he adds, 'they will grow as luxuriantly as if they had stood in the same soil from the smallest size, and arrive as soon at full maturity.' The obvious conclusion from these premises is, that had they been left in the same soil from the smallest size, all the subsequent labour might have been saved: but the advantage from his culture, is 'that the trees, from the regular and timely prunings they have had, must of course be formed to their proper shape, and will require little or no farther trouble:' he had before told us, that 'no tree requires more address, to make a handsome well-proportioned free growing plant, than the oak.' We must confess we have no experience to oppose to what is here advanced.

The following passage, though it contradicts a popular opinion, will perhaps be assented to, as an article of theory, with less hesitation than the propriety of such repeated transplantations:

'It has been an almost universally received opinion, that trees ought to be raised in the nursery on a poorer soil than that to which they are afterwards to be transported for good; and it

has been directed by many, otherways the most respectable authors. I must acknowledge this doctrine has a very specious appearance at first view: I adhered to it early in life, and it is so seemingly consistent with Nature, that I am not surprised it has been generally adopted by young planters; at the same time, I cannot account for those who have had much practice, and long experience, not exposing the errors of it.

‘ In the following sheets I have given some examples, from frequently repeated experiments, of the ill effects I have felt by planting young and tender seedlings in the poorest soils, and the greater success attending those that were well-grown, on the same, or in similar situations. The consequences of raising plants on poor hungry land, are no less fatal than planting the seedlings in such, and should as much as possible be avoided. I have mentioned, in the culture of many trees, the necessity of promoting their vigorous growth at first, in order to their becoming stately and handsome; nor can this be effected by any other means than being early nursed in generous soils, for whatever future purposes they are meant, or to whatever situations they are destined; and that if they are but barely supported from infancy on meagre ground, they will never afterwards become strong, though removed to that which is rich and feeding. The causes for this, when the subject is searched to the bottom, are demonstrably plain: From their harsh and unfriendly food they contract diseases, which, if not immediately mortal, are certainly incurable; they necessarily have bad roots, they are hide-bound, and their branches weak and crooked: in short, though they may long languish in the state of bushes, they will never arrive to the magnitude of what may properly be called trees.

‘ But though I have advised trees to be raised on good land, let it be understood, I mean that only which is naturally so, and not what has lately been forced and pampered with dung, or at least before that dung has been mellowed and reduced to the consistence of earth, such being yet more baneful to trees in general, than even the poorest soils.’

As a farther specimen of Mr. Boutcher’s method of planting, we shall add what he says on the useful subject of hedges, contained in his chapter on Thorns.

‘ The wind is the great enemy of new planted thorn-hedges at any considerable size; but by the judicious performance of what has here been directed, from which the root will be a full balance for the body, it cannot possibly have the smallest ill effect. Every gardener of common understanding, in order to save several years growth, justly enquires after old hedges, (I mean such as are not, from age or other circumstances, in a decaying state), in order to cut them over to effect that desirable end.

end. I need not mention, that such grow more in one year than a young thorn in three or four; and if they grow freely without any preceding culture, when cut over, and removed at the same time, (which by the bye must be no small violence done them at an advanced age) I am at a loss to find out a reason why, having been cultivated so as to give them ten times the number of roots they possibly can have in their wild state, without wounding them, the common destruction of old trees, and brought them to such a proportion of body as those roots will keep sufficiently steady; I say, these circumstances considered, from what foundation can a doubt arise, that thorn-hedges immediately fencible will not succeed? Strange, that in a country which boasts of abounding with the best gardeners in Europe, such simple essays of their art (and which could not fail of answering the intention) should not be frequently executed for the benefit of such as are willing to bestow a little more than common expence, and chuse (if I may be allowed the expression) to overtake time, or at any rate to repair what has been lost, by the immediate possession of what, to a sober virtuous mind, is amongst the most agreeable and rational enjoyments!

• I cannot leave this subject, without taking notice of, and warning against the baneful practice of almost universally clipping our hedges thick, and broader at top than bottom. This, in my time, has rendered of little benefit the greatest part of the fences within my knowledge, which, properly trained, would have been the highest ornament, and most solid improvement our fields are capable of receiving. How a practice so glaringly opposite to nature, and even common sense, should be adopted in a country devoted both to the study and practice of planting, is strange to imagine! but unluckily it requires no proof that such is the case. The under parts of the hedges so trained, are quite deprived of the benefit of the rains and dews, those indispensable supports of their strength and verdure, and are in some degree smothered, from whence the weakest branches annually perish, till at last the bottom becomes quite naked, which no future care or industry can repair but by cutting them over, or at least reducing their height, and pruning them close to naked trunks. This, though a certain, is yet a tedious cure; and to expose one's fields to their original cold and defenceless state, after for many years bestowing as much as, properly applied, would have made them continue beautiful and fencible for ages, must be a mortifying circumstance to any man, but, the shortness of life considered, doubly so to one advanced in years: Let it then be invariably observed, from the first clipping, till your hedges arrive at their intended height, that you make them gradually

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taper from the bottom, till they become quite sharp at top, in form of a razor. This too is saving money, as the apparatus of standing-ladders, scaffolds, &c. necessary for cutting the tops of high hedges, becomes expensive, and, with the hands required constantly to move them, will cost much more than clipping both the sides, which can easily be performed, to the height of fifteen feet, by a man standing on the ground, with the assistance of spring-shears.

‘ Many have been the arguments with men of more words than reflection and observation, whether or not it is necessary to continue the practice of clipping hedges till old, where ornament is not required, and that are only the boundaries or divisions of corn or grass fields. Good gardeners, I am well persuaded, never disputed on this subject; for if the greater warmth hedges afford to the grounds around them constitute their greater value in this cold climate, I should think no sensible man can hesitate to give an extraordinary preference to those that are clipped; the reasons for which are too apparent to require further explanation. I have never seen hedges, growing for a number of years rude, that were either warm in winter, or close at bottom, which proceeds from a very natural cause. The thorn tree, when under no discipline, grows in a loose ragged manner, with heavy and spreading tops, which, for want of air and moisture, destroy many of the under branches, and when planted in loose or wet lands, the winter winds displace and disfigure them extremely; so that, all circumstances considered, I could never discover any well-founded argument against clipping them but the expence, which, if annually done after a proper manner, in the months of July and August, will be small in proportion to the pleasure and benefit you will otherways derive from them.

‘ Digging and keeping clean a border on each side of your hedges, at least for a few years, will also be well-bestowed labour, as it will much accelerate their growth, and contribute to their speedily thickening at bottom.

‘ Many improvements may likewise surely be made on common practice, in the disposition and manner of planting our young thorn hedges. Some lands indeed are so thin and meagre as not to produce tolerable fences without a greater depth of soil, but hardly any are so bad (very wet grounds excepted) as not to nourish thorns in such a degree as to become fencible, by an addition of soil, though of the same quality, well blended together, and exposed to the summer’s sun and winter’s frost.

‘ Without proceeding immediately, however, on this subject, I cannot help taking notice, that the common method of laying our thorns on the sides of banks above ditches, and raising

ing bulwarks of turf over them, is an absolute opposition to every principle of nature I am capable of discovering. I have often been told, but was never in the least convinced, of the utility of this practice; nor can I possibly believe, that a plant compressed in this manner, without its roots readily partaking of the heavenly influences, can be equally nourished with one growing on a level loose surface that freely enjoys them all. But without further endeavouring to demonstrate the absurdity of hedges in this situation, let us see the effects of it, and let any considerable extent of such that are warm, slightly, and fencible, argue in their defence. On this appearing, I shall gladly acknowledge my error: In the mean time, I can show, in most counties of the kingdom, large tracts of land so inclosed, and where, in the most considerable estates, there is not a single park that will confine cattle, without many gaps being made up with paling, or dead brush-wood, the last of which increases the evil, as nothing is more contagious to the living branches than being mingled with dead ones; neither can hedges so planted be with ease clipped from the bottom of the ditch, or when any of the plants perish, can they again be properly inserted. But what is worst of all, if the soil is not an obstinate clay or till, the earth annually moulders away; so that, in a few years, one side of their roots are left naked and exposed to the weather, whence too, from the weight of the tops, the winds often bring down both hedge and bank. In short, from the general survey I have made over most parts of the kingdom, I cannot help thinking that method of inclosing has more retarded the advantages which must have arisen to judicious farmers from a better system, than all the other blunders I know put together. It has likewise, by exhibiting a bad example, deterred many from inclosing at all, and put others on building stone-walls at great expence, though neither so beautiful, nor improving to the fields around, as lofty hedges well trained. I shall therefore endeavour to give some few hints, that, if skilfully executed, will certainly promote their usual growth and thickness, and that at little, if any greater, expence than attends the common practice.

* In order to inclose a dry thin soil, mark out the sides of your ditch four feet wide; raise the turfs from the surface sixteen inches square; leave a scarfment of eight inches within the top of the ditch, and lay them with the green side downwards; three rows of turfs will exhaust the surface of the ditch, when lay a line of Sweet Briars three or four years old (that have been transplanted), from a foot to eighteen inches asunder, and cover them with the best earth below the turf, laying the remainder, so far as good, immediately beyond their roots, so

that a deep border of the best soil that the place will afford, to be afterwards planted with thorns, may be formed. Procure turf from the adjacent grounds, till you raise the bank eighteen inches higher, and lay another line of sweet briars, placing them so that every plant may be above the interstices of the former line. These being also properly covered, finish your ditch to the depth of four feet, and as narrow at bottom as a man can stand to heave the soil over the bank: Proceed then to complete the bank, which, for an immediate outward fence, ought to be four feet high; and lay the highest row of the turfs with the green side upwards, which will soonest make them unite, and consolidate the whole. The common practice is to make these banks slope in the same proportion the sides of the ditches do; and the argument for it is, that they stand the weather better. But if the turfs are well laid, and soundly clapped together with the back of a spade, there is not the smallest danger of their failing at that height, and therefore I would advise them to be laid within six or eight inches of being perpendicular: My reasons for which are, that I mean this bank, with the sweet briars planted on it, as soon as possible to hang over that side of the ditch under it, to prevent violent rains from washing it down, and which, by giving it the usual slope, cannot so soon be affected. It will also be a better defence against cattle, who often make attempts to get over ditches and banks that have too easy a slope; but from this position they have no footing, and when the sweet briars are grown two years, cattle in the bottom of the ditch cannot raise their heads without being opposed by them, which they will not attempt a second time. A sheep-park thus inclosed, will, in three or four years, confine these animals no less effectually than the highest wall, as they, and indeed horses or cows, cannot bear the touch of them. No person in ordinary circumstances need scruple the expence of the sweet briars, as there is not any plant more easily or expeditiously raised; but if you have them not, and do not choose the trouble or delay of raising them, they may be purchased for a few shillings *per* thousand. The briars abound with so great a quantity of penetrating roots and fibres, as soon to render any bank they are placed upon impenetrable as a wall; and there is no plant yet discovered so proper for filling up the gaps of old hedges of all kinds, where plants of the same sort with these hedges will not succeed. But I shall proceed to the inner side of the bank.

Having furnished this with the best earth you can procure, slope it so gradually as that the rains may not wash it down, to about three feet below the level of its top, which is allowing a foot of forced soil above the surface, for a border to receive the thorns.

thorns. This border should be at least two feet broad within the hedge, and made hollow, the better to retain the moisture. On this plant your thorns in thickness proportioned to the size of your plants; for the common run of thorns three or four years old, six inches distance is the general rule, but for stout ones that have been twice removed, and consequently have abundance of roots, a foot will be close enough. These thorns ought not to be planted upright, but should be laid as near as may be in a horizontal position, so that the top of the one extend as far, and be just above the root of the other. This method of planting, in place of a few vigorous rambling shoots from the top of the plant, which is usually the case with such as are planted perpendicular, will make them brush from the bottom like a fan, and in two years, by keeping them as has been directed, they will be so close that a small bird cannot get through them. But let it be observed, I do not mean this to be practised in the nursery, nor even in the field, for such as are above six or seven years old, or that are planted above the height of two, or two and a half feet high, as this oblique position, in large bushy plants, will not admit of their roots having the same stability to resist the winds as those placed upright.'

Before this subject is dismissed, a remark may be produced from the chapter on the yew-tree, that may be worth the consideration of the inhabitants of populous towns. 'I shall, says Mr. Boutcher, only add one very material quality more, though not related by any writer so far as I know, and which is, that the wooden parts of a bed made of yew, will most certainly not be approached by bugs. This is a truth, confirmed to me by the experience of trees I had cut down and used myself in that way.'

We are informed, in a *postscript* to this treatise, that if the present performance meets with a favourable reception from the Public, (of which, from its apparent merit, we have little doubt) the Author will soon publish his improvements in the culture of *Fruit-trees*; in which, he assures us, he has had great variety of experience. He does not scruple to add, that by following the plan which he proposes to communicate to the Public, we shall, to his 'certain knowledge, eat at least as good fruit at Edinburgh as they now do at London,'—and, as near as he can judge, 'much about as good at London as they do at Paris.'—And this, he declares, may be done with no 'additional expence to the usual culture, worth naming.'

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ART. IV. *Philosophical Transactions*, Vol. LXV. For the Year 1775.
Part 1. 4to. 7 s. 6 d. sewed. L. Davis.

PAPERS relating to ANIMAL ELECTRICITY.

Article 1. *Experiments on the Torpedo, made at Leghorn.* By
Dr. John Ingenhoufz, F. R. S. &c.

THESE experiments confirm, so far as they extend, those lately published in the *Transactions* by Mr. Walsh*, to which they were subsequent. The following are the most material results of the Author's trials :

Having insulated himself, with a torpedo held in his hand, so that his thumbs gently pressed the upper side of those two soft bodies at the side of the head, called *musculi fakati* by Redi and Lorenzini, while his forefingers pressed the opposite side; he did not exhibit the least signs of being electrified, whether the fish gave him a shock or not.—The torpedo alone being insulated did not attract light bodies; nor did it communicate any charge to a coated vial applied to it.—When the fish gave the shock in the dark, no spark was perceived, nor was any crackling noise heard.—No shock was given when the Author applied a brass chain, instead of his thumb, to the side of the fish:—but he does not seem to know, as is hinted in a note, that the *torpedinal commotion*, which would have doubtless passed through a rod of metal, might not be able to force a passage through the numerous interruptions of continuity in a brass chain.—It is to be observed that the largest of the torpedos, on which these experiments were made, did not exceed a foot in length.

Article 10. *Experiments and Observations on the Gymnotus Electricus, or Electrical Eel.* By Hugh Williamson, M. D.

The *Gymnotus Electricus* of South America appears to possess electrical powers greatly superior to those of the European *torpedo*. It is even related in the following article that some of these fish have been seen in Surinam river, upwards of twenty feet long, whose stroke or shock was instantly fatal to those who unluckily received it. That on which the Author made the experiments related in this article, was three feet seven inches long, and had been brought from Guiana to Philadelphia, where it exhibited the following among other phenomena.

On putting a small living fish into the vessel in which it swam, it was suddenly stunned and killed by it. The effect was evidently produced by a concussion which was felt by the Author, whose fingers were dipped into the water, at the very moment that the fish was shocked by it.—Eight or ten persons forming a circle were all shocked by it, provided the first in the series touched the eel, and the last put his hand into the water in which it swam.—The commotion given by it was con-

* See Review, vol. li. See the Index.

veyed through the same metallic or other *conductors* as convey the electric fluid; and was intercepted by the common non-conductors of that fluid.—It was sometimes strong enough to pass through a brass chain, if the links were not too numerous, and the chain tense:—but the following experiment would furnish the most complete proof of the identity of the torpedina's and electrical commotions, if the Author had not expressed himself dubiously in relating it.

Two pieces of brass wire, rounded at their ends, and of the thickness of a crow-quill, were made part of the circuit, which was however interrupted by placing their extremities opposite to each other in a frame of wood, so as that by means of a screw they might be fixed at different distances from each other. When they were separated one-fiftieth part of an inch, no shock was felt by those who held the other extremities of the wires: but when the interval between them was no greater than the thickness of double-post paper, the concussion was felt; so that, says the Author, it 'doubtless leaped from the point of one wire to the other, though,' he adds, 'we were not so fortunate as to render the sparks *generally* visible.'

Those who are most conversant in this subject, and who are best acquainted with the design and importance of this experiment, will be most hurt by the dubious and inexplicit manner in which the Author relates the result of it. From the last-mentioned expression the Reader will certainly be inclined to conclude that sparks were, at least, *sometimes* visible in the interval between the extremities of the two wires. If this were the case, an appearance of such importance, never yet observed, though carefully inquired into, by others, ought undoubtedly to have been described in a more positive and decisive manner: but from what follows, to the end of the paragraph, the doubting Reader is led to suspect that the *sparks*, instead of having been only *not generally* visible, were not seen *at all*. For after mentioning the difficulty of exciting this fish, and its bad state of health, the Author concludes the paragraph by adding that '*perhaps* fire emitted by eels lately taken, *might* be rendered visible.'

Article 11. *An Account of the Gymnotus Electricus, &c.* By Dr. Alexander Garden, M. D.

In this Article the Author pretty minutely describes the form, size, and other external appearances of the largest of five electrical eels, which he examined at Charles-Town in South-Carolina, whither they had been brought from Surinam. It is not easy, as he observes, and it certainly cannot be a pleasant task, to examine very accurately an animal so uncommonly irritable and hasty, and endowed with powers so very inconvenient to the inquirer. His experiments confirm many of the

observations already made by others. They seem particularly to prove the necessity of forming a proper communication between the different parts of the fish, in order to receive a shock from it; though some persons have affirmed that they have been shocked on touching the fish with one hand only. This however may have happened, by means of some unobserved communication, which the operator might have with the vessel or the water in which the fish was contained.

C H E M I S T R Y.

Article 4. The Description of an Apparatus for impregnating Water with Fixed Air; and of the Manner of conducting that Process. By John Mervin Nooth, M. D. F. R. S.

The process for impregnating water with fixed air is applicable to so many useful purposes in philosophy, and particularly in chemistry and medicine; that we wish to make this new method of conducting it generally known. It is not perhaps easy to convey a clear idea of this apparatus, without the drawing that accompanies the present article. The philosophical Reader, however, will probably comprehend the general principles on which it is constructed from the following description.

The apparatus consists of three distinct glass vessels, in the first or lowest of which the effervescing substances are to be put. The second or middle vessel, which contains the water or other fluid that is to be impregnated with fixed air, is of a globular form, resembling an electrical globe; having two necks, the lowest of which (accurately ground so as to make the juncture air-tight) is inserted into the mouth of the lower vessel; while its upper neck receives the third or uppermost vessel, which is likewise of a globular form; except that it terminates, at its inferior extremity, in a bent tube, which descends into the cavity of the middle vessel. Its upper neck has a ground glass stopper adapted to it.

The middle glass being filled with the water that is to be impregnated, and the empty upper vessel being fitted to it; some diluted vitriolic acid is to be put into the lowest glass, and some powdered chalk is to be added to it. The two upper conjoined vessels are now to be adapted to the lower vessel. The fixed air expelled from the chalk passes up into the water contained in the middle glass, through its lower neck, in which a valve is placed, which gives a passage to the air, but prevents the descent of the superincumbent water. In proportion as the fixed air rises into the middle vessel, it forces up an equal bulk of water, through the curve tube, into the upper one. The upper vessel, in fact, or rather the water thus driven up into it, may be considered as a kind of liquid moveable stopper; excluding the water contained in the middle vessel from all immediate

diate communication with the atmosphere; first ascending and yielding to the influx of fixed air into the middle vessel, and afterwards, on the absorption of the fixed air, descending and occupying the space deserted by it.

When the greatest part of the fixed air has been absorbed by the water in the middle vessel, the remaining and less soluble part of it may be let out, by lifting up the highest vessel, and suffering all the water contained in it to descend, and again fill the middle glass. Fresh chalk may then be thrown into the lower vessel; and the two upper glasses are to be instantly replaced. It is evident, from the very principles on which this machine is constructed, that, in order fully to *saturate* the water with fixed air, the preceding process must be repeated three or four times. It is scarce necessary to add that the impregnation may be greatly accelerated by occasionally removing the two conjoined upper vessels from the lower one, and forcibly agitating the water and fixed air together.

From the experience that we have had of this apparatus, which has since received some improvements from Mr. Parker in Fleet-street, where it is sold, it appears to us a commodious and elegant machine; well adapted, in particular, to the use of those who are not accustomed to the performance of philosophical experiments, and who would choose to manufacture their own Pyrmont water; or who may happen to be prejudiced against the use of a bladder, which is employed in one of the two methods of impregnating water, invented by Dr. Priestley. That method however possesses some peculiar advantages in the hands of an experimental philosopher; nor can we help thinking that the Author's objection to the use of a bladder (as communicating to the impregnated water an offensive and '*urinous* flavour,' which is, in general, 'so predominant that it cannot be swallowed without some degree of reluctance') is somewhat finical, and founded rather upon whim than fact.—At least, we have never found ourselves possessed of the *gustus eruditus* in a sufficient degree, to make us sensible of the *urinous* taste here complained of, though we have made numerous trials with Dr. Priestley's apparatus. In fact, if the Author uses the term *urinous* according to its common acceptation; we cannot conceive how a taste or flavour of that kind can be communicated by a clean and dry bladder. If, with the chemists, he employs it as synonymous to *alkaline* or *lixivial*; it is certain that fixed air is so far from communicating to water an alkaline or lixivial flavour, acquired from substances possessing that quality, that, on the contrary, it completely destroys it; as we shall, ere long, have occasion to demonstrate.

Dr. Nooth's apparatus is, however, ingeniously imagined, and fully answers its principal purpose, of preparing an excellent

lent artificial Pyrmont Water. The subsequent improvements in the apparatus, which we have seen and used, principally consist in adding a neck, fitted with a ground stopper, to the side of the middle vessel; through which the operator may at any time draw off, and taste the impregnated water, in the course of the process. The stopper of the uppermost vessel has likewise a small perforation running through it; so that it may at all times be kept in its place, without any danger of explosions; and the uppermost liquor is not liable to so great a loss of the fixed air, with which it may have been impregnated, as it is subjected to when the communication with the common air is left more open.

During a course of experiments, made with this apparatus, in which it was necessary to carry on the same process for several days, we have wished that this dissipation could be still further diminished, or totally prevented. This end might be answered, by discovering some easy method of keeping the void space in the upper vessel constantly occupied by *fixed*, instead of *common*, air; or by the discovery of some tasteless fluid, immiscible with, and lighter than water, and impervious to fixed air, if there exists such a fluid; which might be poured on the surface of the uppermost liquor, and intercept its communication with the atmosphere. We have failed in applying sweet oil to this purpose, which is supposed to absorb fixed air with great difficulty. In the space of two days, its lower surface was seen studded with innumerable small bubbles of the fixed air, which had deserted the water, and were soliciting entrance into the oil, which was soon afterwards found to be impregnated with it. Perhaps this *desideratum* may be hereafter supplied through the ingenuity of others. In operating on small quantities, for the purpose of experiment, mercury is excellently adapted to the impregnating any fluid with its *maximum* of fixed air, on immersing into it the neck of the inverted vial, which receives its fixed air by means of Dr. Priestley's apparatus.

We shall only further add, that if a proper flexible substance could be discovered, or a common bladder could be so prepared, by oiling it, or other means, as to be rendered impervious to fixed and common air; it might answer the above-mentioned purpose effectually, either by tying it, empty, to the perforated stopper, at the beginning of the process, after the upper vessel has been filled with the water; first adjusting the length of the bent tube, and the quantity of the effervescent materials, so as that, after the uppermost vessel has been filled with the water, a considerable portion of fixed air may ascend through it into the bladder; or by previously introducing into the bladder a proper quantity of fixed air, expelled from materials contained in a vial.

The expedient might be rendered more simple, and perhaps not much less effectual, by only suffering the *common* air contained in the uppermost vessel to ascend into the bladder; for as that fluid can probably dissolve, or suspend only a determinate and moderate quantity of fixed air; when it were once saturated with it, it would no longer deprive the liquor in the uppermost vessel of any part of the fixed air which it had imbibed: whereas, even through the perforated stopper of Mr. Parker's apparatus, small as the aperture is, fresh portions of atmospherical air necessarily continue to enter the upper vessel, in proportion as the fixed air is condensed in the middle glass; and consequently rob the liquor of a part of the fixed air, with which it had been impregnated*. These expedients are not wanted in the common process for impregnating simple water; but some contrivances of this kind would be of great use in certain other processes, of much longer continuance, as we have experienced.

Article 9. *Experiments on a new colouring Substance, from the Island of Amsterdam, in the South Sea.* By Mr. Peter Woulfe, F. R. S.

This new colouring substance is of the resinous kind, and has a good deal of affinity to *Annotta*. It gives out its colouring matter to spirit of wine, which it tinges of a yellow colour. It is dissolved likewise in oil of turpentine, vitriolic æther, and in solutions of fixed and volatile alcali, and of soap. By these solutions, silk, woollen-cloth, and linen, receive various shades of yellow and orange; which, however, are discharged on boiling the dyed substances in soap and water. It can therefore be of use only in dyeing silk, and woollen cloths; for which purposes, the Author observes, we are already furnished with good dyes. Few colouring drugs, he adds, go so far in dyeing, and none dye so speedily; especially when a solution of soap is employed, which may perhaps be used with advantage, as the solvent for several other colours.

PHYSICAL GEOGRAPHY.

Article 2. *An Account of Two Giants Causeways, or Groups of prismatic basaltine Columns, &c. in the Venetian State in Italy, &c.* By John Strange, Esq; F. R. S.

* Might not the *Caoutchouc*, or elastic resin of Cayenne, if it could be moulded into a thin, and yielding bladder-like form, be well adapted to this particular purpose? It possesses the excellent quality of resisting the action of almost every known fluid, except æther. The bladder, however, in another respect, would be preferable; unless we could diminish the remarkable elasticity of this resin, which, in the present case, is rather disadvantageous. An account of M. Macquer's Chemical Examen of this substance will be found in the Appendix to our 46th Volume (1772), p. 689.

In

In our last Appendix [Vol. lii. page 619], the Reader will find an account of the observations lately made by M. Defenestre, on the origin and nature of the Basaltes in general, founded on an accurate examination of the numerous and extensive groups of this stone spread over the provinces of Auvergne and Velay in France. In this Article Mr. Strange particularly describes two groups of prismatic basaltine columns, discovered by him in the Venetian state; illustrating his descriptions by two topographical views, as well as other drawings relative to the subject; and adding some pertinent observations on the characters and formation of these and other similar volcanic concretions, as well as on the physical geography of the countries, in which they are found.

With respect to the origin of these bodies, he contraverts the common opinion of the systematical mineralogists, who generally ascribe their formation, as well as that of the greater part of lapideous solids, to a deposition of stoney matter from an *aqueous fluid*: on the contrary, he thinks that it is evident, from various considerations respecting their structure, situation, and other *phenomena*, that they are ‘chrystallizations, or concretions of a particular kind, and generated immediately from an *igneous fluid*:’ as they are not only peculiar to volcanic tracts of country, but differ in every respect from the common chrystals produced, *stratum super stratum*, by the slow and successive precipitation of the stoney particles contained in water. He accordingly attributes their formation to some intrinsic principle of organization, operating on an ignited fluid; on the concretion, or consolidation of which, ‘the organic principle may be supposed to have operated simultaneously in a large mass, and to have produced these bodies in the same manner, as a linget of metal concretes at once in the mould.’ This opinion is well supported by various observations, but for these we must refer the Reader to the Article itself; the general doctrines contained in which will receive a stronger confirmation from a more particular account of the volcanic phenomena in the provinces of Auvergne and Velay, which the Author proposes hereafter to communicate to the Society.

MUSIC.

Article 5. *Account of a Musical Instrument, which was brought by Captain Fourneaux, from the Isle of Amsterdam, in the South Seas, to London, in the Year 1774, and given to the Royal Society, By Joshua Steel, Esq.*

Article 6. *Remarks on a larger System of Reed Pipes, from the Isle of Amsterdam, with some Observations on the Nose Flute of Otabeite. By the same.*

In these two Articles the Author has displayed a minuteness of investigation, and a profusion of ancient musical erudition, on
a subject

a subject ill adapted, in our opinion, to so laboured and scientific a discussion. The musical instrument imported from the Isle of Amsterdam, appears to us to be neither more nor less than the *Συριγξ*, or *fistula Panis*; the result of the first rude and inartificial attempts to produce something like music, which have been made in most countries of the world, where reeds or canes grew. The various arbitrary, and indeterminate sounds, given by the reed pipes of the barbarous islanders of the South Seas, nearly all of which we would undertake to produce by the weaker, or stronger blowing through a penny whistle, are here seriously, and scrupulously, compared with the *diatonic* and *chromatic* genera of the polished Greeks. Such a comparison, were not the Author perfectly serious throughout the whole of these two Articles, might appear as an intended solemn mockery of ancient wisdom. The Author acknowledges, however, that the South Sea instrument does not, from his experiments, appear capable of furnishing sounds corresponding with the *diezes*, or quarter tones, in the *enharmonic genus* of the ancients. From hence we are very naturally led to conclude, that the *enharmonic* division, at least, of the *Tetrachord*, is yet unknown to our musical brethren among the Antipodes.

Nevertheless, that our good friends, the Otaheitans, how lame soever they may be in theory, or in the fabrication of musical instruments, practise the intervals of the *diezes*, and still minuter divisions of the tone, we have some reason to conclude, from the testimony of a sober and discreet person, who has a tolerable good ear, and has heard Omiah sing one of his country songs. The melody, in fact, seemed to be wholly *enharmonic*—slubbering and sliding from sound to sound by such minute intervals, as are not to be found in any known scale, and which made it appear to him as music,—if it could be called music, of another world. According to Mr. Steele, the nose flute of Otaheite affords, with a moderate blast, four sounds which proceed, in an ascending series, by the intervals of a semitone, a tone, and a semitone. The Author has given us two specimens of melody composed by himself, on this scanty scale, and written according to our notation. We violently suspect, however, that these tunes would scarce be recognized, as just specimens of his country music, by Omiah; from whom we think our Author might have derived more knowledge of this subject, by only listening to one of his songs, than by thus learnedly conjecturing what, and how, his countrymen sing, or may possibly sing, *a priori*.

MISCELLANEOUS ARTICLES.

Article 12. *Experiments and Observations in an heated Room.* By Charles Blagden, M. D. F. R. S.

These

These experiments were made by Dr. George Fordyce, in a *suite* of rooms heated by flues in the floor; in one of which the air was in a dry state, and in another was loaded with moisture, by pouring boiling water on the floor. In some of these experiments, in which the Doctor was accompanied by the Honourable Captain Phipps, Mr. Banks, Dr. Solander, and the Author, these gentlemen breathed, without suffering much inconvenience, in a room heated, at different periods of the experiment, from 150 to 210 degrees of Fahrenheit's thermometer; while the heat of their bodies rose very little above its usual state. Their watch chains, however, and other pieces of metal, felt so hot that they could scarce bear to touch them for a moment. It appears too that the heat of the room was very sensibly diminished by their entrance into and continuing in it. We must refer to the article itself for the many other curious phenomena that were observed in these trials, and which are too numerous and contain too many circumstances, to admit of a satisfactory abridgement.

From the whole of these experiments the Author concludes that the human body has a power of *destroying heat*; and that this power, as well as that of *generating heat*, according as the circumstances of its situation require, can only be referred to 'the *principle of life* itself, and is probably exercised only in those parts of our bodies in which *life* seems peculiarly to reside.'—That some process exists in *living* animal bodies, by which heat is produced, and which is different from the common processes of fermentation, putrefaction, and mechanical attrition, as carried on among the particles of *inanimate* matter, is very evident: but by attributing the heat thus generated to 'the principle of life,' nothing more is done than the giving a *name* to the unknown cause of it; for no one is ignorant that this power does not exist in a dead carcase.—The Reader will meet with some reflections of ours on this subject, in our Review of *Dr. Franklin's Letters*, &c. in vol. 42, April 1770, page 301, &c.

As to the other power, which living animals are supposed to possess, of *destroying heat*, when breathing in a medium considerably hotter than their bodies; we shall only observe (not meaning, however, to deny the reality of it) that the Author seems to have almost wholly overlooked a circumstance which appears to deserve consideration in the present case; at least with regard to the *quantum* or intensity of this *refrigerating* power in living animals. A considerable part of it, with respect to the human body, may very naturally be ascribed to the *comparative coldness* of a bulky mass of solid and fluid matter

matter brought into contact with the heated air. The heat communicated to the external surface of the body must, in the first place, be continually diminished by mere communication or diffusion, as in the case of a dead body of the same bulk, density, &c. and, in the next place, this *heat* must be further diminished, in consequence of the *circulation*, or of the constant and successive arrival of the *relatively cool* mass of circulating fluids, moving from the centre, or interior parts of the body, to the circumference. We have formerly suggested this idea, on giving an account of some experiments of a similar kind, made by Messrs. Du Hamel and Tillet; and published in the Memoirs of the Academy of Sciences at Paris for the year 1764; in the course of which a *female salamander*, breathed, during more than ten minutes, without complaint, the air in an oven heated more than 70 degrees above the heat of boiling water. For this account the Reader is referred to the Appendix to our 38th volume, page 578.

It appears from the Author's experiments that even a body of so small a bulk as a thermometer, brought into the heated room, had not acquired the real heat of the air by several degrees, in the space of 20 minutes, which was as long a time as any of those gentlemen remained in it. To form a rude estimate of the *quantum* of refrigerating power possessed by a *living* body, independent of simple communication, it might be worth while to try what quantity of heat would be acquired (or destroyed) by a mass of fluid, or rather fluid and solid matter intermixed, equal in bulk to the human body, and frequently agitated, in order more nearly to imitate the *diffusion* produced in a living body, by means of the circulation. Hence, we should imagine, some conjectures might be formed *how much* of the abovementioned refrigerating power is to be ascribed to the *vital energy* in living animals.

Article 13. *The supposed Effects of boiling upon Water, in disposing it to freeze more readily, ascertained by Experiments.* By Joseph Black, M. D. Professor of Chemistry at Edinburgh, &c.

Two facts appear to be ascertained by the experiments and observations related in this article;—first, that water which has been boiled some time will, *ceteris paribus*, freeze sooner than water which has not been boiled; and secondly, that a slight disturbance of the fluid disposes it to freeze more speedily. This last circumstance led the Author to the discovery of the cause which, in his opinion, accelerates the freezing of boiled water. The difference he supposes to proceed from hence;—that water, which has been boiled, has lost the *air* naturally contained in it; and which, on exposure to the atmosphere, it begins to attract and absorb. During this process

process of absorption, which probably continues a considerable time, a motion is necessarily produced among its particles, slight indeed and imperceptible, but probably sufficient to accelerate its congelation. In unboiled water, this disturbing cause does not exist.

We recollect on this occasion an observation made by M. Baumé, applicable to the present subject, and which is relative to the *crystallization of salts*. After observing, in consequence of M. de Mairan's and his own experience, the singular circumstance of water bearing a degree of cold *ten* degrees below the freezing point, without being congealed, if it be kept perfectly at rest; he asserts that though a considerable degree of motion deranges the order and configuration of the crystals of a salt, yet a slight and almost imperceptible motion is absolutely necessary in the process of crystallization. He has filled bottles with saturated solutions of salts, which ought to have crystallized on cooling, but which have stood four days without furnishing the least appearance of crystals, because the fluid was kept in a state of perfect rest: but on the slightest degree of motion given to the vessels, crystals have been immediately produced; and, which is remarkable, they were regular and well formed, though their production was so rapid, and nearly instantaneous*.

We need only to specify the subjects or titles of the remaining articles. In the third is contained an 'Enquiry into shew what were the ancient English Weight and Measure, according to the Laws and Statutes prior to the Reign of Henry the Seventh; by Henry Norris, Esq;'. In the 7th article is given the description of a new Dipping Needle, by Mr. J. Lorimer, of Pensacola, the construction of which is not very intelligibly described, through the want of a drawing. —The 14th article contains the results of some experiments on the Dipping Needle, made by Mr. Thomas Hutchins, at the desire of the Royal Society, in the year 1774, in the Isles of Orkney, and different parts of Hudson's Bay. —In the 8th article Dr. Haygarth gives the Bill of Mortality in the city of Chester, for the year 1773, with a few observations upon it relative to the probabilities of life:—and in the 15th and last article is given a Meteorological Journal for the year 1774, kept at the Royal Society's house, by order of the president and council. Annexed to this journal is an account of some observations on the variation of the Magnetic Needle, during the months of August and September 1774, from the mean of which it appears that the variation was at that time 21 degrees 16 minutes west.

B.

* *Chymie Experimentale & Raisonnée*, Tome 2d. p. 207, &c.

ART. V. *Conclusion of the Account of Macpherson's History of Great Britain.* See Review for July last.

THE circumstance, which, from the time of the Revolution to the death of queen Anne, particularly distinguishes Mr. Macpherson's History, from other histories of the same period, is the minute account given of the secret intrigues of many of the principal persons of this country, with the exiled James, and his son; and the latter part of the work is still farther enriched from the correspondence which was carried on with the house of Hanover.

Though we by no means afford that entire credit to the assertions of the agents for the Stuart family, which seems to have been given by our Author, yet we readily admit the fact; nor are we at all surpris'd, that a considerable number of men of rank should make professions of attachment to the excluded prince. Several of them, undoubtedly, did it from real, though mistaken, principle: others, who were dissatisfied with king William's conduct, might believe that James would be glad to receive his crown again, upon terms wholly favourable to the liberty of the subject. This was probably the case with regard to admiral Russel; if he was sincere in his engagements, which may justly be questioned. Others, again, though really preferring the new establishment, might be willing to provide for the security of their estates and persons, in the event of a change. The Jacobite party was so numerous and powerful, that no one could tell how soon the system of the Revolution might be overturned; and, therefore, we cannot wonder that the great, who are usually more anxious for their honours and fortunes than for the public good, should wish to be safe, whatever alterations might happen.

If all who, in this history, are represented as declaring their attachment to James, had been in earnest, it is strange that William was not dethroned. We, nevertheless, find, that in any critical emergencies, the body of the people, the two houses of parliament, and even several of the men who are described as caballing with the court of St. Germain's, concurred in supporting the government established by law.

In relating the events of the year 1693, Mr. Macpherson gives the following description of the zeal of a great part of the nation, for the restoration of king James:

Though James depended much upon the zeal of admiral Russel, he derived still greater hopes from the marquis of Caermarthen. Though that lord was in part prime minister to William, he had entered into the most solemn engagements with the late king. He had promised to gain to his interest the county of

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York,

York, of which he was lord-lieutenant ; to surrender to him the citadel of Hull, of which he was governor. The want of success by land, the disgraces at sea, the unpopularity and forbidding manner of William, his bad state of health, which promised permanency to the fabric which he had reared, disappointment in some, a return of their former principles in others, the diffidence and even levity of all, had increased, to a surprising degree the party of the abdicated king. The Whigs were equally forward with the Tories ; and more dangerous, as they were more resolute in their political views. In the list of noble correspondents with the court of St. Germain, the two parties were blended, one another, in the present year. James had received the solemn assurances from four dukes, four marquises, twenty-four viscounts, eleven barons, beside the Roman Catholics, in a degree of nobility.

The whole body of the non-juring clergy, consisting of six shops, and six hundred ministers, and four fifths of those who had taken the oaths, were ready to join the late king, to prove in favour of his authority, to convince the people that the Protestant religion was in no danger. The cities of Bristol and Exeter in the west, and in the north the town of Boston, had signified their loyalty to James, through their respective leaders. The city of Yarmouth, in the name of seventeen baronets, and one hundred and thirty gentlemen, promised for the county of Norfolk. The gentlemen of Essex assured the late king, that they would furnish him with a body of cavalry, at a proper time. The earl of Lindsey promised for the county and city of Oxford. The earl of Lindsey for the county of Lincoln. Sir John Friend answered for a regiment of cavalry and two of militia, with which he had to possess himself of the Tower. Colonel Selwin promised for Tilbury fort and a regiment of infantry ; Lieutenant-colonel Selwin for his own regiment, Colonel Greenville for that of his uncle the Earl of Bath. Crawford, governor of Sheerness, undertook to deliver that fort to James. The marquis of Caermarthen, then president of the council, promised for Hull. The private soldiers in some regiments, had formed associations for the late king. A hundred troopers of the royal regiment of cavalry acquainted that they had sufficient credit with their companions, to bring the whole to their former allegiance. They even solemnly undertook to 'cut the throats' of such of their comrades and officers should dare to oppose their design. In the north of England, four regiments of cavalry and dragoons were privately listed, under officers, bearing commissions from the late king.

It is remarkable, that those who had been the most violent enemies of James when he was on the throne, were his most zealous friends in his distress. The county of Somerset, the sea Marston's rebellion and Jefferys's cruelties, was now ready to receive him with open arms. The town of Taunton itself, that suffered so much eight years before, for opposing James, expressed the greatest affection for his person and the warmest zeal for restoration. The legal severities of the year 1685 must, there have been exaggerated ; or the people acquitted the king of the

gorous conduct of his servants. The lord Powlet, and the majority of the gentlemen of the county, together with the *citizens* of Taunton, solemnly engaged themselves to James, to rise in his cause. Even individuals were as unsteady to their former principles, as bodies of men. The famous Ferguson, who had uniformly abetted the opposition to the late king, till he lost his throne, employed, at this time, all the vehemence of his active spirit in his cause. He requested, he even implored him to invade the kingdom. To testify his own zeal, to encourage James with a certainty of his success, he proposed to deliver himself up in France to be punished with death, should the enterprise fail. Some of the clergy, who had most opposed James, ran so violently into the other extreme, that they were determined to form themselves into a company of volunteers, to serve in the regiment commanded by Sir John Friend.

'The zeal of the clergy proceeded from their high principles in favour of monarchy. But to what principle can be ascribed, the relentings of the earl of Sunderland? That nobleman, who had hurried James into his worst measures, to accomplish his ruin, endeavoured, by the like conduct, to place him again on the throne. William having distinguished Sunderland with his favour, for former services, furnished that lord, a second time, with an opportunity to betray. Having, with his usual address, convinced the adherents of king James of the sincerity of his repentance, he wrote a letter full of contrition for his past conduct to that prince. He told him, that a descent, with a competent force, was the only means of finishing the misfortunes of the king, and the miseries of the nation. He informed him, that from the state of the kingdom, an invasion could not fail of success. He declined to enter into particulars, because he was afraid his majesty did not confide sufficiently in his advice. But when he should be assured that the king was satisfied with his fidelity, he promised to send the best intelligence; and to contribute all in his power to his service. The earl of Arran vouched for the sincerity of Sunderland. The earl of Marlborough pleaded in his favour. But James had felt so much from his treachery before, that even his pursuing the natural bias of his mind, with regard to William, could not convince him, for some time, that Sunderland was sincere.'

On diligently comparing the preceding account, with the papers on the authority of which it is founded, we think our Historian has laid a greater stress upon them than the matter will bear. The four dukes, four marquises, twenty earls, four viscounts, and eleven barons, from whom James is here represented as having received 'the most solemn assurances,' are only mentioned, in general, by one of the agents of that prince, as being 'for him.' 'These solemn assurances,' with regard to the greater part of the nobility specified, do not at all appear; and even the writer himself, who drew up so flattering a view of the concurrence of the English in favour of his master, is obliged to acknowledge, that "it is true,

there are not convincing proofs of all this." Neither is the letter of lord Sunderland to be found in the Stuart collection. He is positively said, however, to have written such a letter as is described by Mr. Macpherson; and, considering the duplicity of that nobleman's character, there can be little reason to doubt the truth of the fact. Allowing that many persons of rank made professions of attachment to James, and that numbers wished well to his cause, it is still certain that the accounts of the affair are exaggerated. The agents of the excluded monarch were misled, partly by their own eagerness, and partly from the design of encouraging and engaging Lewis XIV. to support James with a powerful army: for most of the papers, which exalt the strength and zeal of the Jacobite party, were intended as memorials for the court of France. Our opinion, upon this subject, is farther confirmed by the direct testimony of one of the more judicious adherents to the Stuart family. This gentleman was induced, by the different sentiments which prevailed, concerning the power and number of James's friends, to travel round the kingdom, that he might be able to give a just and satisfactory account to the court of St. Germans; and he found, in general, that neither the number nor the power of the late king's friends was so considerable as he had been made to believe; and that there was no room to expect the hearty concurrence of the Protestants, in replacing him upon the throne. Our Historian should have paid some attention to this evidence, which occurs in the original papers, when he was representing the state of the nation.

Among the persons who are described as intriguing with the excluded family, none make so distinguished a figure as the lord Godolphin and the duke of Marlborough. Their professions of attachment to that family appear to have been reiterated, at intervals, by Godolphin, to his death, and by Marlborough, to the accession of the house of Hanover. The proofs of this are so numerous, that the truth of the fact cannot reasonably be called in question. Neither are we greatly surprised at the conduct of these two noblemen. Both of them were originally Tories; they had been highly favoured and promoted by king James; they were attached to him by gratitude and affection: but they sacrificed their principles to ambition and interest. We know there was an opinion in the earl of Godolphin's family, that he was permitted to correspond with the Stuarts, for political purposes; which opinion, if true, may be thought to exculpate him in some degree. Upon the whole, however, the strength of evidence is in favour of his having acted from personal inclination. As to the duke of Marlborough, Torcy's Memoirs have already afforded

afforded abundant proof of his seeming zeal for the pretender. At the same time, he was equally ardent in his professions to the elector of Hanover. Indeed, it is very apparent, from the history and papers before us, that he was a man void of integrity. His discovery, in 1694, of the design against Breff, the evidence of which is decisive, was a shameful act of treachery.

Our Author's character of king William is ingenious and elaborate: but we think that it plainly partakes of the prejudice against that prince, which we noticed in a former article. Though we, by no means, consider William as having been exempt from faults, we have a much higher opinion both of his abilities and integrity than is entertained by Mr. Macpherson. Part of our Historian's character of this monarch we shall lay before our Readers:

“In the distribution of favours, he was cold and injudicious. In the punishment of crimes, often too easy, and sometimes too severe. He was parsimonious where he should be liberal; where he ought to be sparing, frequently profuse. In his temper he was silent and reserved, in his address ungraceful; and though not destitute of dissimulation, and qualified for intrigue, less apt to conceal his passions than his designs. These defects, rather than vices of the mind, combining with an indifference about humouring mankind through their ruling passions, rendered him extremely unfit for gaining the affections of the English nation. His reign, therefore, was crowded with mortifications of various kinds. The discontented parties among his subjects, found no difficulty in estranging the minds of the people from a prince, possessed of few talents to make him popular. He was trusted, perhaps, less than he deserved, by the most obsequious of his parliaments; but it seems, upon the whole, apparent, that the nation adhered to his government, more from a fear of the return of his predecessor, than from any attachment to his own person, or respect for his right to the throne.

“These harsh features of the mind of king William, presented themselves only to those who took a near and critical view of his conduct. To men who observed him at a distance, and as a principal object in the great scale of Europe, he appeared a respectable, a prudent, and even a great prince. During the last twenty years of his life, his abilities, by a dexterous management of the events of the times, raised him to an influence in Christendom, scarce ever before carried by a Prince beyond the limits of his own dominions. Peculiarly fortunate in the success of his political measures, he obtained his authority through channels the most glittering, because the most uncommon. He was placed at the head of his native country, as the last hopes of her safety from conquest and a foreign yoke. He was raised to the throne of Great Britain, under the name of her deliverer from civil tyranny and religious persecution. He was considered in the same important light by the rest of Europe. The Empire, Spain, and

Italy looked up to his councils, as their only resource against the exorbitant ambition and power of Lewis the Fourteenth; and France herself, when she affected to despise his power the most, owned his importance, by an illiberal joy upon a false report of his death.

‘But if the private character of William has been too critically examined, here the praise bestowed on his public conduct ought to terminate. Though he was brave in action, and loved war as an amusement, he possessed not the talents of a great general. and he was too prodigal of the lives of men. Though he obtained the name of a deliverer in England, and though, in fact, he might be considered in that light with regard to Europe, more is owing to his own ambition, than to a general love of mankind. In Holland, where he obtained the chief authority, in a time of public distress, he frequently exercised his power in a manner inconsistent with the rights of a free state. In England, he scarce adhered, in any thing, to the moderate declaration which paved his way to the throne. Though he obtained the crown by election, he shewed no disposition to relinquish any of its hereditary ornaments; and though he affected to despise royalty, no prince was ever more fond of the distinction paid to a king. His intrigues to expel his uncle from a throne, which he himself intended to mount, were by no means suitable with any strict adherence to virtue. To gain to his interest the servants of king James, may not have been inconsistent with those allowances generally made for ambitious views. But there was a considerable degree of immorality, in his being accessory to suggesting those unpopular measures, which he turned, afterwards, with so much success, against that unfortunate, as well as imprudent monarch. Upon the whole, if we must allow that king William, with all his faults, was a great prince, it ought also to be admitted, that virtue was never an unfurmountable obstacle to his ambition and views on power.’

There are few things in history more singular and striking than the different characters and situations of Godolphin and Oxford, as represented in this work. Godolphin was a Tory, and appears to have had the highest affection for the excluded family, so that he must have secretly wished for its restoration; and yet he placed himself at the head of the Whigs, promoted their designs, and, in general, conducted affairs on their principles. The earl of Oxford, on the other hand, had a real attachment to the succession in the house of Hanover, and wished well, upon the whole, to the liberties of this country. Nevertheless, to carry on the purposes of his ambition, he became the leader of the Tories, and, as such, was necessitated, in a very high degree, to comply with their views, and to execute their schemes. Thus these two great men were often thrown into embarrassing circumstances, and were obliged to act in direct repugnance to their inclinations and sentiments. Their peculiar situations are well

well displayed in the present history. We shall transcribe our Author's general characters of Godolphin and Oxford, given at the close of each of their administrations. That of the earl of Godolphin is as follows :

“ Though the court of St. Germain's placed little faith in the professions of the earl of Godolphin, they lost the chief support of their cause, when that minister was forced to retire. His attachment to the family of Stuart, though cautiously and successfully concealed from the world, was certainly, next to his inherent timidity, the ruling passion of his mind. He is said to have only regretted his disgrace, as it deprived him of the power of serving effectually the excluded line. He declared to his intimate friends, that he had been always in unhappy circumstances. That, being first distressed by the Tories, he was forced to throw himself into the hands of the Whigs. That his whole ministry had been spent in a struggle with the latter party ; and when he saw himself entirely master of his measures, he was turned out of his office, by an event as trivial as it was unexpected. He hoped, however, he said, that Harley would restore the king, for so he called the Pretender. “ But he will make France necessary to that measure. I designed to have done the business alone ; and to shew the French how poorly they had treated that unfortunate prince, and how little they deserved at his hands.” —

“ Had his secret designs and intrigues remained unknown to the world, the earl of Godolphin might have been transmitted to posterity with an unblemished character. He was born with extensive talents. A long experience had, in a particular manner, qualified him for the great line of business. He understood the interests of the kingdom, the genius of the people, the secret views of particular men, as well as the disposition of parties. In his public capacity, he was frugal of the money of the nation, without cramping its exertions with penury. An œconomist of his private fortune, without the least tincture of avarice. Though forbidding in his address, through the stern gravity of an habitual silence and an ungraceful manner, he gained mankind by the apparent sincerity of his character. He never kept suitors in an unprofitable suspense. He promised nothing that he was not resolved to perform. He considered dissimulation as an unmanly breach of veracity. He refused, with frankness, where he could not serve with generosity. In the common line of business, he shewed such undeviating attention to justice, that those who were disappointed by his decisions, could not withhold their esteem from his impartial conduct. Though he found it necessary to disguise his own principles, he never affected to possess those of others, to gain either their support or their favour. Political timidity was the greatest defect of his mind. That passion overcame, frequently, in his public transactions, that sincerity which he uniformly observed in his private conduct. The weakness which induced him to adhere, in his opinions, to the excluded branch of the house of Stuart, was a kind of virtue. He was first placed in the line of fortune and ambition by that family ; and their confidence in his fidelity and attachment, contributed to con-

tinue that gratitude, which he owed for their many and great favours.'—

'The character of the earl of Oxford, says Mr. Macpherson, has been described in all its singularities as the incidents arose. But the throwing into one view its most striking features, may give a more complete portrait of the man. The talents bestowed upon him by nature were neither extensive nor obvious; and these seem to have been little improved by education, though he has been called a patron of learning and of learned men. His whole progress in literature was confined to that slight knowledge of the dead languages, which men intended for public life generally bring from school. He neither understood foreign languages, nor wrote, with any degree of elegance, his native tongue. In the disposition of his mind he was reserved, distrustful and cold. A lover of secrecy, to such a degree, that he assumed its appearance in mere trifles; fond of importance, without any dignity of manner; so full of professions, that he was always deemed insincere. In his public measures he was rather tenacious of his purpose, than either firm or resolute in his conduct: yet much more decisive in the means of annoying his enemies, than in those calculated to gratify his friends. With a facility of temper that could deny no request, but with a defect of mind that could bestow nothing with grace, he offended the disappointed, and even lost those whom he served. The disposal of offices, which gives influence to other ministers, was a real misfortune to the earl of Oxford. He often promised the same place to five persons at once; and created four enemies, without making the fifth his friend.

* But if the earl of Oxford was not remarkable for striking virtues, he had the good fortune to be free from glaring vices. Though undecisive in the great line of business, he was not subject to personal fear. Though thoroughly ambitious, he was a stranger to haughtiness and pride. Though persevering in his opposition to his enemies, he was not in his temper revengeful; and though he made no scruple to tempt the honesty of others with money, he he himself cannot be accused, with justice, of the least tincture of avarice. In his public measures he can never deserve the character of a great minister. There was a narrowness of sentiment, a vulgarity of policy, and even a meanness in his conduct, that frequently excited the contempt of his best friends. In his private intrigues for power, in his dexterous management of two parties, by whom he was equally hated, in his tempering the fury of the Jacobites, in his amusing the vehemence of the Whigs, in his advancing the interests of the house of Hanover, when most distrusted by themselves and their adherents, he shewed a considerable degree of address and political knowledge. The nation owed to a defect in Oxford's mind, a greater benefit, than they could have derived from a minister of more splendid talents. Had he been possessed of the pride inseparable from great parts, his resentment for the ill usage, which he experienced from the Whigs and the agents of the house of Hanover, might have induced him to defeat the Protestant succession, and bring about those very evils of which he was unjustly accused.

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From our review of this history, it appears how much we differ in opinion from Mr. Macpherson, in a variety of particulars; and we could have added many other instances, to the like purpose. At the same time, it must be acknowledged that the performance before us is, in several respects, a work of great importance and merit. It contains a vast diversity of new matter, furnished by the papers which the Author had in his hands; and a number of facts, hitherto unknown or much mistaken, are set in a just, as well as a striking light. The characters are drawn with ingenuity, even where they may not be thought entirely impartial; and the reflections are often profound and judicious. The style is manly, though, perhaps, too concise and uniform; nor is it always sufficiently correct. In short, if the writer had been less in haste, and less attached to the Stuart family, he might have given to his history a much higher degree of perfection and value.

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ART. VI. *Conclusion of the Account of Dr. Priestley's Edition of Hartley's Theory of the Human Mind.*

IN our Review for November last, we gave an account of Dr. Priestley's first and second introductory essays; and we now proceed to the third, which treats of *complex and abstract ideas*.—The intention of this essay seems to be to convince us, that all the ideas, which Mr. Locke calls ideas of reflection; such as those of mind, thought, judgment, &c. are in reality compositions made up of the ideas of sense. This notion agrees well with the system of materialism, which Dr. Priestley has adopted, and which has been maintained by other materialists before him, particularly by Epicurus and by Hobbes; and indeed it appears reasonable to think, if a certain composition of matter can, whether necessary or not, produce thought, judgment, and reasoning, that a certain composition of the ideas of matter may produce the ideas of thought, judgment, and reasoning. This is an argument in favour of Dr. Priestley's system, which may have escaped his penetration, and for which we hope to receive his thanks; and with the greater reason, as his arguments upon this point seem to require some reinforcement.

For, after advancing his proposition, and acknowledging that it is not very easy to conceive how intellectual ideas can be composed of sensible ones, he proceeds to offer some considerations to lessen a little this difficulty. Now we apprehend that, if the difficulty of conceiving a proposition should be not only lessened a little, but totally removed, it will not follow that the proposition is true. The arguments that prove its truth must
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be something else—something more than considerations, that facilitate its conception.

To facilitate the conception, he tells us, that a whole group of ideas shall so perfectly coalesce into one, as to appear but a single idea.—The instance which he thinks comes nearest to this is, that a mixture of the several primary colours produces white. But this instance, though the nearest to the case before us, is too distant from it to yield any solid argument. For he ought to have shewn that the idea of white is compounded of the ideas of the primary colours; or that whatever may be affirmed of the colours, may be also affirmed of their ideas. If the last be true, as it is evidently supposed in Dr. Priestley's argument, it will bring to light many classes of ideas that have escaped the observation of philosophers. For, if whatever is affirmed of objects, may also be affirmed of their ideas, we shall have blue, and red, and green ideas; ideas that are weighed by the ton, and others that are measured by the bushel, elastic and unelastic ideas, animal and vegetable ideas, and a thousand other kinds.

If it be absurd to ascribe to ideas colour, and weight, and elasticity; and, indeed, if this be not absurd, it will be hard to say what is; then objects may have qualities and relations, which their ideas have not, and a mixture of primary colours may make a white colour, although a mixture of the ideas of primary colours do not make the idea of white. Dr. Priestley might as well have argued, that because several metals in fusion mix and coalesce, so as to appear but one simple metal, therefore the ideas of these simple metals may coalesce into one simple idea. And by the same kind of reasoning, because metals are malleable and fusible, it will follow that their ideas are malleable and fusible. Such is the reasoning which we are to receive as a proof that a whole group of ideas shall so perfectly coalesce as to appear but a simple idea.

But to illustrate this doctrine farther, and facilitate its conception, the Author gives instances of some ideas formed in this manner. Such is that of a player. A child has seen a company act on the theatre in a great variety of characters, and is told that he must call them players. That word will excite in his mind an epitome, as it were, of all that he has seen them perform. Even the features, and most striking gestures of the principal performers, will be conspicuous in it. And by degrees, as all the particulars get intermixed, and completely associated, whatever belonged to the separate persons will be dropped, and something will remain annexed to the term, that had been observed in them all. This, says Dr. Priestley, is the process called abstraction, and it is by means of this process,

cess chiefly, that we acquire those ideas, which have been referred to reflection.

We have no objection to this account of the manner in which a child may learn to fix a distinct meaning to the word player : it is, no doubt, by observing, in course of time, what is proper to individual players, and distinguishing that from what is common to them all ; but two things here deserve to be noticed.

First, that the idea of a player is not formed by the child, by means of association, but by a contrary operation of distinguishing and separating the things common to all players from those that are proper to each. And when this idea is formed and made distinct, it is not a mixture and combination of the ideas of all the individual players ; it is a selection of what is common to them all, and therefore in reality more simple than any one of them. The idea of a player is more simple, and less complex, not in appearance only, but in reality, than the idea of Roscius or of Garrick. And the examples brought by Dr. Priestley, in order to shew that very complex ideas, though to appearance simple, may be formed by combination and association, shew only, on the other hand, that ideas very simple in reality, as well as in appearance, may be formed from those that are complex, by division and separation.

Secondly, if it be chiefly by abstraction that we acquire those ideas, which have been referred to reflection, it will follow, that the ideas of reflection are more simple than those they are abstracted from, instead of being more complex, as Dr. Priestley affirms.

In the same manner, says Dr. Priestley, that we get the idea annexed to the word player, we get the idea that we have to the word *thought* or *thinking* ; which, in fact, is an abridgment, or coalescence of the various external signs, or marks, and also of the internal feelings, by which, exclusive of the outward form, a man is distinguished from a brute animal.

In this account of thought, there is, indeed, a very strange assemblage of ideas, but very little coalescence. We may observe from it, first, that thought, or thinking, distinguishes a man from a brute animal : yet this Author maintains, that brutes think and reason in the same manner that men do.

Secondly, we learn, that the idea of thought is composed of external marks and signs, and internal feelings. Thirdly, that it is an abridgment or coalescence of these. Indeed it is as likely that abridgment should be coalescence, as that association should be abstraction. Fourthly, we may infer from this curious passage, that one who never saw a brute animal can have no idea of thought or thinking. These are extraordinary discoveries, and afford much light to the idea of thought.

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We should be glad to be informed by Dr. Priestley, whether a man, when he thinks, is not conscious of his thoughts? Whether he has not the power of reflecting upon his own thoughts, and making them an object of thought? Whether such reflection will not give him the idea of thought, although he had never considered the various external signs or marks, and also the internal feelings by which a man is distinguished from a brute?

We have now given a pretty full view of what is contained in our Author's introductory essays, and we proceed to make some remarks on his *edition* of Hartley's Theory. This edition appears to be very different from what Dr. P. gave the Public reason to expect it would be, when he first announced his design:—'I have now in the press, said he, (preface to the examination of Dr. Reid's Enquiry, &c.) an edition of so much of the *Observations on Man*, as relate to the doctrine of association of ideas, *leaving out the doctrine of vibrations*, and some other things which might discourage many Readers.' Yet, throughout the whole performance, the Editor has clogged his doctrine of association with as much of the system of *vibrations* as (we venture to say) is sufficient to discourage any Reader, who would be discouraged by this theory, as it appears in the original work. It is to us, we own, much more discouraging in the imperfect and maimed state, in which it is now exhibited, because it is really less intelligible to one who is capable of entering into such discussions, than it will be found in Hartley's own performance. This gentleman's language, it must be acknowledged, is exceedingly harsh and technical, but it does not appear, that he has received any improvement in this respect, by passing through the hands of Dr. Priestley. For, notwithstanding the uncouthness of many of his terms and phrases, their frequent recurrence, and their regular application to the same ideas, soon bring the attentive Reader to an apprehension of their import; whereas, the vague manner in which they are sometimes employed, and sometimes changed for such as are more usual, by his present publisher, no way conduces to quicken the apprehension of the student. Sometimes, indeed, the Author is copied through several pages, and that even in his obscurest passages, without the smallest alteration; sometimes, again, there are many alterations and omissions, without a discoverable reason. The Author, however, is not injured by the alterations, his own words being given at the bottom of the page.

When we first perused the present republication, we unfortunately imagined that this book was to be read like other books; that we ought to begin at the beginning, and proceed regularly to the end. The consequence was, that we were perplexed

perplexed and puzzled at almost every step. At one time we were referred to a preceding proposition, which, when we turned back to it, we found to have no relation to the subject. At another time, we were directed to the corollaries of a former proposition; and that proposition we found had no corollaries. At a third, to the tenth corollary of a proposition, which had not so many as ten. Had we begun, as we ought, with the conclusion, all this blundering and loss of time might have been prevented; for there we are taught, that by the 8th the Editor always means the 4th, by the 10th the 5th, by the 12th the 6th, &c. &c. So that of fifty-one propositions, which he hath given from Dr. Hartley, no more than the first three are ever rightly quoted in the present work. This may be considered as merely the effect of hurry and inattention; but hurry and inattention, surely, are not the happiest tokens of respect to the Public!

In regard to Hartley's System, we shall beg leave to deduce one corollary from that fundamental axiom of his, that nothing is requisite to make any man whatever he is, but a sentient principle, with the power of association necessarily resulting from it, and that all the phenomena of memory, imagination, volition, reasoning, and every other mental affection and operation, are originally derived from the bodily senses, and from them only. If so, it is manifest, that the degree of a man's capacity, genius, taste, judgment, friendship, virtue, &c. may be scientifically deduced from the acuteness or bluntness, or some other sensible affection of one or more of the bodily organs, the sole sources of every thing he either has, or ever can possess. The measure of a man's understanding might always be had from the vigour or weakness of his senses; and whether he would prove a sage or a blockhead, might be discovered with certainty, from the sharpness of his sight, the quickness of his hearing, &c. long before he could speak. If, on the contrary, experience shews us, in any instance, that the powers of the mind have no such dependence on the corporeal senses, the discovery is a sort of apagogical demonstration of the falsehood of those principles. It is but doing justice to Mr. Hume's System to acknowledge, that it is not equally clogged with this difficulty. This writer admits another order of sensations, the internal or mental affections and passions, which, for distinction's sake, he terms sentiments, and which are not derived purely from the external senses.

We would not be understood, however, by any thing here advanced, as though we meant to dissuade the philosophical Reader from the study of Hartley's Theory; for in that work, notwithstanding the weakness of many parts of the foundation,
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there are a multitude of just and ingenious observations; and of these none are more remarkable than some things the Author has advanced on the subject of language, though, by the way, he has here also been in some measure preceded by Berkeley and Hume. Nor would we wish that any person should rashly form a conclusion concerning the merit of Hartley's work, from the figure it makes in the garbled and mutilated state in which it is now presented to the Public.

Before we conclude, we cannot but observe, that although Dr. Priestley, in his examination of Dr. Reid's Inquiry, &c. has treated Mr. Hume's philosophy with great contempt, as being both sophistical and superficial, yet in what relates to the principles of the understanding, there is a remarkable coincidence of sentiments, in almost every thing material, between that Author and Dr. Hartley; who is considered by our Editor as the greatest of all uninspired writers. It were easy to prove this, but we shall not detain our Readers with the proof; such of them as are conversant with the subject, and have attentively considered the writings of Hume and Hartley, will, we are persuaded, readily allow it.

As to what regards the mechanical part of Hartley's System, the theory of vibrations, Mr. Hume indeed has nothing correspondent to it. But this part, by Dr. Priestley's acknowledgment, is not so essential to his doctrine of the mind, but that the latter may be shewn to be absolutely certain, though the former (however probable in his opinion) should prove a mere hypothesis. The very attempt to disjoin them in republishing the System of the Understanding, without the doctrine of *vibrations*, or with only a slight sketch of that doctrine, sufficiently demonstrates that he did not consider the proof of the one as requiring a previous conviction of the other, but that he looked on the aforesaid System as susceptible of an evidence altogether independent of that doctrine.

It may seem strange, however, that if the fundamental principles of the two Systems are so much the same, the conclusions should be so widely different. Hume's is made a foundation of universal pyrrhonism; Hartley's, on the contrary, of a sort of religious system, comprehending revealed as well as natural religion. The only account that can be given of this difference, is the different tempers of the Authors. Mr. Hume, after laying down his principles, and, as he thinks, supporting them, proceeds with a cold indifference, truly academical, to deduce all the consequences they will naturally bear. He argues justly from the premises he has laid down, and by that very means runs into the greatest absurdities. He perceives, and even sometimes candidly owns, the absurdity of his conclusions, but

as he never seems to think it possible, that the axioms on which the whole is founded, considered severally, can admit of a question, he concludes in general the absolute uncertainty of all human reasoning and human knowledge; and in this general view, he readily allows, that his own favourite axioms must share the common fate. Whereas in reality the absurd consequences, logically deduced, ought only to have made him suspect some latent errors in the premises from which they were deduced: and this suspicion would perhaps have led him to the discovery of his mistake. Thus an excessive confidence in his own discernment is the source of his scepticism, in regard to the reason and faculties of all mankind. Rather than allow that he himself has rashly admitted into the foundations of his theory a specious falsehood, which human reason is capable of detecting, he will maintain that truth and certainty are beyond the reach of all human investigation, and that consequently it is in vain for any man to seek for them. It is purely because he is a dogmatist in a few opinions, that he is so great a pyrrhonist in all.

Hartley, on the contrary, was in his disposition a warm friend to religion and morals; and as he had a copious fancy, he always found in the stores of his imagination, what would serve as a counterpoise to that scepticism, to which his first principles naturally pointed. But it must be owned, that what may be called the practical part of his work (which Dr. Priestley has not attempted to illustrate) is but awkwardly connected with the theoretical. For though in general nothing can be better than the pious and moral maxims he endeavours to establish, nothing can be weaker than those ties by which they are connected with his system.

In a complex arithmetical computation, if a blunder be committed in the first step, and all the following procedure be perfectly accurate, we are sure that every succeeding operation, and consequently the result of the whole, is affected by that radical error. Nay, the very accuracy of the subsequent procedure may be said to warrant the affirmation, that the conclusion is erroneous. On the other hand, contrary errors sometimes counterbalance one another, so that the effect of the first error is corrected by the second. In this case therefore we cannot affirm positively that the conclusion is false: the first of these resembles the case of Mr. Hume, the second that of Dr. Hartley.

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ART.

ART. VII. *American Husbandry*. Containing an Account of the Soil, Climate, Production and Agriculture of the British Colonies in North America and the West Indies. By an American. 8vo. 2 Vols. 11s. bound. Bew. 1775.

THIS work contains some very obvious errors which we think the Writer must have avoided, had he really visited the several Colonies to which his account extends.—Whether he be an American born or not, is of little importance *; but certainly the present performance is not merely the result of his own observations: it consists chiefly of accounts obtained from different persons very differently qualified for information; and therefore a considerable inequality is discoverable in the merits of their respective communications.

So far as this work (in common with every other publication of the kind) comprehends any remarks which may tend toward the general improvement of agriculture, &c. it may, exclusive of the danger to be apprehended from mistakes and misrepresentations, (and these it will be the business of a Reviewer, as far as he is able, to detect) prove an acquisition of some value to the Public: for of all the sciences which contribute toward the earthly happiness of mankind, this, we think, stands foremost in point of importance. The subject, indeed, has been of late greatly cultivated, and prodigious practical improvements have been made; yet much remains to be done. Husbandry ought to be more generally understood as a science. Experiments, growing out of public patronage, would direct and instruct rude LABOUR in the right application of his powers; and we may rest assured, that the culture of the earth will always flourish and increase in proportion as the sure means are discovered of rendering it more and more profitable.—The BOARD OF AGRICULTURE, proposed by Mr. Donaldson in his valuable letter to the King on this subject †, seems to be that grand *desideratum*, the public reservoir of agrarian policy, from whence new and most important meliorations would derive their source, and be distributed, by ten thousand channels, to every part of the kingdom; nor would the current stop here, but flow on, uninterruptedly, to fertilize the bogs of Ireland, and even the wilds of America. Contemplation wanders with delight, and feels no lassitude in attending this diffusive progress. Like the inhabitant of Cairo, who watches with tran-

* A correspondent, who seems impatient for our sentiments concerning this work, thinks, that 'every passage of it discovers the industrious hand of that eminent Book-builder Mr. A—r Y—g:' how far the Letter-writer is warranted in this conclusion, we cannot pretend to determine.

† See Review for July 1775.

sport the risings of his Nile, and rejoices to behold the fruitful stream expatiate far beyond its native bed, we see around us, in different parts, the barren heath, the dreary forest, or the desert marsh, changed by the magic touch of skilful husbandry, into luxuriant pastures or waving fields of corn!—The subject would transport us beyond the limits and proper province of a Review; but we must return to the work before us.

As we are but little acquainted with the practice of North American farming, we shall not pretend to detain our Readers on the Continent; but as we are somewhat *more at home* in the West Indies, we shall at once set sail for Jamaica, in order to see in what manner our Author hath acquitted himself in his dissertation upon that island.

And here we are sorry to observe, that the mistakes of this pretended American are, we had almost said, innumerable. We shall not try the patience of our Readers by any detail of the more trivial defects, but confine our remarks to a few of those more distinguished errors into which he could not have fallen, if he had been at the pains of obtaining any degree of authentic information.

Without any just idea of the cane-plant, or the face of the country in that island, he finds great fault with the present method in use there, of cleaning the canes with the hand instead of the horse-hoe.—To reform this supposed erroneous and ignorant practice, he says, (vol. ii. p. 129) ‘*He* would carry the ideas of the improved husbandry of England into that of sugar in Jamaica; *he* would run a Berkshire shim through the intervals, in order to cut down the weeds; and *he* would run a double winged plough through each interval, to mould up the roots of the plants.’

We are persuaded, that if this Author was a planter, and should carry his threats into execution, *he* would very soon unroot all his canes, and be taught to know, that although some particulars of the improved husbandry of England might be admitted with propriety in Jamaica, yet that others are inadmissible, and this among the rest. But he enters copiously into the superior advantages to be gained by this new practice; and heated with his hypothesis, proceeds to answer, in form, all the objections, which he tells us, ‘*he* has heard’ against it.—In this operation he meets with no difficulty, as he seems in reality to have no antagonist but himself to encounter; for the objections he has stated, are such as no planter would probably offer; but at the same time he omits a material and most obvious one, which *every planter* would naturally suggest, viz. That it is *impracticable*, and that this impracticability arises from the very manner of the cane’s growth, in which it differs essentially from all those plants which are the subjects of culture in the

English farms.—Mr. American having conceived a wrong idea from some imperfect description he has read of the sugar cane in *Ligon's* account of Barbadoes, or some other obsolete author, compares a cane-piece in Jamaica to 'a grove of oaks,' (p. 137.) as if he supposed them so many single stems, ranged upright in a line, like a regiment of guards drawn up for a review in Hyde-park; and hence concludes it very feasible to traverse the interval between each rank with his horses and ploughs.—If, upon inquiry, he had learned that a very great number of stems, shoots, or suckers, spring from every stool; spreading in every direction, and extending across the intervals so luxuriantly, that hand-hoeing only can be applied, and this too with some care and caution, to avoid bruising or injuring the shoots; he would never have thought of recommending this branch of English husbandry to our West-India planters.

He asserts (p. 138.), that 'the negroes in Jamaica never do *task work*.'—In this he is mistaken again.—The work there on every plantation, or settlement of any importance, is proportioned to the known ability of the field labourers. But for this no specific rule can be prescribed, without doing them very great and manifest injustice; because their ability on different estates is various. Experience of what they can conveniently do, is the only respective guide; consequently the measure of the task must vary on different plantations according to soil, and other relative circumstances. If a different conduct is, as he affirms, pursued in South Carolina, and Virginia (the rice and tobacco colonies), we cannot think it deserving of the commendation he gives it. But his comparing the usage of negroes in Jamaica, to that 'of horses in England' (a stale reproach against the planters there), is equally absurd and untrue.

He gives us (p. 139.), what he calls, a calculation for a *considerable* plantation in Jamaica. This, he says, is founded upon 'repeated inquiries among the *Jamaica planters*,' and 'will yield *every satisfactory information*.'—Where this assiduous investigator picked it up, we know not, but when upon examination it appears not at all adapted to the plantations in that island, there is great room to suspect, that no such inquiries, as he pretends, were ever made. We find in it some appellations which are not in use there; such as, a *stove*, an *agent*, a *farrier*. This induces us to believe, that he has culled the statement out of different tracts relative to Barbadoes, or others of the Leeward Isles, where those heads of expence occur.—He has told us (p. 126.) that the planters divide their cane-land into three parts: one of which is in young plants; the second in first rattoons (or plants of the second year); the third in fallow. In his estimate he proposes an estate, consisting of 600 *acres* of land, and he makes the produce of each year 400 hogheads.—

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But the lands in Jamaica do not yield for plants and rattoons, at an average, more than one hoghead of sugar per acre, *on a general calculation* (which his is supposed to be), and it follows, that his allowance does not quadrate in this point with our Jamaica properties.—Further, we must allot 400 of the 600 acres (agreeable to his rule) for land planted in canes, and the other 200 for fallow; so that here remains no allowance whatever, for wood-land, for pasture, for provision-grounds, and waste.—If his estimate of the produce is unjustifiably too high, his calculation, on the other side of the account for *charges*, is enormously too low.

Still further to evince his entire ignorance of Jamaica, whose affairs he affects to understand so thoroughly, he acquaints us, that the rate of interest there is 8 l. per cent. (p. 140.)

He goes on in his reveries, and (p. 141.) computes the gain which the planter makes on his capital, at from 15 l. to 30 l.—Pursuing this idea, he treats with much seeming contempt, the *New History of Jamaica*; which, he says, allows the planter to gain no more than 10 l. per cent.; an allowance which Mr. American considers ‘so very inadequate,’ that, if true, ‘the planter must very soon be in gaol.’ (p. 142.)

As this is a direct attack upon the reputation of a work which we have very much commended (see Review for August and December 1774), the cause of the ingenious Writer * becomes our own, and we must be allowed to defend, at once, that Historian and ourselves:—But the Public are still more concerned in the question.

At the close of his detail (*Hist. of Jamaica*, vol. i. p. 464), Mr. L. mentioned, that his opinion would probably be found to differ from that of others; but he knew, at the same time, that most of his brethren, the planters, were apt to gaze at their West India possessions through the wrong end of the telescope. It does not, therefore, seem, that he would have intended any delusive estimate, which might cause a particularly hurtful effect, by not undeceiving those, who are too apt to take every opinion upon trust; and by misleading young and inexperienced proprietors belonging to the island, to form too extravagant a notion of their fortunes: he appears rather to have done all in his power, to come at the truth, or near to it; but in order to satisfy ourselves how far he is, or is not entitled to this praise, we have reconsidered the subject with fresh attention, and we are still more strongly persuaded that he is as right, as his censor is wrong: and that the Reader may judge this matter fairly, as umpire between them, we will present him with three estimates of different estates in Jamaica, with which the present Reviewer happens to be so perfectly well acquainted, as to be able to produce the most unquestionable vouchers for their ex-

* Edward Long, Esq.

actness. We must premise, that the sugar made on these estates, is of nearly equal goodness, and has generally a prompt sale at the London market.

The first of these examples, is a plantation situated on the north side of the island, within a short distance of the sea; and consists of the following articles, all fairly valued:

Acres.	Rs.	Ps.		£. Jamaica Cur.
225	0	10	land in canes	4.506 5
248	0	0	ditto - pasture and provisions	3.428 —
453	1	30	ditto - wood-land, worth 1813 £	

926 2 0

	Mill, distilling-house, curing ditto, and all other buildings and offices, complete	-	3.600	—
	Implements and utensils of all sorts in store, or in use	-	300	—
146	Negroes	-	8.760	—
82	Head of cattle (horned), old and young	-	943	—
35	Mules	-	1.050	—
			22.587	—
	Add for the wood-land	-	1.813	—
	Total	-	£ 24.400	—

The produce of this estate (one year with another) has been

Hhds. Sugar. Punchs. Rum.
100 - 56

The nett proceeds (*communibus annis*), the medium being taken of the last four years, and deducting every contingency, except as below, was

£ 2.200 per An.

From this deduct annual interest, at 6 per cent. on 1813 £. being the value of the wood-land lying unemployed, viz.

£ 108 15 7

Allow for purchase of four new negroes, supposed annually put on, young and middle-aged, with the duty, cloathing, and all other charges included

251 4 5

360 —

Remains clear for the proprietor - - - £ 1.840 —

This estate however (in fact) had *no negro recruits*, during the space above-mentioned.—The clear gain ought therefore to be

be stated at 2091 *l.* which is about equal to 9 *l.* per cent. on the capital.

If this estate was brought to a sale, and its books of account carefully examined by the purchaser, we are confident, that he would not give more for it than 24,000 *l.* including the price of the wood-land. If, however, the capital was to be rated agreeably to the bubble-practice lately introduced into the *Ceded Islands* (with a sinister view to raise the value of property there above its natural pitch), it would be an easy matter, by a supervaluation upon every article on one side of the estimate, and by a diminution of charges on the other, to describe it as a capital of 30,000 *l.* Such a capital, according to the rule of 10 *l.* per cent. ought to yield a clear income of 3000 *l.* Our American, reckoning at 20 *l.* per cent. would call it 6000 *l.* whereas, in truth, it is found to be little more than one-third of his calculation.—It is evident then, that the higher the computation of the capital is carried, the more reduced in proportion will be the apparent gain per cent on that capital.

Our second example is a larger estate, in the same quarter of the island. We need not descend into the particulars, but only state, that it has a complete water-mill, and other works, and necessary appendages; 290 negroes, a short carriage to the sea, and has been settled a great many years.

The produce of this estate, on an average of four late years, was, at a medium, 150 hogshheads of sugar, and 84 puncheons of rum.

	Jamaica Currency.
The annual gross proceeds at a medium	- £ 4.300 — —
The annual contingent charges (negroes included) at the like medium	- - - 1.300 — —
Nett proceeds per annum about	- £ 3.000 — —

We apprehend that no intelligent person would bid more for this estate than about 30,000 *l.*—But if another, thinking differently of its value, should give 60,000 *l.* the consequence must be this: if he has not superior skill in the management, or does not put on additional labourers to augment, or improve the produce, his income from it will still be 3000 *l.* which is only 5 *l.* per cent. on the capital sum he has expended in the purchase of it.

Our third example is a plantation on the south side of the island, well circumstanced in every respect.—The medium of produce, on a computation of four late years, was 271 hheads of sugar, and 133 puncheons of rum.

		<i>Jamaica Currency.</i>	
The medium of gross proceeds per annum	-	£ 8.455	11 1½
Medium of contingent charges and supplies, including new negroes purchased	-	- 3.505	15 7
Clear proceeds	-	£ 4.949	— 6½

We should rate the value of its capital at about £ 50.000.
 10 l. per cent. on this is - - - £ 5.000
 Deduct for interest at 6 l. per cent.
 on 3.200 l. the value of wood-
 land and waste ditto, lying un-
 occupied - - - - - 192

Clear balance to the proprietor per
 annum - - - - - 4.808

We will not conceal, that this estate (which is Mr. *'s in Clarendon parish) yielded, in one of these four years, a profit of 16 l. per cent. and in another, not more than 3 l. per cent. This great disparity happened from the casualty of irregular seasons; from uncommonly favourable rains in the one, and a severe drowth in the other; which may serve to demonstrate the fallacy of any positive mode of calculation taken from one year, or not founded on the medium of several years taken in a series.

But to bring the question more home to our Author, he gives us (p. 149.) an account of Mr. Kennion's estate, in the parish of St. Thomas in the East, sold not long since to Mr. Simon Taylor.—The capital here is put at 100,000 l. which is the price it sold for.—Yet it appears, on the very face of it, that the profit it yielded to Mr. Kennion for a series of seven years preceding the sale, was no more than 32,000 l. The medium of which *per ann.* is about 4570 l. which is *not* 5 l. per cent. on the capital.—Every addition of negroes, &c. which the present owner may heap upon it, will augment the capital, and in proportion augment the profit.—Yet we believe, if he could gain 10 l. per cent. on his purchase money, or 10,000 l. per ann. he would be very well satisfied.

In reply to the latter part of Mr. American's reflection on the Jamaica History, we shall recur to the *third* example, above cited, of an estate valued at 50,000 l. let us suppose that the proprietor of it is indebted to his merchant even 20,000. This is a large sum, and equal to two fifths of the capital. If he owes this money to a person in Jamaica, he pays 6 l. per cent. interest for it; if to a merchant in Britain, 5 l. per cent. We shall take the larger interest, and suppose he pays 6 l.

This

This amounts per annum to 1200 l., and reduces the clear income to 3608 l. We admit further, that the proprietor resides in Britain, and allow a further deduction of 6 l. per cent. on the *gross proceeds*, for the attorney's, or manager's commission. This is about 507 l. and reduces the income to 3101 l. which at 4 l. per cent. exchange, is sterling 2.215 l.—Will Mr. American assert, that such an income is not sufficient to keep the proprietor from starving?—On the contrary, may he not live in Britain in a respectable style, and if he is frugal, save 1000 l. a-year to be applied in reducing the principal and interest of his debt?—Our American (in the same note) alledges, that 'if the planter resides in England, and makes 6 l. per cent on his capital, he ought, *if he resided in Jamaica*, to make 20 l.'—But why, or how this is to be expected, we cannot discern. He would save (it is true) the commission paid to an attorney, and if he confined himself in general to his plantation, some retrenchments might also be made, in the articles of dress, furniture, equipage, and house-keeping; all which, might enable him to lay up somewhat the more out of his income annually, towards reducing his debt.—Or, (if not in debt) he might make a greater annual addition to his capital, by the purchase of labourers. But his gain will still regularly keep its due proportion with the value of his capital, whatever it may be. He will not, in fact, gain more, but only spend less; and even this implies, that the estate is equally well managed when he resides upon it, as when he is absent, which, however, is very far from being always the case. If the planters gained 15 l. to 30 l. per cent. as our American presumes, they would be in very happy circumstances indeed! But the sad truth is, that almost all of them are in debt; and the major part have to struggle with it their whole lives. They exist in a kind of splendid poverty, subsisting chiefly by the credit they receive from the merchant, 'still in hopes to get the better,' and perhaps still disappointed. Their negroe recruits, the duties and excise, the heavy freight, the insurance, and many other defalcations, commonly swallow up one half of the *gross proceeds*, and sometimes more; their taxes in the island are often very high; their works costly, as well as their implements; and the expences of manufactures, and carriage great. Their estates are continually changing hands; so that some have been under three different owners, in the course of seven years. Yet we have known a few retrieved from very heavy incumbrances of debt; but this happened by a long minority, and honest active guardians. Others, less loaded, have been recovered by a timely recourse to very strict parsimony, and a steady perseverance in it for many years. The fluctuation of the market, is another circumstance, which may show the im-

propriety of rating the gain upon our capitals there, any other-wise than by a series of crops, and their *net proceeds*; for sugar and rum are extremely irregular in their prices. To illustrate this by examples, we shall mention, that the planter's sugars (of equal quality, or nearly so) were sold last year at 10s. per hundred weight less than in the year 1773; and 5s. less than in the year 1774. So that the income, which in 1773 was 2870l.—became reduced in the following year to 2520l.—and in the last to 2170l.

These commodities are likewise very perishable in their nature, inasmuch that every hour of their continuance on board ship, and in the warehouse, takes somewhat from their substance. At the same time, various exigencies often require a prompt sale, and when the market is so glutted, as that no demand appears, nor a reasonable price can be got, the planter is forced to anticipate their proceeds, by borrowing of the merchant, for payment of bills drawn, or to supply his ordinary expences of living.

Let us add to these considerations, that while sugars, from their greater plenty, are falling in price, the rates of all the necessaries sent out from Britain, for annual plantation-use, are enormously advanced, and negroes more so than any other. The price of the latter has risen, in the space of the last 20 years, 50l. per cent and upwards, and British wares in general at least 25 to 30 per cent. At present, the unhappy conflict with North America presages a similar advance upon the articles of supply usually drawn from that continent;—for by late advices from Jamaica we are informed, that hoghead staves, which used to be sold for 12l. per thousand, are now raised to 30l.—And the misfortune is, that when the price of any of our plantation-supplies has been once heightened, it has rarely, if ever, sunk again to its former standard; but the case is very different in respect to West Indian staple commodities; the reason of which is, that they are obliged to buy their supplies, and sell their produce, at whatever price is imposed upon, or offered to them; and this truly indicates the situation in which the Colonies stand with Britain, and the despotic controul which she holds over all the fruits of labour. Those among them who possess very large estates, as Mr. Dawkins, Beckford, Pennant, &c. may bear up very well under these and other additional pressures; but many of the multitude must, and do sink, particularly in the Ceded Islands. Ruin, it is true, does not fall abruptly upon them; but interest, and yearly increase of principal, gradually creep on, and continue spreading and eating away, like a leprous ulcer, till the whole capital is consumed past recovery. Many, no doubt, have deceived themselves by golden dreams, and vi-

sionary

ry computations. It is almost the constant custom of the
ers in Jamaica, to compute their incomes, and regulate their
aces, by the number of hogsheds and puncheons they expect
ike every year; without ever inquiring into the state of debts,
aining the sum they may really be intitled to spend, deduct-
interest and charges. Their debts they settle by a note, bond,
rtgage, and then conclude them paid. Nothing, in any other
of the world, can equal their absurdity, and their delu-

But hence it is, that such numbers continue involved as
as they live, and that so many estates are every year sacri-
to creditors. The appearance of wealth, is there mis-
for the reality of it, and the *Ignis fatuus* still continues
zzle, and invite fresh adventurers, who run the same
d for a while, and then get fast stuck in the swamp, like
predecessors.

It would not be thought to speak with contempt of a West-
property. We think it has been proved, that with care
frugality, the planter's occupation will be very profitable.
mean only to shew, that the profits are not so enormous as
y half-informed arithmeticians imagine. That, in fact,
are such as will yield a very comfortable maintenance to
 proprietor who acts with constant circumspection and eco-
y, and agreeable to the unerring counsel, which his annual
of accounts will present to his view. We ought by all fair
ods to encourage new adventurers to improve our settlements,
rming plantations; but we cannot think it honest to tempt
with exaggerated prospects of immoderate gain; and by
means, mislead them into fallacious opinions, and a plan
ving, which may terminate in beggary, and thus defeat
original design of establishing useful, permanent settlers.

To conclude with Mr. American;—if we might judge of the
f his Work, from what he says of the West-Indies, we should
ounce it a compilation hastily put together, after raking for
rials in a book called, 'Political Essays,' and every other tract
has contained any thing relative to Colony-husbandry. Some
rfect hints he may have casually picked up from persons con-
nt with the Plantations; but as to the bulk of his farrago,
Author seems to be largely indebted to his own fertile ge-
, his own theories, and the observations he has drawn
long, and sedulously applying his mind to the system of
th Husbandry. His opinions, therefore, upon American and
t-Indian culture, must in general be regarded as merely
lative, and arbitrary. It would have been commendable,
aps not unuseful, to collect and reduce into order, all that
attered in different volumes and essays upon this subject;
the Compiler, *as such*, would have been allowed no small
e of merit. But when we find this *pretended Yankee* at-
tempting

tempting to foist himself upon us for the genuine *Simon Pure*, assuming airs of self-sufficiency, and dictating to us with intolerable presumption; he deserves the severest castigation, for his imposture, his arrogance, and his folly.

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ART. VIII. *Letters written by the late Right Honourable Lady Luxborough to William Shenstone, Esq;* 8vo. 5 s. boards. Doddsley, 1775.

THE genuine letters of persons of distinguished genius, learning, taste, or wit, judiciously selected, will always be a valuable present to the Public. And the fair sex are so universally acknowledged to excel in the epistolary art, that, whenever a female cabinet is laid open, curiosity and expectation are in an unusual degree awakened. Some caution and judgment ought, however, to be employed in the choice of the materials for publications of this kind. It is as ridiculous to attempt to lay before the Public every thing that a wise man, or a sprightly woman, says in the course of familiar correspondence, as it would be, promiscuously to consign to the press the instantaneous productions of daily conversation. It is impossible for any one always to speak or write things worthy of the public attention. In a long epistolary intercourse, many things must pass, which, however agreeable or interesting to the parties themselves, must be mere trifles to the rest of the world; and many others, which, for want of an acquaintance with persons, incidents, or places referred to, cannot be intelligible to the generality of Readers. It also frequently happens, that, while genius and sprightliness are asleep, we take liberties with a correspondent, which it would be unpardonable to take with the Public, and give up the pen, without reserve, to be directed by whim, or by dulness. To which may be added, that many ideas, which will bear repetition after the usual intervals of letter-writing, will appear extremely tedious when they frequently recur in the compass of a single volume, which is read with little interruption.

There are, perhaps, few publications of genuine letters, however entertaining and valuable, which do not afford some illustrations of these remarks. But we have seldom met with any work of this kind to which they might be so properly applied, as to the letters now before us. Without calling in question Mr. Shenstone's judgment, who has pronounced them to be written 'with abundant ease, politeness, and vivacity,' we may venture to assert that far the greater part of them were improper for publication, and that in their present form they will probably appear to most readers dull and tiresome. General professions of esteem and friendship perpetually repeated

—a thousand civil and polite things in praise of Mr. Shenstone's sentiments and taste, of his poetical productions, and of the beauties of the *Leasowes*—observations and queries concerning improvements in her ladyship's house and gardens, which no one can understand without having seen the places and objects about which she writes; to determine, for instance, the best situation or form of a garden-seat or wall, the best manner of decorating an apartment, the most elegant form of an urn, or the most proper disposition of a plantation or shrubbery—minute narratives of incidents too local and personal to afford general entertainment—oblique references to things not explained—and criticisms on authors, not sufficiently accurate and particular to excite attention: these, with innumerable small articles which no one would think of reading more than once from the dearest correspondent in the world, on the topics of invitations, apologies, the weather, the roads, servants, horses, stage-coaches, post-chaises, &c; &c. fill up so great a part of the volume, that we think it would be difficult to extract materials for general entertainment sufficient to fill a moderate *Shandean duodecimo*.

The following extracts are some of the most valuable parts of this publication :

L E T T E R XVIII.

' The impatience with which I waited for the pleasure of hearing from you, in answer to my last, I looked on as a proof that nothing I could read was so agreeable to me as what you wrote: and had I been doubtful in my opinion, your letter and autumn verses would have confirmed it. This is no compliment, nor am I guilty of flattery. I speak my mind; so that if I am guilty of an error, it must be in judgment; and I do not believe it possible, even for all your modesty, to pack a jury that would find me so in this case: yet just as I am to your writings, I am partial to the autumn season:—perhaps you will become so when grown somewhat older; and not exclaim against that pensive season (as you call it) which, if it does not afford all the gaieties of spring and summer, is however attended with fewer disappointments. Would you in spring enjoy the beauty of your parterre, a sudden shower drives you home; in summer you are obliged to shut out the delicious prospect of the ripened grain and the various labours of the peasant, lest, like him, you should be scorched by the sun-beams, which your spreading waters reflect the more strongly, or be caught, though under the shelter of an oak, by the merciless lightning; whereas in autumn, though more languid, the sun has still power to cheer, and its gentle heat causes no pain; it still serves to ripen fruits, which are to be your consolation in winter; and though the days are short, every hour of them may be enjoyed in meads and groves, where indeed the trees lose their verdure; but it is no more than changing their dress, (as some lowly nymphs have done of late) from a plain green gown to a rich brocade mixed with
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ten thousand shades: and as it is wove by the hand of Nature, should still please in its variety, though not equally as in its bloom; nor should its more solemn and decent appearance anticipate by reflection the rigours of winter. Too soon she will make her shivering naked appearance, and make us with ourselves buried with the ant, till spring returns, unless some social friends assemble (as at Barrell's in 1747) to supply with their conversation the absence of the sun. I cannot persuade Mr. Outing to allow of my indulgence to autumn; though, to favour my argument, Nature has been so remarkably kind this last October to adorn my shrubbery with the flowers that usually blow at Whitsuntide, and deck my apple-trees with blossoms, which we saw upon two of the trees three days ago, and have now primroses and polyanthus growing. Perhaps it is not so at the Leafowes; for though the same sun lights us, it may be clouded over there; and your flowers withered all when Thomson died. Nature indeed should mourn for one who sang so well her praises; but that debt paid, and his own placed in your grove (so worthy of its reception) she will no longer weep her poet, but adopt you her favourite to succeed him. His *Castle of Indolence* I have read at last, and admire several parts of it. He makes the wizards song most engaging: but, as Lady Hertford observes, it is no wonder; for

‘He needs no muse who dictates from the heart;’

and Thomson's heart was ever devoted to that archimage. Do not copy him too nearly in that; it would be cruel to your friends if, like him,

——— your ditty sweet

‘You loathed much to write, nor cared to repeat.’

‘I shall be glad to see the model of your urn; but more glad to see the urn itself in your grove, and your shadow trembling in your transparent stream. I hope it will be executed, as it will give you a pensive pleasure, and to all who see and read how you have celebrated the memory of one who so well deserved it. Future sins no doubt will be raised to you, but long may they remain unnecessary! though, according to your proposing to end your labours (which is ending your pleasures) as soon as two more things are erected, I should look upon your death as very near, and that you imagine he is to snatch you to his arms just as you are laying the last white brick of the second garden-seat: for no less a monarch than he could stop the course of your elegant improvements. If I guess right, the most rapid current, or (what is yet stronger) the most aspiring ambition might as well be stopped, as your inclination cease, which forces you to adorn your villa, or ever your taste descend to the vulgar rule of leaving things as you found them. I often wish I had had that same useful vulgar prudence; and yet how ashamed should I have been of it, when friends of taste had seen me enjoy the thistles and nettles that adorn this savage place, as contentedly as the ass that feeds on them!’—

L E T T E R XXVIII.

———Those persons who cannot find pleasure in trifles, are generally wise in their own opinions, and fools in the opinion of the wife, as they neglect the opportunities of amusement, without which

which the rugged road of life would be insupportably tedious. I think the French are the best philosophers, who make the most they can of the pleasures, and the least they can of the pains of life; and are ever strewing flowers among the thorns all mortals are obliged to walk through; whereas, by much reflection, the English contrive to see and feel the thorns double, and never see the flowers at all, but to despise them; expecting their happiness from things more solid and durable, as they imagine: but how seldom do they find them! one meets indeed with disappointments in trifles; but they are easier borne: yet I confess I was much concerned last week at the disaster which befel my poultry, and found myself pained for my presumption in daring all my neighbours to produce such fine turkies as mine, of which I had thirty-seven, and six of them were fit to eat; whereas a pole-cat fetched away twenty in one night, and eight at three in the afternoon next day, and sucked the eggs of the turkies, ducks, and chickens, and (what vexed me more upon your account) of the Guinea hens.'—

L E T T E R XXIX.

'— I saw to-day in the London Evening-Post a letter, which reflects upon my brother B—ke, in regard to Mr. P—pe's treachery to him; in which the blame seems to be thrown from him upon my brother. I have not yet seen any one thing more that has been published concerning it, except a preface in a magazine in his favour, the truth of which I could attest; and have often wondered he could so long stifle the abominable usage he met with from P—pe in printing his work, which he had intrusted him to review, intending that it should not be published till after his own death. The letters between P—pe and the printer, bargaining for the price, were found by lord Marchmont, whose business it was, by P—pe's last will to look over his papers jointly with lord Bol—ke: but as to the subject of the book, I know nothing of it; nor is that so the purpose as to P—pe's baseness to the best of friends; without whom he had never shone in the Essay on Man.'

L E T T E R XXXVIII.

'I do not know whether I am making reparation for my past offence, silence, or committing a worse, by babbling: for I not only answered your letter by your servant, but wrote again the very next day; and still upon the same subject, Urns. I hoped for an answer last Thursday; but not having one, I now torment you with a third epistle, which will probably draw another from you; and, was your politeness out of the question, I should expect it to be an order for me to stop my pen: I think it would be just; and as the French style (and French every thing) is fashionable, it might be allowable for you to say in that language to me, cela suffit: which phrase I have often heard used by those who would be shocked to hear in rough English 'hold your tongue;' though I think, sound makes the difference, not sense. Talking of that, who would have thought a pack of French scrollers could ever, in any shape, have influenced the choosing or rejecting a member of the British parliament? and yet the advertisements about the Westminster election shew them to be personages of consequence.—It is it seems fact, that a pretty good set of English actors, who made an attempt to
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set up a stage in a province on the out-skirts of France, (where our language was a little understood) were driven off with the utmost scurrility; and yet our noblesse support their strollers here; for they are, I hear, established in spite of the fracas made by the gallery; being well supported by our lords, ladies, and still more by some of our officers, who though they ran away from the French in Flanders, are eager to follow them here, and to pay their obsequious devoirs to the outcast of them.—What will not Englishmen now bear?

'Were it permitted to find fault with m—sty, I should be angry Penlez did not receive the royal mercy. But, on the other hand, I am pleased with the k—g's answer to the d—ke of New—, who went to his closet exulting with joy to inform him of the fortunate event of Sir Watkin's death: 'I am sorry for it; (answered his m—sty) he was a worthy man, and an open enemy.' This fine answer makes one regret that his min—rs govern instead of him.—But how happens it pray, that I talk something tending towards politics to you? I do not conceive what could make it enter into my head: but when it did do so, I can easily conceive it would fly away with my pen: for so negligently as I write, the first ideas that present themselves go off to my friends, unpolished and unconnected: but to others I give a very little *flummery*, and so conclude. This word *flummery*, you must know, Sir, means at London, flattery and compliment; and is the present reigning word among the Beaux and Belles. Pardon my telling you what your Dictionary would not have told you; and pardon me also boasting of knowing something about the fashions my neighbours do not know, and which, thanks to chance, I do know!—I hope this self-exaltation will not draw upon me the guilt of the arrogant Pharisee. My knowledge does not extend very far, as learned as I am; and yet I know it is the fashion for every body to write a couplet to the same tune (viz. an old country dance) upon whatever subject occurs to them; I should say upon whatever person, with their names to it. Lords, gentlemen, ladies, flirts, scholars, soldiers, divines, masters, and misses, are all authors upon this occasion, and also the objects of each others satire: it makes an offensive medley, and might be called a *per-pourri*; which is a potful of all kinds of flowers (which are severally perfumes, and commonly when mixed and rotten, smell very ill. This coarse simile is yet too good for about twenty or thirty couplets I have seen, and they are all personal and foolish satire, even severally; so I will not send them: but to make amends for my grave politics, I will send you a good pretty innocent Ballad, wrote by a Miss Jenny Hamilton, a pretty girl about town, who is going to marry More, the author of the Foundling, and writes word of it herself in this manner to an intimate friend in the country. It consists, as you will find, of puns (or as the French properly call it *jeu de mots*) upon his name; and though I never was a lover of puns, I do not dislike the natural sprightly turn of these; and I hope they will amuse you a few moments, for the reason you quote from Cibber (himself!) 'That small matters amuse in the country.' The truth of which most people have felt, or are unfeeling and unhappy.'—

LETTER

LETTER LXVII.

—My own spirits are much lowered by my brother Bolingbroke's misfortune; which thunderbolt fell upon him quite unexpectedly, by the injustice or unskilfulness of French jurisprudence, and the chicanery of their lawyers. He has appealed now to their parliament, where, if he does not find redress, it will be to their disgrace; but so much to his detriment, that I dread the thoughts of it. The French judges are partial, even without having the modesty to disguise their partiality; and of the customary law of Paris it is said proverbially, *que les formes emportent le fond*. This iniquitous and absurd judgment, given against my brother, is upon a presumption that he was married to his late lady before the year 1722, which he was not; though, out of honour and friendship, he did too much to let it be believed in France: and his delicacy is thus rewarded by her own daughter and son-in-law, who owe him great obligations. They take from him 18,500 livres a year in annuities in that country, and condemn him to pay 300,000 livres to the marquis de Montmorin, his daughter-in-law's husband. Every livre is about one shilling; so the sum is very considerable to any body, much more to a person harassed by attainders, forfeitures, &c.—But why do I harass you with all this account? it is seemingly not the part of a friend to do so, as your spirits rather want to be cheered: and yet it is a strong proof of friendship; for to whom should one open one's heart, and speak of one's sorrows, but to the person whom one thinks capable of feeling for one? and of course that must be one we have a friendship for, and on whose reciprocal friendship we depend.

LETTER LXXIX.

—For once bid business avaunt, and ask us how we do at Bath, and at your friend Graves's. We can offer you friendly conversation, friendly springs, friendly rides and walks, friendly pastimes to dissipate gloomy thoughts; friendly booksellers, who for five shillings for the season will furnish you with all the new books; friendly hair-men, who will carry you through storms and tempests for sixpence, and seldom else, for duchesses trudge the streets here unattended: we have also friendly Othellos, Falstaffs, Richards the Third, and Harlequins, who entertain one daily for half the price of your Garricks, Barrys, and Richs—and (what you will scarcely believe) we can also offer you friendly solitude; for one may be an Anchorite here without being disturbed by the question *why?*—Would you see the fortunate and benevolent Mr. Allen, his fine house, and stone quarries? Would you see our law-giver, Mr. Nash, whose white hat commands more respect, and non-resistance, than the crowns of some kings, though now worn on a head that is in the 80th year of its age? To promote society, good-manners, and a coalition of parties and ranks; to suppress scandal and late hours, are his view; and he succeeds rather better than his brother monarchs generally do: hasten then your steps; for he may soon be carried off the stage of life, as the greatest must fall to the worms' repast; yet he is now hanging his collection of beauties, so as to have space to hang up as many more future belles. His Apelles is Howard (in crayons); his Praxiteles is Howard's brother, who, though

though a statuary, deigns also to exercise his art in sculpture on humble paper cielings, which are very handsome——

L E T T E R C I.

Though I undertake to write to you to night, I do not know how my letter is to be waisted to Birmingham, unless some kind sylph offers her service; the terrestrial messengers not being able to travel, at least not in this country, where it snows, rains, and freezes, not alternately, but at the same time. Is that your case in Shropshire? If so, I pity you; but I think you and I, who have not much else to do, should utter our lamentations to each other from the corners of the same chimney. Sharing the burden of winter, would be lessening it to each of us. I cannot go to the Leaflowes; ergo you must come to Barrels, or we cannot meet; is not this true reasoning? You will say (and perhaps with truth), that it is like an invitation to a funeral; which, I am persuaded, is a compliment most people would be glad not to receive; but though it could not entertain you to accept of such an invitation, it would illustrate your friendly qualities, by affording you an opportunity of giving, rather than of receiving, pleasure. The word pleasure, reminds me that I have received a very agreeable epistle from your friend Mr. Hylton, whose loss of a place at court does not seem to sit heavy upon him. It is no more than I expected from the good sense I observed in him.—

L E T T E R C I V.

Whether you are well or ill, alive or dead? and whether you remember that you have a sincere friend here, who is impatient for the pleasure of your company, and that you promised to come here before this time? are the queries I desire you to answer by the bearer, who goes to the Leaflowes on purpose to receive those answers; which I hope will solve my doubts, and set my mind at ease. You are two letters in my debt.

The close of Christmas is surely come; for the rooks are building, and confirm the new-fidle; yet you remain by your own fire side, regardless of us absent mortals, who regret the want of your company, and which you bestow perhaps upon your parishioners; for I imagine your neighbours of higher rank have abandoned you, as you do us: I say *us*, but it is improperly that I write in the plural number; for God knows I am as much alone as a hermit; but however I shall see Mr. Outing, and, I believe, Mr. J. Reynolds here this week; which will rather, I imagine, hasten than retard your journey hither. Neither roads, nor waters, nor wind, nor frost, must be mentioned by you, since the cautious Mr. Outing resolves to encounter those enemies; for, though you do not wear a cockade in your hat, I believe you as courageous as he. Adieu: I say no more; for you will come and hear whatever I have to say, if you are a man of your word; and you will take mine, I dare say, when I assure you that I am, unfeignedly, your faithful and obliged servant,

H LUXBOROUGH.

As a private correspondence, these Letters will be allowed some share of merit, especially if her ladyship's apology be considered: 'I never, says she, made a copy of a letter in my life;

life; and my pen and hand being always on the gallop will stumble sometimes.' But certainly, if all the female letters which have the same claim to public attention with those of Lady Luxborough were to be printed, the Reviewers would be obliged to look abroad for recruits to enlarge their *corps*, and it might be said, almost without a figure, that the world would not contain the books that should be written.'

E.

Art. IX. *The Nonconformists Memorial*: being an Account of the Ministers who were ejected or silenced after the Reformation, particularly by the Act of Uniformity, which took Place on Bartholomew-day, Aug. 24. 1662, containing a concise View of their Lives and Characters; their Principles, Sufferings, and printed Works: Originally written by the Reverend and Learned Edmund Calamy, D. D. Now abridged and corrected, and the Author's Additions inserted, with many farther Particulars and new Anecdotes, by Samuel Palmer. To which is prefixed an Introduction, containing a brief History of the Times in which they lived, and the Grounds of their Nonconformity. Embellished with the Heads of many of those venerable Divines. 2 Vols. 8vo. 16s. Harris. 1775.

It will be generally allowed, that an high degree of praise is due to those who, from real principles of conscience, relinquish lucrative employments and respectable situations; and this, whether their scruples arise from rational and solid principles, or from narrow views and false opinions. On this ground, the names of those clergymen, who chose to resign their station in the church, rather than violate their integrity by complying with the requisitions of the Act of Uniformity, passed in the beginning of the reign of Charles II. will doubtless ever be mentioned with applause. But it is not one memorable action, nor indeed a good character in general; that is of itself sufficient to intitle a man to a place in the records of biography. Distinguishing features, uncommon incidents, and interesting situations, are necessary to furnish materials for an entertaining and useful narrative. It was not to be expected *a priori* that the lives of two thousand men, in the same walk of life, whose education, employments, and connections were similar, would afford particulars sufficiently distinct and characteristic to be worth preserving.

We are not therefore surprised to find, in the accounts of these good men here published, such an uniformity and barrenness, as must render the work extremely insipid to every reader who does not sit down to the task with an appetite particularly prepared for the occasion. We cannot discern any valuable end which is likely to be answered by this republication, except the profit that may arise to the editor from the sale of the

Bav. Jan. 1776. F work,

work, among that large body of readers, to whom every remnant of Puritanism is valuable. With respect to reputation, the Editor will probably be much disappointed, if he expects any addition to the stock which he has already acquired, except it be for the increase of his zeal in the cause of nonconformity. From the additions which he has made to the original work, we have received no other material information, than that the Editor is possessed of a comfortable share of credulity, as we infer from the credit which he gives to several extraordinary relations.

The utility of the work has, we suppose, been Mr. Palmer's chief motive for undertaking it, and is that which he considers as the principal reward of his labours. But even, on this head, we must beg leave to express our doubts. For, if it be considered, how much sourness of temper, as well as narrowness of opinion, appears in the controversial writings of these Nonconformists, how exceedingly confined and partial they generally were, both in the principles and practice of toleration; how much mysticism and extravagance were blended with their devotions; and what a heavy cloud the severity of their manners cast over their religious profession; it may, we apprehend, be fairly questioned, notwithstanding all the faults which a censorious eye may discover in the clergy of the present age, whether it would be, on the whole, desirable to exchange their present spirit and character, for that of the Puritans and Nonconformists of the last century.

We cannot surely take a fairer method to judge of the effect which the exhibition of these characters may be expected to have upon others, than to observe the influence which the long and attentive study of them seems to have had upon our Memorialist. Now it sufficiently appears from his preface, that his great veneration for his favourite characters, has left him little inclination to allow any merit to the present race of divines, and has rendered him severe and illiberal in his reflections upon them. In his remarks upon Dr. Burn (who, in his *sermon* * account of the changes which have taken place in the mode of preaching, had ventured to call the divines who came in upon the fall of Episcopacy, during the civil wars, in general terms—doubtless without meaning to include any individual—an *unlettered tribe*), Mr. Palmer mistakes, or misrepresents the Doctor's meaning, by supposing his observation to extend to the Episcopal ministers, who afterwards made such a distinguished figure in the church of England; whereas, it is most evident, from the main drift of the paragraph, that he is speaking of the Puritan ministers in opposition to the Episcopalian, and could

* See Review for Dec. 1773.

mean to include them. The writings of the Puritans and conformists, at the same time that they prove, that many of them possessed a considerable share of classical learning,

that literature was not an object of general attention among them; for though the number of writers was great, scarcely any of them contributed to the improvement of general learning and science. Out of the line of controversial divinity we find no names worthy of notice, except *Tallent's*, the author of *Chronological Tables*; *Gale*, the author of the *Court of Gentiles*, and other learned works, and the celebrated memorialist *Mr. Ray*. And with respect to *Mr. Ray*, it is well known, that after he resigned his fellowship, he laid aside the clerical profession: and *Dr. Derham*, in his *Life of Mr. Ray*, that *Archbishop Tenison* told him, 'that he was much respected at Cambridge for preaching solid and useful divinity, and of that enthusiastic stuff which the sermons of that time generally filled with.'

The Memorialist is very angry with *Dr. Burn*, for saying, 'so far as one can judge from the printed discourses of times, the twelve years of usurpation did not produce one rational preacher.' But he ought to have remembered, that different persons often affix different ideas to the same words, and that the term *rational preacher* may not perhaps convey the same meaning to him as to *Dr. Burn*. If he thinks, that this 'has of late been used in an irrational sense;' if he is mistaken that the sermons of the Puritans were 'far more rational of the pulpit,' that is, more *rational*, than those of *Mr. Sherlock*, *Wilkins*, *Tillotson*, *Smallridge*, *Clarke*, *Orr*, *Foster*, &c. it is possible that *Dr. Burn* may be of a different opinion: if so, before the dispute can be decided, it must be determined, whose opinion is most *rational*.

The Editor's polite remark upon those modern preachers who occasionally introduce quotations from ancient moralists or poets, and the candid construction which he puts upon this practice, must not be overlooked. The Puritans, says he, 'ransacking their Bibles for proofs and illustrations of what they advanced, acted at least as much in character as those modern preachers who ransack Heathen moralists, or more commonly, and with far less pains, English poets and stage-actors for quotations, to amuse their audience, and display their talents, and have nothing to denominate their harangues sermons but the text.'

A moral discourse, with pertinent quotations, must not be denominated with the appellation of a *sermon*, with the leave of *Mr. Palmer* and the rest of the zealous advocates for Puritan preaching, we will be contented with harangues.

In perusing this Work, we have, for the amusement of our Readers, gathered up the following singular titles of books—*A Pearl in an Oyster Shell*—*The Saint's Triangles of Duties, Deliverances, and Dangers*—*Christian Geography and Arithmetic*—*A Triplicity of stupendous Prodiges; the Eclipse, Comet, and Conjunction*—*Orthodox Paradoxes*—*A Treatise against Long Hair*—*Another against May Poles*—*All useful Sciences and profitable Arts in one Book of Jehovah.*

ART. X. *A short State of the Reasons for a late Resignation.* To which are added, Occasional Observations. And a Letter to the Right Reverend the Bishop of Norwich. By John Jebb, A. M. 8vo. 6d. Crowder, &c. 1777.

THE resignation of the learned and worthy Mr. Lindsey, has been followed by that of another gentleman, of distinguished character and merit. Mr. Jebb, a man of eminent abilities and literature, who has long been known at Cambridge by his excellent lectures, and his zeal to promote knowledge and good order in the university; and who hath recommended himself to the public by several valuable works,—has resigned into the hands of the bishop of Norwich, his diocesan, the livings of which he was possessed. His opinion, respecting the particular point of doctrine, which gave occasion to that measure, is stated by him as follows:

‘I submit my sentiments on these subjects to the candour of the Public. I would not willingly shock the feelings of any pious Christian. Let such reflect, that if I have embraced an opinion respecting the Person of our Saviour, which is chargeable with heterodoxy, my declaration of such opinion cannot have the remotest tendency to the imposition of it on his conscience. It is in the option of every Reader to reject it, if in his own apprehension it is abhorrent from the doctrines of the gospel.

‘It has been for some time past my firm persuasion, that the doctrine of the TRINITY as explained in the Creed of Athanasius—as propounded in the thirty-nine Articles of the church of England—as established in the Liturgy, and further guarded by penal sanctions in the reign of William the III. is equally contrary to sound reason and the holy scriptures. I am fully satisfied, that in the Divine Nature there is no PLURALITY of Persons; but that the Almighty Author of the universe is in the strictest sense of the expression ONE. And I think I have reason to believe, that the present openly avowed adherence of most established churches to a doctrine, which does not appear to have been the sentiment of Christians in the earliest and the purest ages of the church, is not only one of the most powerful

powerful obstructions to the conversion of the Mahometans and the Jews; but is also an almost invincible objection to the cordial reception of the gospel by many serious well-disposed persons, in every rank of life, and in every state in Christendom.

‘Many worthy persons, who hold the foregoing opinion respecting the Deity, are yet induced to believe that the prayers of Christians may with propriety be directed to Jesus Christ, and imagine that they may be vindicated in this practice by the command of their Saviour, and the example of his apostles.

‘With the utmost charity for those who entertain these sentiments, I profess myself to be of a different opinion. I am stedfastly persuaded, that the Creator of the world—the God of Abraham, of Isaac, and of Jacob, who is in the New Testament also stiled the God and father of our Lord Jesus Christ, is therein represented as the only proper Object of religious adoration.

‘I nevertheless acknowledge that a very high degree of respect and veneration is due to the character of Jesus, as the anointed Prophet of the Most High; far excelling in dignity and power every prophet who preceded him. I honour him as the SON OF GOD in what appears to me the scripture acceptation of that term—as the common Lord of Christians—as the appointed Judge of the living and the dead. But at the same time I am convinced, that the distance between him and Deity is INFINITE—that prayer to him is no where commanded in the scriptures—and, consequently, that the addresses of Christians may with the same propriety be directed to the Virgin Mary, as to the person of our Lord.

‘Many of the clauses of the Litany, and some other prayers and invocations in the established Liturgy of the church of England are immediately addressed to our Saviour—and honour and glory are frequently ascribed to the HOLY SPIRIT, whose personal existence in my idea is justly questionable.

‘While I held Preferment, it certainly was my duty to officiate in the service of the church. But conscious that my sentiments were diametrically opposed to her doctrines, respecting the object of devotion, the reading of these addresses was attended with very great disquiet. I therefore embraced that measure which alone seemed to promise me tranquillity. I am happy in finding it has answered my expectation. Having resigned my preferment, and with it having divested myself of the character of a Minister of the Church of England, I have recovered that serenity of mind, to which I had been long a stranger.’

The Author has added some masterly remarks concerning the spirit of Protestantism, and the study of the Scriptures, from which we should have made a few extracts, if we had not been obliged to omit them, for the sake of inserting Mr. Jebb's letter

ter to the bishop of Norwich; the perusal of which will be peculiarly agreeable to many of our Readers.

“ My Lord,

“ I think it proper to give you this previous information, that I propose to resign the rectory of Homersfield and vicarage of Flixton into your lordship's hands, upon the 29th, or 30th of the present month (September.)

“ As the motives which induce me to embrace this resolution may possibly be misconstrued, it will not I trust be thought impertinent if I state them to your Lordship.

“ In the first place I think it necessary to assure your Lordship, that, although I esteemed it to be my duty to take an active part in the late petition of the clergy, the principles maintained in that just remonstrance do not, in my apprehension, appear to lay me under any obligation to relinquish my present station.

“ The Author of the *CONFESSIO*NAL, my lord, had convinced me of the unlawfulness and inexpediency of requiring a subscription to systematic articles of faith and doctrine, from the teachers of the gospel in a Protestant church.

“ My own observation in the university of Cambridge further tended to satisfy me with respect to the impropriety of such a requisition: and the visible neglect of the study of the scriptures in this age and country seemed in a great measure to be derived from that restraint of the exercise of private judgment, which is the unavoidable consequence of this unedifying imposition.

“ With these convictions it was impossible for me to decline engaging with those distinguished friends of religious liberty, who associated for the purpose of soliciting, for themselves and their brethren of the church of England, an exemption from the obligation of declaring, or subscribing their assent to any formulary of doctrine, which should be proposed as explanatory of the Word of God.

“ It appeared to me to be a sufficient reason for such application, that the doctrines, contained in the 39 articles, being the deductions of frail and fallible men, and expressed in unscriptural terms, were essentially differenced, in point of authority, from those holy scriptures, to which we have professed an absolute and unreserved submission as the only rule of religious faith and practice—and that the requisition of assent to them was eventually subversive of the right of private judgment, a right, on which every Protestant church was founded, and the exercise of which our own church in particular, in one of her forms of ordination, not only allows us, but enjoins.

“ It also appeared evident to me, that the inquiry, whether or no the 39 articles express the genuine sense of scripture, was a question of a very different nature from that, to which the petitioners,

sioners invited the attention of their brethren—that persons of the most opposite opinions, with respect to the doctrine of the articles, might unite in a declaration, that every attempt to effect an uniformity of sentiment concerning the sense of scripture, by other means than the force of argument, and rational conviction, was utterly unwarrantable, and bore too striking a resemblance to that spirit of intolerance, which forms the distinguishing character of Antichristian Rome—and, lastly, that many members of our church might be truly sensible of the inexpediency of requiring this subscription—might address a competent tribunal with a view of effecting an abolition of the practice, and yet continue to hold and to accept preferment, without violating the dictates of conscience, and with great advantage to the Christian cause.

“My objections, my Lord, to the accepting and the holding of preferment in the church of England, bear no relation to the cause of the petitioning clergy—the reasons which influenced me in the forming of the resolution, now communicated to your Lordship, are entirely my own.

“After the most serious and dispassionate inquiry, I am persuaded, my Lord, from the concurrent testimony of reason and revelation, that the SUPREME CAUSE of all things is, not merely in *Essence*, but also in *Person*, ONE.

“By the force of the same evidence I am convinced, that this Almighty Power is the *only* proper object of religion.

“The Liturgy of the church of England is obviously founded upon the idea, that in the Divine Nature is a TRINITY of Persons, to each of which every species of religious adoration is addressed, as well as such powers ascribed, as are the incommunicable attributes of God.

“Under my persuasion of the erroneousness of this doctrine, I cannot any longer with satisfaction to myself officiate in the established service: and as I certainly can have no claim to the emoluments of my profession, unless I am willing to perform the duties of it, I therefore resign my preferment.

“But, my Lord, although I find myself under an obligation to relinquish my present station in the church of England, I do not renounce the profession of a CHRISTIAN. On the contrary, penetrated by the clearest convictions of the high importance, and divine authority of the gospel, I will labour to promote the advancement of scriptural knowledge with increasing zeal; and will ever be ready to unite, with heart and hand, in any just and legal attempt to remove that Burden of Subscription to Human Formularies, which I esteem one of the most powerful obstructions to its progress.

“I am, &c.”

We cannot avoid expressing our concern, that the church of England should be deprived of such valuable members, for want of rendering her terms of admission, and forms of worship, more agreeable to the Christian standard. The celebrated Mrs. Barbauld, indeed, observes, in her late ingenious *Essay on the Devotional Taste*, &c. that "we learn to respect whatever respects itself; and are easily led to think that system requires no alteration, which never admits of any." "It is this circumstance, she says, which gives a dignity to the church of Rome." Without envying this lady her admiration of the church of Rome, or disputing the propriety of it, we must declare it as our opinion, that the conduct she deems so respectable, is very unsuitable to the character of a reformed establishment. Such a conduct, in a Protestant establishment, which is obliged, by its original principles, to be as conformable as possible to the holy scriptures, rather deserves, perhaps, to be termed folly and obstinacy, than dignity. The refusal of alterations, so favourably spoken of by Mrs. Barbauld, is extremely prejudicial to the church of England. It not only excludes from her ministry a number of able and worthy men, who might be her ornament and support, but contributes, likewise, to promote a spirit of irreligion and infidelity. The progress of infidelity on the one hand, and of enthusiasm on the other, may, possibly, in time, bring on a crisis, in which the church of England will wish that she had learned more truly to respect herself, by admitting those alterations, which would have added to her purity and perfection, and have secured her real dignity. **R.**

The following remark, which was, by accident, left out of our account of Dean Tucker's *Humble Address*, may be supplied in this place, viz.

In the first Article of this Month's Review, at p. 4, between the first and second paragraphs, add (after the words "procured in other places,") It should, also, be remembered, that our returns from Germany and Holland, consist chiefly of linnens, of which a great part is consumed by the Colonists, who eventually pay a considerable duty for them to government. But should the Dean's projected separation take place, the people of America would supply this part of their wants by a cheaper and more direct channel, and would thereby greatly lessen those exports, which are now the Author's boast; for it was clearly proved, in the House of Commons, when a late application was made for new bounties on British linnens, that any diminution of our usual importation of Dutch and German linnens would proportionably lessen the amount of our exports to those countries.—But granting, as we readily do, that Great Britain has other valuable channels of trade beside that to America,

sica, can it from thence be justly inferred that we ought therefore wantonly to reject the benefits resulting from our American commerce?

B....a.

MONTHLY CATALOGUE,

For JANUARY, 1776.

AMERICAN CONTROVERSY.

Art. II. *Some Reasons for approving of the Dean of Gloucester's Plan of separating from the Colonies.* With a proposal for a further Improvement. Conant. 8vo. 1s. 1775.

THE reasons here offered are suited and intended to ridicule the plan in question, and they cannot fail of success. The following extract will serve as a specimen of this ironical production, viz.

' This inimitable plan is addressed by the author of it, with a modesty which is the characteristic of real genius, to persons only of a certain description; to country gentlemen, whose *great* and *enlightened* minds having no other bias than the trifling consideration of a shilling or two to be deducted from the land-tax, in case an American revenue should be effected, make them unquestionably the *properest* and *most unexceptionable* judges.

' There is a simplicity in the idea of renouncing our American Colonies, which clearly evinces it to be the conception of a *great mind*. It is obvious when explained; and yet the genius of one person only in the nation was capable of discovering it. How superior is it to the foolish designs of those short-sighted politicians, who imagine the strength of a nation to consist in the magnitude of its dominions, the number of its people, and the extent of its commerce! and how preferable to the wild systems both of ministry and patriots! if we adopt the measures of government, we shall spend millions, waste the most precious blood of our fellow-subjects, and, after all, reap nothing but misfortune and disgrace. If we gratify the wishes of opposition, and repeal our acts; what is it but to confess, like children, that we have done wrong, and to return to the old dull system of colony-government, which we have pursued uniformly ever since their establishment? but if we renounce America, all these disadvantages will vanish: our honour will be in security, the lives of our countrymen will be preserved, and our treasures will remain undissipated. One simple manifesto of the nature the Dean recommends, will, as it were by magic, put an end to all our troubles at once, and relieve this unhappy nation from that weight of foreign dominion, under which it is almost entirely crushed.

' Besides the facility with which such a project may be executed, consider the effect of it. It will punish the Americans more severely than can be done by the utmost exertions of your fleet and army.—When they find you abandon them, that you will make no more regulations of their commerce, that you will no longer oblige them to resort to your ports, and will not appoint governors to superintend their provinces, but leave them to their own discretion; they

they will sink into absolute despair. When the act is delivered to the congress, there will be as great consternation among them, as among the States of Holland, when they received the edict of pacification from Spain, by which she declared that she would no longer carry on the war against them, but punish them by cutting them off from her empire, and leaving them to their own independence. —The demagogues will be silent.—Mr. Adams will, for once, feel for his unfortunate country, and Mr. Hancock will read the fatal statute with more dismay, than he did the *eloquent proclamation* by which his head was proscribed.

That the absurdity of the Dean's plan may, however, be rendered more evident, our Author proposes, 'a further improvement' by separating likewise from Ireland, and with great justice supports the propriety of this separation by the very same arguments, and often in the same words, which are employed by the Dean to convince us of the expediency of separating from the Colonies. **B.**

Art. 12. *The Speech of his Grace the Duke of Manchester, against the Bill for prohibiting all intercourse with the Colonies.* 4to. 1 s. Kearsly.

Rational, manly, and dispassionate; favourable to our Colonies, but just to our constitution. The arguments used by his Grace, are, in substance, the same with those advanced in the *Lord's Protest* against the same bill.

P O L I T I C A L.

Art. 13. *Remarks upon the Resolutions of the House of Commons, with Respect to the Poor, Vagrants, and Houses of Correction.* By a Justice of the Peace within the County of York. 8vo. 6 d. Nicoll. 1775.

The Author modestly apologizes for the freedom he has taken in venturing to offer his opinions, in opposition to those of one great branch of the legislative body of the kingdom; but his apology was needless.—The Public are greatly obliged to every individual who, in a matter of such universal concernment, stands forth, to propose his hints and observations, for the benefit of his country.—He is no friend to the plan of *county workhouses*; and is apprehensive that the proposed alteration in the poor laws may be productive of mischiefs greater than those which it is intended to remove.—His remarks are solid and judicious; and, consequently, worthy the attention of the gentlemen concerned in the projected amendments in this important branch of our police.—

Art. 14. *A Discourse on the Constitution*; extracted from a late, eminent Writer, and applicable to the present Times. 8vo. 1 s. Robinson. 1776.

The editor, at the conclusion of a very absurd preface, informs us, that he never met with any discourse, on the subject of allegiance, better calculated to open the eyes of the people than that which is here published; and, therefore, he would recommend the serious consideration of it to all those who wish well to their country, especially at this time, when so many wish ill to it.

It was written,—he says, by a gentleman eminently skilled in the English law, who had studied the constitution with integrity of mind, and has represented it with very great ability.

The design of the discourse, thus strongly commended, is to prove the exploded doctrine of passive obedience and non-resistance. Who was its author we do not recollect, nor are we solicitous to inquire. Whoever he was, whether Judge Jefferies, or any other base instrument of tyranny, it merits nothing but contempt, or execration.

What are we to think of those who are endeavouring to bring to light productions which had justly sunk into oblivion; and who are aiming, by this means, to revive the infamous tenets and maxims of slavery? Is their conduct to be ascribed to folly or villainy? They cannot, surely, intend to support a government which is founded on the principles of the Revolution!

M I S C E L L A N E O U S.

K.

Art. 15. *The Trial of Reginald Tucker, for the wilful Murder of his Wife, at the Assizes, held at Wells, for the County of Somerset, August 25, 1775.* Taken in Short-hand by Joseph Gurney. 4to. 1s. Kearsly.

Shame on the Gothic ignorance of a barbarous age! What,—hang a philosopher*, for only killing a woman who was *no* philosopher!

——“*Damnant quod non intelligunt.*”

Cic.

Art. 16. *The Trial of Edward Ely for the Murder of Charles Bignel, in the Kingdom of Sweden, in the Year 1720.* 4to. 6d. Bell.

Ely was a surgeon's mate, on board the Worcester, one of the fleet in the Baltic, under the command of Sir John Norris, in the year above-mentioned; and Bignel was first lieutenant of the same ship.—This trial is now reprinted, on account of the similarity of some of the circumstances of Ely's case, with those attending the affair between captain Roche, and lieutenant Ferguson, at the Cape of Good Hope.

Art. 17. *A solemn Declaration of Mr. Daniel Perreau; addressed to the Public.* Written by Himself; and published at his dying Request. 8vo. 1s. Evans. 1776.

The unhappy brothers, to the last moment of their lives, protested their innocence of the crime for which they suffered the just penalty of the law.—It were dreadful to disbelieve these solemn declarations, and awful appeals to Heaven; and yet, what man in the full possession of his senses, can credit them! Let us hope that time will throw some light upon these dark proceedings.

Art. 18. *An Address to the Members of the Senate of Cambridge.* By John Jebb, M. A. 8vo. 3d. Wilkie. 1776.

We have formerly mentioned, with approbation, the attempts of our ingenious and worthy Author to introduce a scheme of public examinations into the university of Cambridge. Though his

* Tucker, it seems, had once the honour to receive a premium for the invention of a new ventilator.

laudable

laudable endeavours have hitherto failed of success, yet they have been so powerfully supported, that he has been encouraged again to form a plan of this kind, which he intends to propose to the suffrages of the senate, upon some day near the close of February. The plan is here exhibited, with the view of having it duly considered and examined beforehand; and the propositions of which it consists, will be offered in distinct graces, that a difference of opinion, concerning the particular mode of execution, may not obstruct the establishment of those, which comprehend the merits of the main question. To us the scheme laid down appears to be excellent; and we cannot but hope, that the friends to the reputation and interest of the university, and of the national welfare, will, at length, be found so numerous as to crown it with success. E

Art. 19. *Stenography: or a Concise and Practical System of Short-hand writing*; by W. Williamson, Teacher of that Art in London, late of Edinburgh. Small 8vo. 10 s. 6 d. Brown. 1775.

The art of short-hand-writing has of late years received considerable improvements, by being reduced to more simple principles, and rendered less burdensome to the memory, while it preserves its principal excellencies, brevity and legibility.—The love of simplifying may, however, be carried too far; for it does not seem in the nature of the thing possible to disencumber this art from all particular rules of abbreviation, and at the same time to attain the ends of it in the most perfect manner. The present scheme of short hand is the most simple we have met with; making use of only 22 characters; 16 for consonants, and 6 for *th, ch, sh, si, ing, tion*; and laying down no other fundamental rules than these four: 'That words must be written according to their sound without regard to spelling—That vowels are not to be written, but at the beginning and end of words, and then to be expressed by a dot, which is to be used in common for all vowels without regard to the place in which it stands—That all words, except where the point for vowels is used, are to be written, without taking off the pen—and that words or sentences may be abbreviated at pleasure, by writing only the radical parts or first letters of words, or wholly leaving out such words as the sense will easily supply.'

Such a system of short-hand as this may certainly be learnt with great ease, but whether it will have all the advantages of one which makes a more regular provision for abbreviation (as is the case, for instance, in *Byron's* and *Palmer's* short-hand,) must be determined by the practitioners of the art.

The principal defects we observe in this system, is that the same character is used for *f* and *v*, and for *g* and *j*, and that the letter *r* is either expressed by the usual Roman character, or by the same mark with the letter *s*. E

Art. 20. *The Tutor's Observations on Memory*: With plain and practical Rules for improving and exercising it; and brief hints on Composition. For the Use of Schools. 8vo. 1 s. Hay. 1775.

Though the observations we meet with in this piece are extremely obvious, and the rules are not sufficiently particular and systematical for an elementary work to be used in schools; it contains some

some just remarks, and plain directions, which may be of use to young students.

NATURAL HISTORY.

Art. 21. *A Description of the MANGOSTAN, and the BREAD-FRUIT: the first, esteemed one of the most delicious; and the other, the most useful, of all the Fruits in the East-Indies. By John Ellis, Esq; Fellow of the Royal Societies of London and Upsal; Agent for Dominica. To which are added, Directions for Voyagers, for bringing over these and other vegetable Productions, which would be extremely beneficial to the Inhabitants of our West India Islands. With Figures. 4to: 3s. 6d. sewed. Dilly: 1775.*

The Mangostan is a tree, mentioned by different writers, as producing the most delicious fruit of any yet known. The tree itself, its leaves, fruit, flower, seeds, &c. are here particularly described. The fruit is said to be of the size of a small orange, of as delicate and agreeable a flavour as the richest grape; full of juice, and tasting of strawberries and grapes together. In short, by the accounts here collected, it appears to be one of the finest fruits in the world; exceedingly wholesome; the only one which sick people may be allowed to eat without any scruple; and is given with safety in almost every disorder. 'I have authority (says this Author) to assure the reader, that Dr. Solander, in the last stage of a dreadful putrid fever that seized him at Batavia, when all his friends about him had given him up for lost, found himself insensibly recovering by sucking this delicious and refreshing fruit.' The tree is about seventeen or eighteen feet high, its dried bark, we are told, is used medically, with success; and also employed by the Chinese dyers. But the Bread-Fruit tree, which, it is said, has been little regarded in comparison with the Mangostan, is superior to it in point of use. The Mangostan is beneficial to the sick and grateful to all. But the Bread-Fruit affords a most necessary and pleasant article of subsistence to many. The tree is about the size of a middling oak; a particular description of it is here laid before the reader. The fruit, we are told, is of the bigness of a good penny loaf; the natives are said to gather it before it is quite ripe, and bake it till the crust is pretty black, then they rasp it, and there remains a pretty loaf, with a tender yellow crust, and the crumb of it is soft and sweet as a new-baked roll: as this fruit is in season seven or eight months in the year, the natives feed on no other sort of bread during that time. Both the above trees are natives of the East Indies: the Mangostan originally grows in the Molucca Islands; the Bread-Fruit tree in the Ladrone Islands, particularly in the Island of Tinian, where Lord Anson found it, and in some of the Philippines. Captain Cook met with it at Otaheite, and gives a very particular description of it in the account of his voyage. Mr. Ellis pleads very earnestly and justly for the introduction of these trees into our West-India Islands; where, we think with him, the fruit of the Mangostan would be peculiarly welcome and serviceable; and the Bread-Fruit, which he thinks would easily be cultivated there, might probably be made to supply an important article of food to all ranks of the inhabitants, especially to the Negroes. He gives particular directions for the proper importation of these trees;

trees; and to the elegant prints of the trees themselves, subjoined drawings of such boxes, as have been found by experience capable of preserving very tender plants, in great health and vigour, during a very long and tedious voyage. He seems solicitous that these trees might be transmitted to Great Britain; but we should think they would hardly succeed in our climate; particularly the Mangostan, which our Author says, in one place, could in these temperate regions only be preserved in stoves, as an object of curiosity.

In the latter part of the work, Mr. Ellis gives a long list of other trees and plants, which might be collected from different parts of the world, and introduced, he apprehends, with success, to our West-India Islands. To this he adds observations and instructions for captains of ships, surgeons, supercargoes, and others, who are unacquainted with botany. We cannot but wish that his proposals and instructions may be diligently attended to; as it appears to us an object of importance, which, in a course of years, might be followed by great national utility. We are glad to find there is some probability that handsome premiums will be offered to encourage this design.

RELIGIOUS and CONTROVERSIAL.

By some Accident, the Four following Tracts, which have been published a considerable Time, have hitherto escaped our Notice. That this should have been the Case, with regard to the Three smaller of them, is the less to be wondered at, as we believe they were first printed and dispersed in the Country, and the lowness of the Price must greatly, if not entirely, have prevented their being advertised in the London Papers. But we cannot well explain how the other came to be omitted. It is*

Art. 22. *A free Address to Protestant Dissenters, on the Subject of Church Discipline; with a preliminary Discourse, concerning the Spirit of Christianity, and the Corruption of it by false Notions of Religion. By Joseph Priestley, LL. D. F. R. S. 8vo. 2 s. 6d. Johnson.*

In this Work, the Author represents the state and effect of church discipline, in primitive times; gives a general account of the corruption and decay of the primitive church discipline; and then particularly describes the very low state of it among the Dissenters, with the inconveniences thence arising. He points out, in the next place, the circumstances that have contributed to bring church discipline into so low a condition among the Dissenters; which leads him to a more distinct view of the progress and present estimation of *preaching*. From these topics he passes on to a delineation of a method of Church government; answers the objections that may be made to his scheme; displays its advantages; and concludes with some additional considerations in favour of church discipline, as motives to the establishment of it.

Dr. Priestley (with whom we have no dispute, except when David Hartley and the Scotch Philosophers happen to set us together by

* Perhaps it was owing to the near resemblance of its title, to that of another tract published about the same time.

the ears) has treated the several parts of his subject in a very sensible and liberal manner. He freely exposes the deficiencies, neglects, and errors of the Dissenters in point of church discipline; and earnestly contends for its being put upon such a footing as may contribute to promote the purposes of christian piety and virtue.

The preliminary discourse, concerning the spirit of christianity, is excellent; and the Author hath made some admirable observations on the unhappy influence which false notions of religion, early imbibed, continue to have upon the minds and conduct of men, even after the notions themselves have been discarded. **K.**

Art. 23. *An Appeal to the serious and candid Professors of Christianity*, on the following Subjects, viz. 1. The Use of Reason in Matters of Religion. 2. The Power of Man to do the Will of God. 3. Original Sin. 4. Election and Reprobation. 5. The Divinity of Christ. And, 6. Atonement for Sin by the Death of Christ. By a Lover of the Gospel. 12mo. 1d. Johnson.

The subjects here specified are treated in the plainest manner, this small piece being intended for the benefit of common Christians. We can venture to say, that it contains more good sense and rational divinity, than are to be found in many bulky volumes. The Tract before us has gone through five editions; and the Writer expresses his wish, that any person would reprint this and the other small pieces connected with it; especially in such a way, as that they may be sold *very cheap*, or that those persons who think them calculated to do good, may afford to buy a number of copies to distribute *gratis*. **K.**

Art. 24. *A familiar Illustration of certain Passages of Scripture* relating to the Power of Man to do the Will of God, Original Sin, Election and Reprobation, the Divinity of Christ, and Atonement for Sin, by the Death of Christ. By a Lover of the Gospel. 12mo. 4d. Johnson.

This is a supplement to the preceding pamphlet, containing a particular explanation of those passages of scripture which relate to the doctrines mentioned in the title page, and are supposed to favour the Calvinistical opinions. As much sound criticism and scriptural knowledge are here to be met with, as perhaps were ever comprised in the same compass. **K.**

Art. 25. *The Triumph of Truth*; being an Account of the Trial of Mr. E. Elwall, for Heresy and Blasphemy, at Stafford Assizes, before Judge Denton. To which are added, Extracts from William Pean's Sandy Foundation shaken, and a few additional Illustrations. By the Author of an Appeal to the serious and candid Professors of Christianity, &c. 12mo. 1d. Johnson.

It appears that Mr. Elwall was tried at Stafford, in the year 1726, for writing a book intitled, 'A true Testimony for God and his sacred Law; being a plain, honest Defence of the first Commandment of God, against all the Trinitarians under Heaven. *Thou shalt have no other Gods but me.*' At this trial he asserted and vindicated the doctrine of the divine unity, with a firmness and presence of mind that were truly apostolical, and which have had

had but few examples since the first promulgation of christianity. So great was the force of truth on this memorable occasion, that a reputable and honest jury, directed by a good natured and sensible judge, acquitted the criminal, contrary to the express laws of this country, according to which he ought to have been sentenced to a severe punishment, as a convicted and avowed *blasphemer*. We entirely agree with the present Publisher, that it is impossible for an unprejudiced person to read this account of the trial (written by Mr. Elwall himself, with so much true simplicity, perspicuity, and strength of evidence) without feeling the greatest veneration for the Writer, the fullest conviction and love of the truth, and a proportionable zeal in maintaining it.

It is well known, that the three preceding Tracts come from the pen of Dr. Priestley.

Art. 26. *An Account of what Concern Dr. Gibbons had, in the late Transactions among the Protestant Dissenters at Northampton;* in which his Conduct is cleared from the unjust Censures that have been passed upon him. 8vo. 6d. Buckland.

In our Review for July 1775, we gave some account of a narrative* relating to Mr. Hextal's persecution at Northampton; and, in mentioning the conduct of some London ministers, (which, from the representations contained in the pamphlet, did not appear to be, in all respects, justifiable) we casually set down the name of Dr. Gibbons, one of those ministers, instead of the name of Dr. Conder.

Of this *mistake*, Dr. G. apprised us, in a long letter, for which he demanded a place, at full length, in the Review. Though we did not think it proper wholly to comply with this demand, yet, in justice to the Doctor's character, we rectified the mistake, in our August Review, by informing our Readers, that Dr. Conder was the person meant, in the censure here alluded to, and not Dr. Gibbons.

This *amende honorable* not satisfying Dr. Gibbons, he has expanded his letter into a pamphlet, in which he, with peculiar *generosity* and *candour*, brings a railing accusation against the Reviewers; branding their ACKNOWLEDGED and innocent mistake, with the name of 'A Charge, as false as Falshood could make it.'—But, as this may only be *the Doctor's way*, we shall take no farther notice of it.

A general remark or two, however, having occurred to us, on this revival of the subject, we shall just hint them, for the due consideration of the Doctor and his Brethren.

I. As Dr. G. and Dr. C. had been applied to by the same party, with respect to the Northampton dispute; as they had consulted with some of their brethren upon it; as the matter had been debated before an assembly of them at Pinner's-Hall, and they had formally given their opinion upon it; we cannot but think that a subsequent letter †, addressed to any one of them, was to be considered as sent to all,—since the writer might reasonably

* Intituled *The pernicious Effects of Religious Contention and Bigotry, &c.*

† See Review, July, p. 94, par. 4.

suppose, the contents would be immediately communicated.— That the letter was *not* communicated, appears from the declaration of Dr. G. wherein he affirms, and we doubt not, very truly, that he knew not of the *alteration of opinion** charged upon the gentlemen of Pinners-Hall, till after the publication of the pamphlet. This the Doctor could not have said, had he seen the *unanswered* letter sent to Dr. Conder, from Northampton, which expressly mentions this *alteration*, and its cruel consequences.— Dr. C.'s reasons for not communicating this letter, are best known to himself; but his brethren, of the Pinners-Hall convocation, we apprehend, are not much obliged to him, on this account, as their characters may suffer from his mysterious conduct.

II. But while we rejoice to find that Dr. G. has not retracted his opinion, and that he condemns Mr. Hextal's opponents, we cannot but observe that the Doctor and his correspondent, Mr. King (with whom the report of the change of sentiment among the ministers of Pinners-Hall appears to have originated), seem to differ, very much, in their account of a most material fact. Mr. K. in his letter to Dr. G. (p. 14 of the Doctor's pamphlet) says, that 'he saw *some* of the ministers in the evening, after having seen them in the Pinners hall-vestry, and that *they* acknowledged, that the affair appeared in a different light, &c.'

Now, Dr. G. says, 'Mr. King afterwards gives me the names of the ministers then present, and I am very positive, that but *one* of the three (for three only are mentioned) was present at the Pinners-Hall meeting, though the number there must have been little, if at all, short of a *dozen*†.'

Surely one of these evidences is grossly mistaken in his testimony! but we leave the Doctor and his correspondent to reconcile the *some* with the *one* as well as they can: hoping, in the mean time, that a simple Reviewing by-stander, who mistakes a Dr. C. for a Dr. G. will be deemed the less "reprehensible," from a candid consideration of human fallibility.

III. If the change, said to have been wrought in the sentiments of the London ministers, is misrepresented in the Northampton pamphlet, as Mr. K. and another of Dr. G.'s friends declare it is,—why did not those ministers (as the MINISTERS OF TRUTH) immediately undeceive the Public,—which they might have done, long before that pamphlet fell under our notice?—For us, we declare, that we knew nothing of the circumstances of the case, but as they appear in the pamphlet; from whence it occurred to our apprehension, that Mr. Hextal's late congregation were made to believe, that ALL the ministers who heard the affair stated at Pinners-hall, (where they declared themselves in favour of concili-

* See Review, *July*, p. 94. par. 4.

† Whether divines are reckoned 12 to the *dozen*, or at 13, like Port-wine, we know not; but provided the divines, or the liquor, be *sound* and *orthodox*, we will not haggle about either the odd bottle, or the odd Doctor.

atory measures) had changed their opinion;—and the *effect* of Mr. King's report served to strengthen this conclusion.

We shall take leave of this *edifying* subject, by observing, that, had Dr. G. and his friends used timely and effectual measures to contradict the report of their having retracted an opinion which did them honour, instead of being 'aspersed,' they would have been applauded, as having acted a consistent and conscientious part; but as they remained silent, if not *acquiescent*, we must abide by *our* opinion; that they yet stand, in some degree, chargeable with duplicity of conduct.

Art. 27. *The Doctrine of absolute Submission discussed; or the natural Right claimed by some Dissenters to dismiss their Ministers at Pleasure exposed, as a Practice produced by Principles of unrestrained Liberty, though contrary to the Dictates of Reason and Revelation.* By R. Robinson, D. D. 8vo. 1s. Dilly. 1775. E.

All the information, which this pamphlet contains, amounts only to this; that Dr. Robinson, lately a dissenting minister at Dob-lane, in Lancashire, has been dismissed by the unanimous voice of his congregation; that he refuses to submit to the dismissal, and still claims an annuity belonging to the place; that he is exceedingly angry with the society, and with the whole body of Dissenters; and that he is a tolerable proficient in that species of eloquence, which *has so long been* practised with universal applause in the purlieus of Billingsgate: concerning the true merits of the affair between the Doctor and his flock, nothing can be learned from this snarling appeal to the Public, except that the temper which it discovers, and the Doctor's former dismissal from a dissenting society in Cheshire, may be construed into presumptive arguments, that the society at Dob-lane may possibly have had sufficient cause for their proceedings against him.

Art. 28. *Superabounding Grace, in the Forgiveness of penitent Transgressors, exemplified and vindicated.* Being Discourses on the Parable of the Prodigal Son. In four Parts. And on the Woman countenanced by our Lord, in the House of Simon the Pharisee. By Benjamin Wallin, M. A. 8vo. 3s. sewed. Keith, &c. 1775.

The whole number of these Sermons is thirteen. They are plain, pious, and practical;—in the Calvinistical strain. The Author's aim appears to be, the advancement of religion, and consequently, the highest interest of his fellow-creatures: and we heartily concur with him in wishing that every man might possess religious liberty, without any human controul; and that all would use his liberty with true Christian candour. H.

Art. 29. *Considerations on the present State of Christianity, and the Behaviour of Unbelievers towards it:* In a Series of Letters, translated from the French of J. Roustan, Pastor of the Helvetic Church, London. 8vo. 2s. 6d. Taylor, &c. 1775.

We are informed that this translation 'was made by a fond parent, to counter-plot the zeal of modern infidelity; and put into the hands

of a favourite child, just entering into the gay world, where he was likely to stand in need of such preservatives as are to be found in these letters.' From hence, we are further told, it hath been applied to the service of other individuals; and at last found its way to the Public, with the same benevolent intentions. The letters appear to be well adapted to answer the proposed end.

Art. 30. *The Orthodox Dissenting Minister's Reasons for a farther Application to Parliament*; for Relief in the Matter of Subscription to the Articles of the Church of England. 12mo. 2d. Buckland. 1775. H.

As this writer professes his firm belief of the doctrines generally reputed Orthodox, or Calvinistical, he does not therefore dissent from the Church of England on this account; 'for I am, says he, as much a believer of them, as Mr. Romaine, or Mr. Madan, Mr. Toplady, or Mr. Penn;' yet, he adds, 'I am obliged in duty to declare myself a strict advocate for applying to parliament, for relief from the obligation, which the law lays me, and other dissenting ministers under, of subscribing our assent to the doctrinal part of the thirty-nine articles.' This declaration our Author supports, in this little performance, with great strength of argument. His zeal for orthodoxy is not of that kind which infringes on the candour and charity so essential to the true spirit of a Christian. H.

Art. 31. *Religious Correspondence; or, the Dispensation of divine Grace, vindicated from the Extremes of libertine and sanatical Principles*: in a Series of Letters to a Lady. 12mo. 2 Volumes. 6s. Hay. 1775.

The doctrine of common sense, which has of late so much engaged the public attention, is here called in to support that system of faith which is usually termed orthodox. This system, which the Writer styles "The Doctrine of Grace in the Gospel," he thinks may be referred to the good sense of an intelligent person, with no less success than the truths of morality and natural religion; and he apprehends, that on this appeal, the evidence of its truth will amount to certainty. In support of this position, he exhibits at large his opinions concerning the grace of the gospel, the manner in which men receive this grace, and the doctrines of Christianity respecting regeneration, conversion, sanctification, perfection, divine assistance, and final retribution; and this, not with the tediousness of argumentation usual in polemical writings, but in a bold and nervous style, by no means destitute of the graces of composition.

Having, in his own apprehension, sufficiently shewn, from an appeal to the understanding of the unbiassed and candid, that his religious system is agreeable to common sense, and therefore certainly true; he proceeds by an easy transition, to condemn the doctrines of those who are distinguished by the appellation of free and rational divines, as favourable to libertinism and infidelity, and to represent the propagators of them as destitute of candour, ingenuity, and common sense, and secret enemies to Christianity. The chief force of this artillery is levelled, with much malignity, and with the most manifest injustice, against Dr. Priestley. His abilities in moral and

theological researches, are styled mean and contemptible; he is charged with having attempted subjects which he has not studied, and does not understand; and he is called a sly but dangerous advocate for the cause of libertinism, who admits certain truths in our religion that he may undermine the rest.

It is curious to observe the manner in which this Writer reasons. He first lays it down as a general position, that no one who contradicts the evidence of simple perception can be an honest man; he then takes it for granted, that his own tenets are primary truths, discoverable by simple perception; and from these premises he concludes, that all who do not adopt his primary truths, are either knaves or fools, who ought to be excluded, by public authority, from all concern in the education of youth, and subjected to such other restrictions as will prevent the spread of their dangerous opinions. Such reasoning might have suited the days of pious Q. Mary, and would have become the pen of a holy Father of the Inquisition; but common sense, in this enlightened age and country, teaches men a different lesson: "Whatsoever ye would that men should do to you, do ye even so to them."

Art. 32. *Sacred Controversy; or, a Defence of the Christian Faith, as it was once delivered to the Saints*: in which the Objections of Mr. Shrubsole to the Apostles Doctrine of Christ, and the Sufficiency of his Redemption, are fully answered. In this answer, John i. 1. and Heb. i. 6. relating to the Person and Worship of Christ, are particularly considered and faithfully expounded; and lastly, the Doctrine of Christ's Atonement is scripturally explained and insisted on; wherein also we have attempted to shew, that this fundamental Article of our Faith cannot be consistently held and maintained by the common Trinitarian Hypothesis. By R. Elliot. A. B. formerly of Bennet College, Cambridge. 8vo. 1 s. Lewis, &c. 1774.

Having before expressed our sentiments concerning this Writer's merit in the controversy concerning the Trinity, it is only necessary to remark, that those who have perused his other pieces on this subject with satisfaction, will not be disappointed in this plain and judicious reply to the objections of Mr Shrubsole.

Art. 33. *The Church-Members Directory; or, a Gospel Church described*: wherein is considered its Form, Founder, and Foundation. As also, the Materials with which it is built; the Work and Service thereof; the Officers belonging to it; their Characters, Qualifications, and Duties. In whom the Right of choosing them, and the Power of admitting Members is vested; the Method of their Admission; and the Ground of Church Authority for Excommunication. To which is added, a brief Review of the moral and religious Obligations of Church Members. And a short Address to all who intend entering on that important Character. By Archibald Bell. 12mo. 2 s. E. Johnson, &c.

The subject of church discipline and forms, has admitted of great debate among Christians. Except some general directions, such as simplicity of worship, charity, submission to Christ alone in matters of faith

faith and conscience, &c. the scriptures seem to have left this matter to our discretion.

The book before us, the contents of which are so amply displayed in its title, relates to the *Independent* form of churches. There are in it, sensible and useful observations. The Author, in one part, condemns, by authority of scripture, those ministers who preach the sermons of others, Jer. xxiii. 30. *I am against the prophets, saith the Lord, that steal my words every one from his neighbour.* He appears to be a great admirer of Dr. Owen, from whom he makes a quotation for the sake of perspicuity; but we think his own expressions would have been more intelligible. The book is not ill written, and may be useful to those who prefer the independent churches to others.

L A W.

H.

Art. 34. *An Account of the Arguments of Counsel, with the Opinions at large, of the Honourable Mr. Justice Gould, Mr. Justice Ashurst, and Mr. Baron Hotbam. Upon the Question at the Session at the Old-Bailey; on Saturday the 16th of September, 1775, whether Margaret Caroline Rudd ought to be tried.* By Joseph Gurney. 4to. 1 s. 6 d. Gurney.

The nature and importance of this publication are very justly set forth by the Author as follows:

‘The following publication treats upon a subject of the utmost importance to society. It is extremely remarkable, that although the administration of justice, under the criminal jurisdiction of this country, is so materially affected by this article of the law, we do not find it considered with precision, or laid down with authority by any writer whatsoever. Indeed the late difference of opinion which prevailed amongst the learned and experienced judges, who presided during the last sessions at the Old-Bailey, sufficiently demonstrates the necessity of an enquiry into the nature and effect of admitting a person to become, what is vulgarly termed, *King’s Evidence.*

‘That its causes, and its consequences, should be communicated to mankind, and that, in a style intelligible to the lowest rank of people, must be obvious to every one. On the one hand, discoveries necessary to the detection of crimes, and to the conviction of offenders, frequently depend entirely upon this practice; and on the other, the safety of the life of the discoverer is derived from that assistance which he lends to the laws of his country, for the furtherance, and attainment of justice.

From what the learned judges have said upon the subject, it will appear, that the common law doctrine of approvers, is now obsolete. It was founded upon principles, and regulated by a process, totally inconsistent with the religion and laws of this country, as they are now reformed and explained. The attempts the legislature has made from time to time, to induce discoveries, and effect convictions, have likewise proved to a degree ineffectual, because, though under certain circumstances, they hold forth protection to the accomplice; there are very few persons, and very few cases, to which the several provisions of these statutes are found to extend.

‘The ground then upon which an accomplice is admitted *‘King’s Evidence,’* and the benefit to be derived to him from the disclosure

sure he makes, at this time of day, depends upon the construction and extent of that discretionary power which is hourly exercised by the magistrates in every part of the kingdom, of which experience proves the utility, and to which practice gives the sanction.

That the magistrates may be apprised upon what principles they are empowered, and under what circumstances they will be warranted, and in what degree they are enabled to afford indemnity to an accomplice, should no longer remain a matter of uncertainty. And the criminal himself ought to be thoroughly acquainted with the purposes for, and the means by which, he, although guilty, is to escape with impunity.

1-4 A publication therefore upon this subject, can alone deserve attention when it is free from prejudice, and confirmed by authority.

The discussion of the topic by a writer merely, however learned or ingenious, would be suspected of partiality to a particular case or person, and therefore would afford no sanction for general practice, or future conduct.

To disclose to the world, and particularly to magistrates, what is the law, and what ought to be the practice, the editor communicates to the public at large, he flatters himself with the greatest accuracy, what the learned judges delivered, as their respective opinions upon Mrs. Rudd's case.

Art. 35. *Law Observations relating to the Case of Mrs. Rudd.* By a Gentleman of the Inner-Temple. 8vo. 1 s. 6d. Bell.

The Author undertakes to prove, in opposition to the opinion of Lord Mansfield, &c. the legality of Mrs. Rudd's admission by Justice Fielding as an evidence for the crown; and to establish her title *ex debito justitiæ*, to the royal pardon. He also, very justly, analyses the obsolete practice of *approvement*.

Art. 36. *The Case of Mrs. M. C. Rudd, from her first Commitment, to her final Acquittal at the Old Bailey.* By a Barrister at Law. 8vo. 1 s. 6d. Bew.

This detail will be of use to the gentleman who advertised his design of publishing the Life of the *notified* Mrs. Rudd.

Art. 37. *The Trial of Mrs. Rudd, Dec. 8, 1775.* Elucidated by such Matter as never before transpired. By Mr. Bailey, Barrister at Law. 4to. 6d. Bell.

More materials for the abovementioned historian.

SCHOOL BOOKS.

Art. 38. *A new compendious Grammar of the Greek Tongue*, wherein the Elements of the Language are plainly and briefly comprised in English. For the Use of Schools and private Gentlemen, whether they have been taught Latin or not. By W. Bell, A. B. 12mo. 1 s. 6d. Murray. 1775.

Works of this kind have been so numerous, that one might almost be ready to imagine, that any farther publications of the same nature must be wholly unnecessary; yet (with submission to what has been advanced on this subject, by a fellow labourer in our vineyard) if we examine into elementary books, we find very few of them
which

which answer every purpose we could wish, and that there is still room left for improvement. Beside, teachers derive some advantage, both to themselves and their pupils, from delineating things in their own way, and according to the order of their own ideas.

The professed design of Mr. Bell is, to remove the difficulty which is usually experienced in acquiring the knowledge of the Greek language. With this view, he hath compiled the present treatise in as plain and easy words as possible, that the learner may be able to understand it as fast as he reads, whether he has or has not been previously taught the Latin tongue. Great care is taken to digest the several parts of grammar in their proper order, and agreeable to the Latin grammars, that the scholar, when he proceeds from the one language to the other, may go on with greater pleasure and advantage. The declension of nouns and verbs is exemplified with the English annexed to the Greek. The characteristic, augment, and formation of the tenses are considered separately, and explained in a few concise rules for the sake of the memory. In the syntax the Author has endeavoured to lay down rules for the construction of sentences, in as plain words as possible; and, with regard to dialects, poetic license, and prosody, to comprise briefly whatever he could find taken notice of by the best grammarians.

In short, perspicuity and conciseness, without omitting any thing of real importance, has been Mr. Bell's principal aim; and he evidently appears to have succeeded in this respect, and to have executed the work in general with fidelity, skill, and judgment.

Art. 39. *A new compendious Grammar of the Latin Tongue*: wherein the Elements of the Language are plainly and briefly comprised in English, &c. for the Use of Schools and private Gentlemen. By W. Bell, A. B. 12mo. 1s. 6d. Murray. 1775.

What has been said of the preceding work may, with equal propriety and justice, be applied to the present. The Author, who has been a teacher for many years, finding that the tedious grammars, usually taught in schools, greatly discourage children in the progress of their education, and burden their memories, has drawn up this treatise, with a view of removing that burdensome task, and of rendering the grammatical part of the Latin tongue as plain and easy to learners as possible, without omitting any thing materially useful. The plan which he has followed, is that of Mr. Ruddiman's Rudiments, carefully supplying what is wanting therein, especially rules for the genders of nouns, the preterperfect tenses of verbs, prosody &c.

It is sufficient to say, that the execution of the plan is answerable to the ends intended by it, and does credit to the compiler.

Art. 40. *The Royal Golden Instructor for Youth throughout the British Dominions*. In order to furnish them with a complete Knowledge of their Mother-language; being a copious *Abridgement* of the Royal Universal British Grammar and Vocabulary, &c. &c. By D. Farroe, M. D. 12mo. 1s. 6d. Rivington.

However commendable is the loyalty of this Author, we could not read without a smile the Dedication (*by permission*) of his *Golden Instructor*

See Rev. vol. 47, p. 325

Instructor to their Majesties; and we are persuaded, if their Majesties should read it, they will be a little diverted with their *Elaborate Vocabulary*, as he terms himself.—‘Granting, says he in the conclusion, most gracious Sovereigns, your royal pardon to the Author, for assuming (though sincere) his weak ideas of the immense fund of your royal innate hereditary virtues; and permit him ever faithfully to subscribe in filial obedience, &c. &c.’

This writer’s apology for his abridgment is, ‘that it is reduced to half the price of the former, for the benefit of the *poor*, and for encouragement of allowing this only method of teaching in all charity-schools; that it is compiled in a new mode, and comprised to answer multum in parvo; and if possible better adapted for the use of an infant.’ Dr. Farroe, accordingly, in a particular manner, addresses himself to all governors, trustees, &c. of charity-schools, that they would ‘admit his Grammar into their nurseries of learning.’

That a man should ever think of troubling *poor* children, and *charity* children, with all his rules and observations about words, names, tripthongs, derivations, qualities, &c. &c.! Whatever may be this *elaborate* man’s design, he is surely a little wrong-headed.

H.

S E R M O N S.

I. Before the Incorporated Society for the *Propagation of the Gospel in foreign Parts*; at their Anniversary Meeting in the Church of St. Mary le Bow, February 17, 1775. By the Bishop of Llandaff. 8vo. 1 s. Harrison and Co.

To this good Sermon is added, an abstract of the charter, and proceedings of the society. It appears that the benefactions, &c. for the year 1774, amount to the sum of 2539l. 8 s. 6 d.

II. *The Doctrine of Faith and good Works, stated and explained*, at an annual Commemoration of Mr. West’s Charity, on St. Thomas’s Day, 1774, in the Parish Church of St. Giles, Reading, Berks. By John Halward, A. M. late Curate of the said Parish, and Fellow of Worcester Coll. Oxon. 6 d. Vallance and Simmons, Cheapfide.

CORRESPONDENCE.

THE favour of CANDIDUS is acknowledged.—There are two different schemes now on foot, for accomplishing what he recommends to the ‘Editor’ of the M. R; who, however, has no concern in those undertakings. Should either of them be executed, it is apprehended the purpose mentioned by CANDIDUS will be answered.

T H E
MONTHLY REVIEW,

For F E B R U A R Y, 1776.



ART. I. *Sir Eldred of the Bower, and the Bleeding Rock.* Two Legendary Tales. By Miss Hannah More. 4to. 2 s. 6d. Cadell. 1776.

SIR Eldred of the Bower is a *stocking* performance indeed—Infomuch that, though the Author should escape under the privilege of her sex, the bookseller, the printer, and his whole *diablerie* ought to suffer condign punishment.—For, what right have these dealers in fiction to present us with distresses that rend the very soul of sensibility? Are there no real evils in life? Are not our friends, are not our fellow-citizens, falling around us?—Alas! we have now few tears to spare for ideal calamities.—Yet, though the story of this poem *barrows up the soul*, it is too well executed not to seize on our attention. It bears every charm of ease, elegance, pathos, and melodious numbers.

We are, in the first place, presented with the condition and character of the hero :

There was a young, and valiant Knight,
Sir ELDRED was his name,
And never did a worthier wight
The rank of knighthood claim.

Where gliding *Tay* her stream sends forth,
To crown the neighbouring wood,
The ancient glory of the North,
Sir ELDRED's castle stood.

The youth was rich as youth might be
In patrimonial dower;
And many a noble feat had he
Atchiev'd, in hall, and bower.

Sir Eldred of the Bower, and the Bleeding Rock.

He did not think, as some have thought,
 Whom honour never crown'd,
 The same a father dearly bought,
 Cou'd make the son renown'd.

He better thought, a noble fire,
 Who gallant deeds had done,
 To deeds of hardihood thou'd fire
 A brave and gallant son.

The fairest ancestry on earth
 Without desert is poor ;
 And every deed of lofty worth
 Is but a tax for more.

Sir ELDRED's heart was good and kind,
 Alive to Pity's call ;
 A croud of virtues grac'd his mind,
 He lov'd, and felt for all.

When *merit* rais'd the sufferer's name,
 He *doubly* serv'd him *then* ;
 And those who cou'd not prove that claim,
 He thought they still were *men*.

But sacred truth the Muse compels
 His errors to impart ;
 And yet the Muse, reluctant tells
 The fault of ELDRED's heart.

Though kind and gentle as the dove,
 As free from guile and art,
 And mild, and soft as infant love
 The feelings of his heart ;

Yet if distrust his thoughts engage,
 Or jealousy inspires,
 His bosom wild and boundless rage
 Inflames with all its fires :

Not Thule's waves so wildly break
 To drown the northern shore ;
 Not Etna's entrails fiercer shake,
 Or Scythia's tempests roar.

As when in summer's sweetest day,
 To fan the fragrant morn,
 The sighing breezes softly stray
 O'er fields of ripen'd corn ;

Sudden the lightning's blast descends,
 Deforms the ravag'd fields ;
 At once the various ruin blends,
 And all resistless yields.

But when, to clear his stormy breast,
 The sun of reason shone,
 And ebbing passions sunk to rest,
 And shew'd what rage had done :

O then what anguish he betray'd !
His shame how deep, how true !
He view'd the waste his rage had made,
And shudder'd at the view.

A proper companion to this passage will be the encomium of the lady of Sir Eldred's love :

Embower'd she grac'd the woodland shades,
From courts and cities far,
The pride of Caledonian maids,
The peerless northern star.
As shines that bright and blazing star,
The glory of the night,
When sailing through the liquid air,
It pours its lambent light :

Such BIRTHA shone !—But when she spoke
The Muse herself was heard,
As on the ravish'd air she broke,
And thus her prayer preferr'd :

“ O bless thy BIRTHA, Power Supreme,
“ In whom I live and move,
“ And bless me most by blessing him
“ Whom more than life I love.”—

In this pious ejaculation she is first discovered by her lover :

She starts to hear a stranger voice,
And with a modest grace
She lifts her meek eye in surprize,
And sees a stranger face.

The stranger lost in transport stood,
Bereft of voice and power,
While she with equal wonder view'd
SIR ELDRED OF THE BOWER.

The mountain breeze which paints her cheek
With Nature's purest dye,
And all the dazzling fires which break
Illustrious from her eye :—

He view'd them all, and as he view'd
Drank deeply of delight ;
And still his ravish'd eye pursued,
And feasted on the sight.

Soon after, the father of the lady appears, and when the lover has announced himself, makes him this answer, which concludes the first part :

“ SIR ELDRED ?—ARDOLPH loud exclaim'd,
“ Renown'd for worth and power ?
“ For valour and for virtue fam'd,
“ SIR ELDRED OF THE BOWER ?

Sir Eldred of the Bower, and the Bleeding Rock.

“ Now make me grateful, righteous Heaven,
 “ As thou art good to me,
 “ Since to my aged eyes 'tis given
 “ SIR ELDRED's son to see ! ”

Then ARDOLPH caught him by the hand,
 And gaz'd upon his face,
 And to his aged bosom strain'd,
 With many a kind embrace.

Again he view'd him o'er and o'er,
 And doubted still the truth,
 And ask'd what he had ask'd before,
 Then thus address the Youth :

“ Come now beneath my roof, I pray,
 “ Some needful rest to take,
 “ And with us many a cheerful day
 “ Thy friendly sojourn make.”

He enter'd at the gate straightway
 Some needful rest to take ;
 And with them many a cheerful day
 Did friendly sojourn make.

In the beginning of the second part, the old man proceeds with the little history of his family, and informs Sir Eldred that a twin-brother of Birtha, his only son, has engaged in a military life, and that, being long unheard-of, he believed he had fallen in battle :

Once—'twas upon a summer's walk,
 The gaudy day was fled ;
 They cheated Time with cheerful talk,
 When thus Sir ARDOLPH said :

“ Thy father was the firmest friend
 “ That e'er my being blest ;
 “ And every virtue Heaven could send,
 “ Fast bound him to my breast.

“ Together did we learn to bear
 “ The targe and ample shield ;
 “ Together learn'd in many a war,
 “ The deathful spear to wield.

“ To make our union still more dear,
 “ We both were doom'd to prove
 “ What is most sweet and most severe
 “ In heart-dissolving love.

“ The daughter of a neighbouring Knight
 “ Did ~~my~~ fond heart engage ;
 “ And ne'er did Heav'n the virtues write
 “ Upon a fairer page.

“ *His*

" His bosom felt an equal wound,
" Nor sigh'd we long in vain ;
" One summer's sun beheld us bound
" In Hymen's holy chain.
" Thou wast Sir ELDRED's only child,
" Thy father's darling joy ;
" On me a lovely daughter smil'd,
" On me a blooming boy.
" But man has woes, has clouds of care,
" That dim his star of life—
" My arms receiv'd the little pair,
" The earth's cold breast, my wife.
" Forgive, thou gentle Knight, forgive,
" Fond foolish tears will flow ;
" One day like mine thy heart may heave,
" And mourn its lot of woe.
" But grant, kind Heaven ! thou ne'er may'st know
" The pangs I now impart ;
" Nor ever feel the deadly blow
" That rives a husband's heart.
" Beside the blooming banks of *Tay*,
" My angels athes sleep ;
" And wherefore should her ARDOLPH stay,
" Except to watch and weep ?
" I bore my beauteous babes away
" With many a gushing tear,
" I left the blooming banks of *Tay*,
" And brought my darlings here.
" I watch'd my little household cares,
" And form'd their growing youth ;
" And fondly train'd their infant years
" To love and cherish Truth."
" Thy blooming BIRTHA here I see,"
Sir ELDRED strait rejoin'd ;
" But why thy son is not with thee,
" Resolve my doubting mind."
When BIRTHA did the question hear,
She sigh'd, but cou'd not speak ;
And many a soft and silent tear
Stray'd down her damask cheek.
Then pass'd o'er good Sir ARDOLPH's face,
A cast of deadly pale ;
But soon compos'd, with manly grace
He thus renew'd his tale :
" For him my heart too much has bled,
" For him, my darling son,
" Has sorrow prest my hoary head ;
" But—Heav'n's high will be done !

Sir Eldred of the Bower, and the Bleeding Rock.

" Scarce eighteen winters had revolv'd,
 " To crown the circling year,
 " Before my valiant boy resolv'd
 " The warrior's lance to bear.
 " Too high I priz'd my native land,
 " Too dear his fame I held,
 " T' oppose a parent's stern command,
 " And keep him from the field.
 " He left me—left his sister too,
 " Yet tears bedew'd his face—
 " What could a feeble old man do?—
 " He burst from my embrace.
 " O thirst of glory, fatal flame!
 " O laurels dearly bought!
 " Yet sweet is death when earn'd with fame—
 " So virtuous EDWY thought.
 " Full manfully the brave boy strove,
 " Though pressing ranks oppose;
 " But weak the strongest arm must prove
 " Against an host of foes.
 " A deadly wound my son receives,
 " A spear affails his side:
 " Grief does not kill—for ARDOLPH lives
 " To tell that EDWY died.
 " His long-lov'd Mother died again
 " In EDWY's parting groan;
 " I wept for her, yet wept in vain—
 " I wept for both in one.
 " I wou'd have died—I fought to die;
 " But Heaven restrain'd the thought,
 " And to my passion-clouded eye
 " My helpless BIRTHA brought.
 " When lo! array'd in robes of light,
 " A nymph celestial came;
 " She clear'd the mists that dimm'd my sight—
 " RELIGION was her name.
 " She prov'd the chastisement divine,
 " And bade me kiss the rod;
 " She taught this rebel heart of mine
 " Submission to its God.
 " RELIGION taught me to sustain
 " What Nature bade me feel;
 " And Piety reliev'd the pain
 " Which time can never heal."
 He ceas'd—With sorrow and delight
 The tale Sir ELDRÉD hears,
 Then weeping cries—" Thou noble Knight,
 " For thanks accept my tears."

Sir Eldred's reply, the father's consent to the nuptials, and the situation of the lady, are finely described :

" O ARDOLPH, might I dare aspire
" To claim so bright a boon !—
" Good old Sir ELDRED was my fire—
" And thou hast lost a son.
" And though I want a worthier plea
" To urge so dear a cause ;
" Yet, let me to thy bosom be
" What once thy EDWY was.
" My trembling tongue its aid denies ;
" For thou may'st disapprove ;
" Then read it in my ardent eyes,
" Oh ! read the tale of love.
" Thy beauteous BIRTHA !"—" Gracious Power,
" How cou'd I e'er repine,"
Cries ARDOLPH, " since I see this hour ?
" Yes—BIRTHA shall be thine."

A little transient gleam of red
Shot faintly o'er her face,
And every trembling feature spread
With sweet disorder'd grace.

The tender father kindly smil'd
With fullness of content,
And fondly eyed his darling child,
Who, bashful, blush'd consent.

The nuptials are appointed for the ensuing morning. The corrected pleasure of the father on this occasion, an old man, who had been accustomed to misfortunes, is happily expressed :

Sir ARDOLPH's pleasure stood confess,
A pleasure all his own ;
The guarded rapture of a breast
Which many a grief had known.

'Twas such a sober sense of joy
As angels well might keep ;
A joy chastis'd by piety,
A joy prepar'd to weep.

And now comes the fatal catastrophe :

To recollect her scatter'd thought,
And thun the noon-tide hour,
The lovely bride in secret sought
The coolness of her Bower.

Long she remain'd—th' enamour'd Knight,
Impatient at her stay,
And all unfit to taste delight
When BIRTHA was away ;

Betakes him to the secret Bower ;
 His footsteps softly move ;
 Impell'd by every tender power,
 He steals upon his love.

O, horror! horror! blasting sight!
 He sees his BIRTHA'S charms,
 Reclin'd with melting, fond delight,
 Within a stranger's arms.

Wild phrenzy fires his frantic hand,
 Distracted at the sight,
 He flies to where the lovers stand,
 And stabs the stranger Knight.

" Die, traitor, die, thy guilty flames
 " Demand th' avenging steel"—
 " It is my brother, she exclaims,
 " 'Tis EDWY—Oh farewell!"

An aged peasant, EDWY'S guide,
 The good old ARDOLPH fought ;
 He told him that his bosom's pride,
 His EDWY, he had brought.

O how the father's feelings melt!
 How faint, and how revive!
 Just so the Hebrew Patriarch felt
 To find his son alive.

" Let me behold my darling's face
 " And bless him ere I die!"
 Then with a swift and vigorous pace]
 He to the Bower did hie.

O sad reverse—Sunk on the ground
 His slaughter'd son he view'd,
 And dying BIRTHA close he found
 In brother's blood imbued.

Cold, speechless, senseless, ELDRÉD near
 Gaz'd on the deed he had done ;
 Like the blank statue of *Despair*,
 Or *Madness* grav'd in stone.

The father saw—so Jephthah stood,
 So turn'd his woe-fraught eye,
 When the dear, destin'd child he view'd,
 His zeal had doom'd to die.

He look'd the woe he could not speak,
 And on the pale corse prest
 His wan, discolour'd, dying cheek,
 And silent, sunk to rest.

Then BIRTHA faintly rais'd her eye,
 Which long had ceas'd to stream,
 On ELDRÉD fix'd with many a sigh
 Its dim, departing beam.

The cold, cold dews of hastening death
Upon her pale face stand ;
And quick and short her failing breath,
And tremulous her hand.

The cold, cold dews of hastening death
The dim, departing eye,
The quivering hand, the short quick breath
He view'd—and did not die.

He saw her spirit mount in air,
Its kindred skies to seek ;
His heart its anguish could not bear,
And yet it would not break.

The mournful Muse forbears to tell
How wretched ELDERED died :
She draws the Grecian Painter's veil,
The vast distress to hide.

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Yet Heaven's decrees are just, and wise,
And man is born to bear :
Joy is the portion of the skies,
Beneath them, all is care.

The Bleeding Rock is a very pretty, classical tale, in the manner of Ovid, embellished with beautiful lines, and heightened by an uncommon fancy. We do not wonder at the elegance of this performance, as we are assured that the ingenious Author is not only mistress of the living languages, but of the classics also. The poem opens with an idea of the lady, who is a principal character :

Where beauteous *Belmont* rears its modest brow
To view *Sabrina's* silver waves below,
Liv'd *LINDAMIRA* ; fair as Beauty's Queen,
The same sweet form, the same enchanting mien ;
With all that softer elegance of mind
By genius heighten'd, and by taste refin'd.
Yet early was the doom'd the child of care,
For love, ill-fated love subdued the fair.
Ah ! what avails each captivating grace,
The form enchanting, or the finish'd face
Or what, each beauty of the heav'n-born mind,
The soul superior, or the taste refin'd ?
Beauty but serves destruction to insure,
And *sense*, to feel the pang it cannot cure.
Each neighb'ring Youth aspir'd to gain her hand,
And many a suitor came from many a land.
But all in vain each neighb'ring Youth inspir'd,
And distant suitors all in vain admir'd.
Averse to hear, yet fearful to offend,
The lover she refus'd she made a friend :

Her

Sir Eldred of the Bower, and the Bleeding Rock.

Her meek rejection wore so mild a face,
More like acceptance seem'd it, than disgrace.

Then follows the character of the lover, in very elegant verification :

Young POLYDORE, the pride of rural swains,
Was wont to visit *Belmont's* blooming plains.
Who has not heard how POLYDORE cou'd throw
Th' unerring dart to wound the flying doe ?
How leave the swiftest at the race behind,
How mount the courser, and outstrip the wind ?
With melting sweetness, or with magic fire,
Breathe the soft flute, or strike the louder lyre ?
From that sam'd lyre no vulgar music sprung,
The Graces tun'd it, and Apollo strung.

But the idea of Apollo, struck out from his name just mentioned, is still more beautiful :

He taught what charms to rural life belong,
The social sweetness, and the sylvan song ;
He taught fair Wisdom in her grove to woo,
Her joys how precious, and her wants how few !
The savage herds in mute attention stood,
And ravish'd *Echo* fill'd the vocal wood ;
The sacred Sisters, stooping from their sphere,
Forgot their golden harps, intent to hear.
Till Heav'n the scene survey'd with jealous eyes,
And Jove, in envy, call'd him to the skies.

The disposition of this Polydore, however, was by no means amiable; and the second line of the following couplets describing it, may boast of equal truth and beauty :

But POLYDORE no real passion knew,
Lost to all truth in feigning to be true.
No sense of tenderness could warm a heart
Too proud to feel, too selfish to impart.
Cold as the snows of *Rhodope* descend,
And with the chilling waves of *Hebrus* blend ;
So cold the breast where *Vanity* presides,
And mean Self-love the bosom-feelings guides.

Too well he knew to make his conquest sure,
Win her soft heart, yet keep his own secure.
So oft he told the well-imagin'd tale,
So oft he swore, how should he ~~not~~ prevail ?
Too unsuspecting not to be deceiv'd,
The well-imagin'd tale the nymph believ'd :
She lov'd the youth, she thought herself below'd,
Nor blush'd to praise whom every maid approv'd.
Alas ! that youth, from *LINDAMIRA* far,
For newer conquests wages cruel war.

The consequence of this infidelity, when the lady's heart is engaged, is her petition to the gods to transform her into the
most

most unfeeling object in nature, a rock. This rock is visited and recognized by Polydore, who, in remorse, stabs himself with his spear. The weapon, glancing against the rock, wounds it, and from the wound issues a crimson current. Abundance of beautiful and picturesque description follows on this occasion, for which we must refer our Readers to the pamphlet; observing, that, to the best of our remembrance, there is a rock near that part of Somersetshire, where Miss More resides, from whence flows a crimson stream, occasioned, no doubt, by the red strata, over which the water makes its way from the mountains, and which had given birth to this charming fiction.

L.

ART. II. *Sermons preached before the University of Oxford.* To which are added, Three Charges to the Clergy of the Archdeaconry of Worcester. By John Tottie, D. D. late Canon of Christ Church, and Archdeacon of Worcester. 8vo. 5 s. Boards. Oxford, Fletcher. Rivington, London. 1775.

THE Author of these Sermons long since obtained a considerable degree of reputation by the discourse which is placed first in this collection. It was intended as a refutation of the opinion maintained by the noble Author of *The Characteristics*, that ridicule is a proper test of truth; and places the impropriety of such an application of ridicule in a clear and convincing light; suggesting the most material arguments which were afterwards more fully pursued in "*Brown's Animadversions on the Characteristics.*" Several other of these discourses were published singly many years ago. The subjects are as follow: Ridicule as it affects religion considered and censured—The pernicious effects of an intemperate indulgence in sensual pleasures—The excellency of the Christian morality—Human prejudices, with respect to the divine conduct both in the ways of providence and works of grace—The wisdom of Christ's ministry—The Gospel foundation of the doctrine of a future state—The reality and efficacy of the ordinary operations of the Holy Spirit—Moral perception of good and evil, not a sufficient rule for human actions without religion—The lenity of the Gospel to sinners no encouragement to the practice of sin—Christ's commerce with the poor upon earth an evidence of his divine mission—Faith the basis of all Christian virtues—Christ's method of instruction in Gospel truths gradual and progressive—A proper resurrection of the body, the primitive faith of God's people from the earliest ages—The works of nature full of intellectual and moral instruction—Christ's second coming the day of final judgment—The folly and guilt of satirical slander.

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The style of these discourses is correct, and sometimes animated; the method is clear; and the Author's manner of thinking is manly and judicious, at least on subjects where he is free from the bias of ancient systems and ecclesiastical authority. On controverted points he adheres strenuously to the orthodox faith, and speaks with much disapprobation of modern systems and modern reformers.

In the first of the three charges subjoined to these discourses Dr. Tottie cautions his brethren against the sophistical arts of the Papists; in the second, he exposes the delusion of Methodism; and in the third, he condemns the design of the Petitioning Clergy to set aside the Articles of the Church of England, and endeavours to reconcile his brethren to the burden of subscription, by shewing that the Articles may fairly be interpreted with great latitude, and that such latitude was intended to be allowed by the Compilers themselves. He lays down the following rules for the interpretation of the Articles: "That a consistency throughout must be preserved in our explanations, and one Article must not be so understood, as to set it at variance with itself, or with any other article:—That where there are any general positions contained in or referred to and confirmed by the Articles, which cannot be received but under certain restrictions and limitations, those restrictions and limitations ought to be made and received; just in the same manner as we receive many absolute declarations in the scriptures themselves, which no one ever understands or interprets but under proper restrictions and explanations:—And lastly; That we must observe and have in our view what particular opinion an article refers to, and is designed to guard against and correct."

By the help of these rules, the Author apprehends that the Articles might be generally received without difficulty. But, if we may judge from the usual strain of his controversial discourses, or from the summary of faith given in this charge, what would have been great latitude to him, would by many be thought insupportable restraint and confinement. Those who are not so happy as to be able to bring their faith to the established standard; who cannot persuade themselves, with Dr. Tottie, that it is a sufficient proof that a doctrine is rational or scriptural, that the compilers of the Articles were agreed in it; and who happen not to see that the system of doctrines which they contain, even with modern comments, is such as would arise from a rational and consistent interpretation of scripture; will doubtless deem it absurd to obtain a test, which must necessarily preclude many persons of great integrity and ability from the service of the Church; and will think it hard that those

those who refuse to comply with their test, or wish to have it removed, should be branded as 'the most dangerous and powerful enemies that true Christianity ever had.'

If lucrative endowments had been annexed to the profession of the Cartesian philosophy; *quære*, How long would it have been before the Newtonian system would have been established; and to what sect of philosophers would Dr. Tottic have belonged?

F.

ART. III. *Proprietates Algebraicarum Curvarum. Ab Edwardo Waring, M. D. Matheseos Professore Lucasiano, Cantab. Regiæ Societatis & Bononiensis Scientiarum Academia Socio. Cantabrigiæ Typis Academicis excudebat J. Archdeacon. Venerunt apud T. Payne, &c. Londini. 4to. 5 s. sewed. 1772*.*

NO part of Science is more indebted to the sagacity and application of modern mathematicians than algebra. The happy union of algebra with geometry has paved the way to several very curious and useful discoveries: nor has any thing more contributed to facilitate the progress of these sister sciences than the invention of *fluxions*. This has opened a new scene of mathematical investigation and knowledge, and furnished new principles, of which the ancients could have no conception. The advances that were made by the mere analytical process, previous to the introduction of this new science, were very considerable; but the progress, since, has been much more rapid and extensive.

The construction and resolution of algebraic equations by means of curves, and the investigation of the nature and properties of such curves by an analysis of equations, form a very distinguishing part of modern science. Mons. Des Cartes, considering the dimensions of the equation, that expresses the relation between the abscissa and its corresponding ordinates in algebraic curves, took occasion from hence to distinguish them into different classes or orders: so that the circle and other conic sections are curves of the second order, the equation exhibiting their nature being of two dimensions. And as the proportion between the ordinate and abscissa admits of an infinite variety, the number of such curves will of course be infinite. In this diversity of curves, the mathematician has found an unlimited scope of analytical and geometrical investigation. Barrow, Newton, Cotes, Maclaurin, Bernouilli, Cramer, Clairaut, Euler, and others, have distinguished themselves in the analysis of algebraic curves. Our ingenious and indefa-

* The date is so printed in the title-page; but the book was not (to the best of our knowledge) *advertised* for publication till the latter part of the summer of 1775.

able Author has pursued the same track of inquiry, and not without considerable success.

The work before us is divided into four chapters. The first contains an account of several new properties of algebraic curves, with the method of their investigation: The second chapter treats of a species of curves, which the Author denominates *Curvoids* and *Epicurvoids*, because they are supposed to be generated by the rotation of any given algebraic curves on right or curved lines. The Author teaches how to rectify and quadrature such curves; to determine their radii of curvature, and to resolve other problems relating to them: he concludes the chapter with remarking on the difference between *algebraic* and *fluxional* curves, and shews how the latter may be distinguished into different orders, according to the orders of the fluxions, which their several equations involve, and how they may be constructed and described. In the third chapter our Author explores the nature and properties of solids generated by the rotation of algebraic curves about their axes; and he introduces several new properties of those solids, that are formed by the circumvolution of the conic sections. The fourth chapter contains various cases of right-lined figures described about or inscribed within oval curves, or solids: a method of determining the *maxima* and *minima* of such figures, together with their mutual proportion, is proposed and illustrated in a variety of examples; and the whole is terminated by a recital of some new properties of the conic sections, as a very proper supplement to this last chapter.

R-1

ART. IV. *Sermons on various Subjects, by the late Rev. Ebenezer Latham, M. D.* Faithfully transcribed from the Author's own Notes, by W. Willets. Vol. I. 8vo. 5s. Doddsley, &c. 1774.

DR. Latham, the Author of these discourses, was a learned Dissenting Minister at Derby: he lived many years highly esteemed (by all parties and persuasions) in that capacity, and also that of a physician, and of a tutor to young gentlemen. One of the charges which he delivered to some of his pupils is published in the preface to this volume; and it manifests his warm solicitude that they may be rendered virtuous and pious, and fill up their stations in life with usefulness and honour.

There is no room to doubt that these Sermons are, according to the Editor's declaration, faithfully transcribed from the Author's MSS. The number of them is fifteen. They are sensible discourses, discovering the Writer's ingenuity and learning. The Preacher's aim, throughout, is to advance Christian piety and virtue, for which purpose they are well adapted. The subjects of some of them are rather peculiar, and there appears

also

also to us, at times, some peculiarity in the style and manner, though not, on the whole, unpleasing.

The first discourse is from Rom. v. 14. considering 'our blessed Saviour as the new father and head of mankind.' The second is from Hebrews ix. 15. a text which Mr. Pierce and others have appeared at a loss to explain, though our Author thinks there is nothing more obvious than the real and beautiful sense they convey, if a just attention is paid to the original, which he apprehends should be translated thus: "For this cause he is the mediator of the new covenant, that (death being exacted for the redemption of the transgressions that were under the first covenant) they which are called might receive the promise of an eternal inheritance;" i. e. might depend on it, on account of the death of Christ. The Writer, we think, hardly expresses himself with sufficient perspicuity at first in his account of this verse. His discourse, however, proceeds on these principles, that death (animal sacrifices) was a fine paid for the redemption of transgressions under the first (or Jewish) covenant, and that Christ by his death is become the mediator of a better covenant, and the guarantee of all its blessings. 'As sacrifices were the established religion when our Saviour came into the world, to draw off men's attention to these, it was highly proper they should have full satisfaction on this head, and be assured of the favour of heaven by such condescension to their sentiments in this respect, as was shewed in the Mosaic institution, and which might fully convince men, sufficient care was taken for a propitiation, that would more than answer the ends of the former, and was infinitely more meritorious. This, it is added, I esteem to be the best key to the sacred account of the death of Christ, and gives us the true connection of this verse with what goes before.'

The third sermon considers the words Heb. xiii. 8. *Jesus Christ the same, yesterday, to-day, and for ever*, as a beautiful apology for the Christian religion. Under the direction of the above text he proceeds to illustrate the immutability both of the precepts and the doctrines of the Gospel, and concludes with the following reflections: 'Many of the primitive Christians were excellent persons: there was a dignity and glory in their conduct: they shone as the lights of the world, and others, seeing their good works, became easy proselytes to the truth. For I must always think this contributed very much to the surprising promulgation of it in the world. What is the reason it hath not the same acceptance and efficacy now? Jesus Christ is the same to-day he was yesterday; his religion is the same; the duties required are the same; the arguments that enforce them, and the assistance offered us, the same: but we ourselves are not so; we are not the same sincere inquirers after truth, and

and therefore it has not the same influence on us. The attendance of some on public worship is so trifling and formal, that we have reason to think the exercises of secret devotion are either wholly omitted, or performed in a very cold manner. The sacred obligations of sobriety, purity, justice, and charity, are openly violated by others; and those who are free from the more scandalous practices, discover little of a heavenly temper, or generous concern for the reformation of mankind. They earnestly pursue the business and pleasures of this animal life, and seek their own things, but not the things which are Jesus Christ's. That this is not owing to the want of force or life in the institutes themselves, we are sensible from the good persons we knew and conversed with, and the end of whose holy conversation we must remember; but it is owing to our own indolence and want of attention. On which account let it create a serious ambition in us now to revive the life and power of this religion, to live worthy our vocation, and to shew forth the virtues of him that hath called us. Let us remember from whence we are fallen, and repent, and do our first works: that it may appear Jesus Christ is the same to us, he was yesterday to the great and good men who are gone before us, or rather that we are the same to him. Then we may receive the consolation of this thought, that he will really be the same to us; all the promises in him will be yea and *amen*.—We see every thing in this world is full of changes; there is scarce any thing the same to-day it was yesterday, much less that will be so for ever. The places that know us now, will soon know us no more; and we ourselves shall be forgotten among the living. All flesh is grass, and the glory of man as the flower of grass; but the word of the Lord endureth for ever.

In the tenth sermon, on a conversation becoming the Gospel, this passage among others is well worthy of our notice: 'It is a serious objection against our religion, that it hath not a greater influence on those that adhere to it; and what account is it possible to give of this? I confess I do not think it can be fairly urged, that where this revelation obtains there are not a greater number of good men, in proportion to the inhabitants, than in any other part of the world; but when we attend to the purity of the precepts, and the authority that supports them, 'tis very shocking to observe the greatest part of men little improved by them. To what can we attribute this cold neglect of our religion, but to that into which it must be at last resolved; they are not really of it, and therefore it is not to be expected they should live according to it. I am sensible how much such a charge as this, if it was particularly fixed, would be resented; but since it is all the apology we can make for the Gospel, one would think they should indulge it to a doctrine

doctrine from which they may have had some advantages ; for why should it receive harm from their vain pretensions to it, when they will not suffer it to do them the greatest good, for which it was designed, to sanctify and save them ? But whatever they will admit, it is certain, very many regard the gospel, as the profession of it is the fashion of the country ; and they have no concern to do right to it any farther.—There are some have the weakness to think, the regard they pay to the rituals of the gospel will atone for their defects in their lives ; as if a little ceremony to God, and charity to the poor, that which does them no good, would be acceptable to God.—Others, of better judgment, have chosen to give lax interpretations of the Christian morals, in order to reconcile them as far as possible, to lives wholly made up of pleasure and business.—How much more honest would it be to give up the profession of Christian truths, than to hold them in so much unrighteousness ?

In the thirteenth sermon, preached on Christmas day, the Author inquires into the time of Christ's nativity. He does not condemn those who chuse to commemorate this event on one particular day in the year above others, or who fix on the twenty-fifth day of December for that purpose ; but he concurs with many other learned men, both in the church of England and among other churches or denominations of Christians, in concluding that the twenty-fifth day of December was not the day of Christ's birth, which it is more probable took place in the month of September, or on some day between April and November, during which time the shepherds continued all night in the fields, guarding their flocks. To the arguments in St. Chrysostom's sermon, which indeed appear to have little weight, may be justly opposed, the account given by *Clement Alexand.* one of the most learned fathers who lived about two hundred years after Christ. He reports two opinions which prevailed then, the one of which placed the birth of Christ on the twentieth of April, the other on the twentieth of May ; the former hath its difficulty, because the flocks might not then be turned out ; but no considerable objection can lie against the latter, and he himself seems to prefer it. On the whole, Dr. Latham concludes, ' that God in his good providence seems to have hid the birth of Christ as he did the body of Moses, that it might not be abused to superstition, or lest any ceremonious veneration should be paid to a circumstance of so little consequence ; 'tis sufficient that the thing is at all times the just subject of the greatest joy.'

To the above passages we shall only add the following, in a sermon (No. 14.) from 2 Tim. i. 13. *Hold fast the form of sound words, &c.*—This form of sound words is—the only bond of perfection that holds the church together ! 'Tis the large and

sure foundation on which our Lord himself built it; that of the prophets and apostles, Jesus Christ himself being the chief corner stone. Let any set of men lay another, or narrower, at their peril, that they may jostle one another off it; 'tis certain they go on a false bottom, and renounce the head, if they reject the members; for all those who own the divine authority of the scriptures, and sincerely endeavour to understand and obey them, must have a right to our Christian fellowship; for in that case, they adhere to the common faith, as it is delivered in the holy writings, Tit i. 4.; and which only hath sufficient authority to derive a common obligation on all Christians to agree in it. 'Tis a contradiction in terms to assert it of any private opinions, the determination of the schools, or the jargon of any party. Let them put on the gravest airs, assert their powers, and draw their pretensions as high as possible; we know human nature too well to think any of the decisions of men infallible. Our Saviour hath taught us to call no man master, on earth; and by this, expressly discharged us from owning any viceregents, that under the colour of acting in his name, make their bye-laws in his church, and take inclosures out of his fold. No, his sheep hear his voice, they cleave to the form of sound words, that hath his sanction, and by this preserve the unity of the spirit in the bond of peace, Eph. iv. 3. or (as it is expressed verse 13, 16.) attend to the unity of the faith and edifying in love; for in this manner you observe both these divine graces exactly correspond; and as they stand on the same firm basis, form one uniform scheme; whereas they who wickedly depart from it, to erect an ecclesiastical polity or kingdom of this world, established on the authority and decrees of men, it is plain, monopolize and distribute the affection, respect, and tokens of brotherly kindness in the most arbitrary manner; they engross and measure out by human laws the rights of society formed by the divine: I had almost said, those who meanly submit to the usurpation, and accept such terms of communion, so far leave the head, and shew much less regard to his will and word than they ought.—If the apostles themselves would not assume an arbitrary dominion over the faith of men, 'tis evident, that we owe no blind submission to the dictates of others in the matters of religion, for now we have the form of sound words to direct us, every man's own conscience is supreme judge on earth of all the controversies that relate to it; and other men, popes, councils, convocations, and assemblies, are but witnesses to the several constructions they give, of which we are to pass definitive sentences, according to the credibility of each. But perhaps, after all, we shall find in our inquiries, that scripture is the best expositor of itself, comparing one place with another; I am sure it is the only authoritative one, and
what

what will have most weight with every good Christian, who must love the word of God better for his sake than the words of men. — 'Tis what I must esteem, turning religion into rebellion, when any human authority is owned and submitted to in sacred concerns, and men's allegiance is withdrawn from Christ, who is sole king in his church; and then also is faith turned into faction, when parties are formed in the church of Christ, and men's private interpretations erected into a public standard; for it is so far a departure from the great rule of faith, as any other form of words is substituted in the place of it, and made the authentic test of it.'

The foregoing sermon is particularly aimed against Popery, and was probably preached on the fifth of November.

This volume is concluded † by the discussion of a subject that has long been, and probably ever will be, contested in the Christian world, viz. the doctrine of *election*. Whatever be its real meaning, there is, in truth, very little reason for the altercation and animosities which have been occasioned by this doctrine. If Dr. L.'s opinion is valid, Christians, for ages past, have had no concern in it; for he supposes what is said on this topic in the scripture, regards the primitive church, and is solely to be explained of that *supernatural agency* which was employed in the first age of Christianity, in order to advance its progress in the world. The first Christians were in this manner elected; but when the great end of such miraculous operation was answered, it was withdrawn, and consequently *election*, in the sense in which it is used by the inspired writers, has long since ceased: the Writer's observations on this subject are worthy of the utmost attention.

It may be proper to add, that we find three or four pages in this discourse which are almost literally the same with the like number of pages in the tenth sermon: a circumstance to which it might have been proper for the Editor to have paid some attention, and it may prove a useful hint to him in any further publication of Dr. Latham's valuable compositions.

From the specimen we have given, our Readers will think, with us, that these sermons are, in no small degree, worthy of the favourable acceptance of the Public.

† Sermon. xv.

H.

ART. V. *Experiments and Observations on different Kinds of Air.*
Vol. II. By Joseph Priestley, LL. D. F. R. S. 8vo. 6s. Boards.
Johnson. 1775.

THE general observations with which we introduced our account of the Author's former volume *, with respect to the unlimited extent and fertility of the subjects treated in it, and

* See M. Review, Vol. 51. August, 1774. page 136.

of experimental inquiries in general, have been soon and amply verified by the contents of the volume before us. In the very small space of time which has intervened between his first publication and the present, the Author has proceeded with an accelerated motion, thro' these newly explored regions of experimental philosophy, and has been led to discoveries still more interesting and important; of which he himself acknowledges, that he had not the most distant idea at the time of his former publication. In giving an account of some of the most material of these discoveries, we shall, as before, in general, follow the order in which they stand in the work.

In the two first sections, the Author gives an account of his experiments on two other acids, the *Vitriolic*, and *Vegetable*, in which they were made to assume the form of AIR, in consequence of their being combined with, or already containing, *phlogistic* matter. Though no just exceptions could be formed against the use of this term, applied by the Author merely to design certain permanently elastic fluids, resembling *air* in the greater part of its properties; and to distinguish them from common *vapours*, condensable by cold: yet the propriety of the appellation will be still more evident, if it should afterwards be found, as will probably appear in the course of this article, that even THE *Air*, *κατ' ἐξοχην*, or the very substance we breathe, is itself the *vapour* of an acid spirit, rendered durably elastic by combination with other substances.

It is well known that the *vitriolic* acid is of so fixed a nature, that it cannot be elevated without a very considerable degree of heat. On adding to it, however, any substance, on which it can act, and which contains *phlogiston*, the *sulphureous* or *volatile vitriolic* acid is produced, which is easily raised into vapours, that were found to be possessed of that permanent constitution which intitles them to the appellation of *air*; as they are not condensable by cold, though they are readily imbibed by water and other fluids. The *vegetable* or *acetous* acid likewise, in a concentrated state, and without addition, furnished air, which possessed the general properties of the *vitriolic*, and was as readily condensed and imbibed by water. The various phenomena of these two species of air, and the affinities, or other properties which they exhibit, on applying to them, or mixing them with, a variety of substances, form the subjects of the two first sections.

We come now to the most important discovery contained in this volume, relative to the nature of our atmosphere. In the investigation of this curious subject, the Author appears to have perfectly succeeded in his attempt to ascertain the real principles which constitute that invisible fluid in which we live, and which is so necessary to our existence. This discovery is of a nature sufficiently

sufficiently interesting to deserve a circumstantial historical relation of the steps that led to it, and a recital of some of the more material experiments, which at length terminated in this singular, and for a long time, unexpected result;—that the air which we breathe consists of the *vapour of the nitrous acid*, combined with *earth*, and rendered permanently elastic by a portion of *phlogiston*.

It is certain that, in many of the processes from which the foregoing conclusion is deduced, the Author not only procured wholesome or respirable air from a combination of the above-mentioned materials; but that he went much further; and from these very substances, *manufactured air*, which was found to be five, or near six times purer than that of the atmosphere. From some parts of the Author's first volume, it appears, that he had formerly been, very naturally, led to suspect, that common air consisted of the vapour of the *marine acid*, united with *phlogiston*. This idea appeared so probable, and had taken such possession of his imagination, that for some time it retarded his progress toward this capital discovery. He ingenuously acknowledges the bias under which he viewed many of the new appearances that presented themselves to him, and strongly indicated the preceding conclusion; but which were overlooked, till he was in a manner constrained, by other and more decisive facts, to adopt it.

In the beginning of August 1774, the Author having procured a pretty large burning lens, threw the focus of it upon some *Mercurius calcinatus per se*, contained in an inverted vial filled with quicksilver, the mouth of which was immersed in a basin of the same fluid. The air which was expelled from this substance was not imbibed by water, and exhibited an appearance which greatly surprised him. A lighted candle introduced into it, burnt with uncommon splendor, and with an enlarged flame; and a piece of red hot wood sparkled in it, exactly like paper dipped in a solution of nitre, and consumed very fast. The author tried the same experiment with the common *red precipitate*, and it was attended with the same events.—He was, in fact, at this very time in possession of *atmospherical air* expelled from these two preparations; but much superior in purity, as we now know, to that which we breathe, without being sensible of the nature and value of his new acquisition.

Between these two mercurial preparations there is this very observable difference;—that the *Mercurius calcinatus* is only pure mercury, without any addition, (except what it may acquire from the fire and external air) converted into a red powder, merely by a long exposure to the fire in a glass vessel, *where it has a free communication with the atmosphere*:—whereas the *red precipitate*, which furnished air apparently of the same kind, is a combination

of mercury with the *nitrous acid*. The Author attended to this difference, and at first, justly as the event has shewn, supposed that the *Mercurius calcinatus* 'had collected something of *nitre*, in that state of heat, from the atmosphere:' but this suspicion appearing to him, at that time, as he observes, much more extraordinary than it ought to have done; he imagined that his *mercurius calcinatus* might have been sophisticated, or possibly nothing more than *red precipitate*. He found, however, the same results from a specimen of this substance which was warranted to him as genuine, by Mr. Warltire, an ingenious lecturer in experimental philosophy. Nevertheless, being at Paris in the October following, he procured an ounce of the genuine *calx*, prepared by M. Cadet; and frequently mentioned his surprise at the kind of air which he had expelled from this particular preparation of mercury, to M. Lavoisier, M. le Roy, and several other philosophers in that city. But, still, so far from being acquainted with the *superior purity* of this air, he did not suspect that it was even *wholesome*. About the same time he had procured air, which possessed the same properties, from *red lead*; in the preparation of which, as in that of the *mercurius calcinatus*, it is to be observed, that no other agents are employed than *fire* and *atmospherical air*.

In the March following, the Author was led to the complete detection of the nature of this artificial air, and to the discovery of the constitution of the fluid which we breathe; first, by applying to the former the test of *nitrous air*; and afterwards, by trying how long a mouse would live in a given quantity of it. By both these modes of trial he found, to his great astonishment, that the air which he had expelled from these *calces* was not only respirable, but that it greatly exceeded common air in purity. On observing the remarkable effects attending his mixing *nitrous air* with it, he inferred, that its superior purity was owing to its being more free from *phlogiston*; and being therefore capable of receiving more of that principle from *nitrous air*, the breath of animals, burning candles, &c. before it becomes saturated with it, than common air (already impregnated with this principle) is qualified to take from them. He very properly therefore gives to it the title of *dephlogisticated air*.

We have represented the Author hitherto as proceeding only in the way of *analysis*; by expelling this pure or *defecated* air, from certain bodies, which had previously attracted it from the atmosphere. We next find him adopting the *synthetic* method, and compounding, or forming, the purest, or dephlogisticated air, by combining metallic *calces*, or other earths, with the *nitrous acid*. His attention was naturally directed to this particular acid, in consequence of the appearances above related. Having chosen *red lead* as a cheap and a proper subject for this inquiry;

inquiry ; and having expelled from a quantity of this substance, by means of his burning lens, all the dephlogisticated air that could be driven from it by fire ; he took the following method of detecting the nature of the particular acid, which he had now reason to believe that this and other metallic substances attracted from the atmosphere, during their calcination. This mode of inquiry furnished him with a true *receipt* for making or compounding genuine *air*, from certain materials, of the highest degree of purity, and in any quantity.

He moistened three separate half ounces of the red lead above-mentioned with each of the three mineral acids, till they formed a kind of paste, which he dried, and then pulverised, and put into a gun-barrel, filled up with powdered flint. Neither the *vitriolic*, or the *marine acid* mixtures gave the least air on exposing them to the fire : but the instant that the *nitrous* composition became warm, air began to be produced. Having more than once moistened the red lead with fresh spirit of nitre, during the course of the experiment, he procured from it about two pints of air, the greatest part of which was *fixed*, and the remainder appeared to be true *dephlogisticated* air. Moistening the calx once more with the same acid, he obtained from it near a pint more of air, almost all of the *dephlogisticated* kind, and which, by the test of nitrous air, was found to be *five* times purer than common air.

Referring the philosophical Reader to the Author's own copious account of his various processes relating to this subject, it will be sufficient for us to collect into one point of view the general results. It appears then, that it is the *nitrous acid* which the lead and mercury attract from the atmosphere in the act of calcination ; which, uniting with the metallic earths, enables them afterwards to yield the dephlogisticated air furnished in the preceding processes, when the calces have only been exposed to a violent heat, without addition :—that when all this *aerial acid* has been thus expelled from the calx, in the form of *air*, fresh *dephlogisticated* air may still be produced from it, *ad libitum*, merely by successively adding fresh portions of spirit of nitre to the same calx :—and that there is no end of this production of pure air, so long as any of the metallic earth remains, provided it be successively moistened with nitrous acid. It appears, in fact, that the very last grains of the calx, combined with spirit of nitre, will furnish *dephlogisticated* air as readily as at the beginning of the experiment : nor does this *transmutation* of nitrous acid and earth into pure air cease, till all the earthy matter has been exhausted ; by having its particles successively and totally dissolved in the acid ; with which (and probably with a small portion of *phlogiston* furnished by the nitrous acid) the earth is formed into that peculiar elastic, com-

pound fluid, hitherto considered as an element, termed *atmosphærical air*;—differing from it only in possessing a superior degree of purity, in consequence of the very small portion of *phlogiston* contained in it.

The metallic calces or earths are not the only substances which are adapted to the production of this *pure air*. Every kind of earth, that is free from *phlogiston*, is capable of forming this fluid, on being combined with the nitrous acid; as the Author found by meeting with the same results on his making similar experiments with the *flowers of zinc, calcareous earths, calcined and uncalked, tobacco pipe clay, flint, and Muscovy talc*. He thinks however that the metallic earths are the most proper; and, next to them, those of the calcareous kind. There is nevertheless a great variety both in the quantity and quality of the air produced from these different substances, and even from different specimens of the same substance. Many of them likewise are known to contain a considerable portion of *fixed air*. It is further to be observed, that the smallest quantity of *phlogistic* matter, either contained in the materials themselves, or disengaged from the iron (if the experiment be made in a gun barrel), is sufficient to deprave or *phlogisticate* the air.

Such are the general results from the Author's various experiments on this subject; from which he seems to be justified in concluding—that '*Atmosphærical air*, or the thing that we breathe, consists of the *nitrous acid*, and *earth*, with so much *phlogiston* as is necessary to its elasticity, and likewise so much more as is required to bring it from its state of perfect purity, to the *mean* condition in which we find it.'

Independent of the processes from which this conclusion is derived, there are many appearances which strongly countenance the Author's hypothesis. He mentions particularly the generation of nitre, which is never known to be produced, except where the *matrices*, or earths, that imbibe the nitrous acid, have for some time been exposed to the open air; which they appear to decompose, by attracting and *fixing* its acid, in consequence of their having an affinity to this its principal component part, superior to the earth wherewith it is already combined. Nor is there reason, he observes, to suppose with the chemists, that the nitrous acid thus extracted from the atmosphere, is only a foreign vapour or exhalation casually floating in it; as there is no part of the world in which nitre may not be made:—a circumstance which seems to prove that the nitrous acid is a constituent and necessary principle of the aerial mass.

This hypothesis likewise accounts for the apparent *destruction* of the nitrous acid, in the deflagration of nitre with charcoal and other combustible matters. In this case, the nitrous acid,
combined

combined with the pure earth of the coal, may vanish from our notice, under the form of *dephlogisticated* air. If a certain portion of the *phlogiston* of the coal be united with it, it becomes *common* air; or if a still larger quantity of that principle be mixed with it, it will assume the form of *nitrous* air; in which particular modification, the existence of this acid is easily ascertained. In short, all these species of *air*, as well as perhaps some others, seem to be only different modifications of that same acid principle, which appears to us under the palpable form of spirit of nitre, when it is *fixed*, and combined with phlegm or water; but which assumes an elastic or aerial state, under a variety of forms, according to the different qualities which it acquires, from the various principles with which it is capable of being associated.

We cannot quit this interesting part of the Author's work, without subjoining a few miscellaneous observations relative to some of the properties of this extraordinary species of air.

In consequence of the high degree of purity of *dephlogisticated* air, the addition of a small portion of it to a quantity of *inflammable* air increases the violence of the explosion, in an astonishing degree. When a proper quantity of common air has been added to the latter in a small vial, and a lighted candle is applied to the mouth of it, the report will be so small as not to be heard farther than perhaps 50 or 60 yards: but on substituting highly *dephlogisticated* air, in the same vial, and in a much smaller proportion, the report will be almost as loud as that of a small pistol.

The briskness and splendor with which combustible bodies burn in this very pure air, is equally remarkable; and is best exhibited, when it is only a little more than twice as good as common air: for in a jar of highly *dephlogisticated* air, a candle burns with a crackling noise, as if it were full of some combustible matter.—‘Nothing would be easier,’ says the Author, ‘than to augment the force of fire to a prodigious degree, by blowing it with *dephlogisticated* air, instead of common air. This I have tried, in the presence of my friend Mr. Magellan, by filling a bladder with it, and puffing it, through a small glass tube, upon a piece of lighted wood: but it would be very easy to supply a pair of bellows with it from a large reservoir.’—He observes, that the chemists might advantageously avail themselves of this quality on some occasions; and adds a suggestion of his friend, Mr. Mitchell, that possibly *Platina* might be melted by means of it.

But the superior salubrity of this species of air is its most interesting and useful quality,—could we sufficiently avail ourselves of this property. It readily mixes with common air rendered noxious by breathing, by the burning of candles, or by putre-

putrefactive or other phlogistic processes; so that if one measure, for instance, of this air, exactly twice as good as common air, be added to an equal quantity of perfectly noxious air; the mixture will be precisely of the standard of common atmospheric air. There is reason to conjecture, with the Author, that it would be peculiarly salutary to ulcerated lungs, if it could be conveniently exhibited, by absorbing, and carrying off from them, the phlogistic putrid effluvia. He thinks, however, that it might be practicable to manufacture sufficient quantities of it, to qualify the air which has been rendered noxious by the company contained in a crowded room, where ventilators cannot be conveniently applied. No one has yet had the pleasure or advantage of breathing this pure air, except the Author, and two mice! As the experiment is an *unique*, we shall transcribe what the Author relates concerning his share in it.

‘ My Reader will not wonder, that, after having ascertained the superior goodness of dephlogisticated air, by miceliving in it, and the other tests abovementioned, I should have the curiosity to taste it myself. I have gratified this curiosity, by breathing it, drawing it through a glass syphon; and, by this means, I reduced a large jar full of it to the standard of common air. The feeling of it to my lungs was not sensibly different from that of common air; but I fancied that my breast felt peculiarly light and easy for some time afterwards. Who can tell but that in time, this pure air may become a fashionable article in luxury!’

We must, for the present, take leave of this ingenious work; reserving our account of the many other valuable observations contained in it, to a future number.

ART. VI. *A Series of Experiments relating to Phosphori, and the Prismatic Colours they are found to exhibit in the Dark.* By B. Wilson, F. R. S. and Member of the Royal Academy at Upsal. Together with a Translation of Two Memoirs, &c. on the same Subject, by J. B. Beccaria, &c. 4to. 6s. sewed. Doddsley. 1775.

THE family of the *Phosphori*, particularly of those which shine in the dark after having been exposed to the solar or other light, was greatly enlarged by M. Du Fay, and still further extended by the ingenious Father Beccaria; who in two valuable papers printed in the Bologna Acts (translations of which are annexed to this performance) has shewn by a great number of experiments that the faculty of imbibing and emitting light, once supposed to be peculiar to the Bologna stone, either naturally belongs, or may be given by art, to almost all kinds of bodies, metals perhaps excepted. By his industry,

industry, as he himself justly observes in his second Memoir, 'the dominion of light is extended to all known bodies, with a very few exceptions.' After having ascertained the existence of the *phosphoric* quality in innumerable subjects of the fossil and vegetable kingdoms, he found that it was widely diffused likewise among animals; and that even his own hand and arm possessed this property in a very sensible degree. The late Mr. Canton has also furnished philosophers with an excellent artificial phosphorus, well adapted to the purpose of making experiments on the nature of *light*, and prepared by a very easy process; the particulars of which, together with his reasonings on some of the phenomena presented by it, may be found in our 42d volume, June 1776, page 423.

Notwithstanding the numerous and careful researches of the abovementioned and other philosophers, the singular and beautiful appearances of *differently coloured* phosphoric light, amply described by the Author in the present treatise, seem *almost wholly* * to have escaped their notice. The Author first observed the *prismatic colours* exhibited by certain artificial phosphori, and was led to the subsequent investigation of their causes, in consequence of the following accidental observation.

Having frequently increased the phosphoric quality of sugar, by means of heat, particularly by melting small pieces of it laid on a card, by moving over them a common smoothing iron well heated; he once observed, after using the iron, which was become foul, from repeated trials, that it produced 'a most beautiful *green* appearance in several parts of the card, and exceedingly brilliant. It resembled most the colour of a very fine emerald in the light of the sun.' When this green colour, which lasted as long as the white light in other parts of

* We thus qualify the expression, on account of a passage in a paper of M. Margraaf's in the Berlin Memoirs, quoted by the Author to shew that this ingenious Chemist had observed a *red* light emitted by one particular phosphorus there described by him. We would further observe that Mr. Wilson probably had not seen a preceding Memoir of Mr. Margraaf's [See *Berlin Memoirs*, Vol. IV. for 1748, or his *Opusculs Chymiques*, Tome 1. *Dissertation* 12.] where after describing a particular method of calcining the Bologna stone, he observes that it will shine like a *hot coal*, and that its light is sometimes intermixed with white and *blue*. In the 9th section he adds that, after a second calcination, during which the phosphorus had been surrounded with coals, under a muffle, a singular change was effected in it, *by means of the phlogistic matter of the charcoal*. The *phosphori*, he says, 'now lose their original white colour, and assume *different hues*: they now appear *yellowish, red*, and even exhibit a *mixture of colours*.'

the card, had vanished; he renewed it many times, and for four or five days afterwards, by only exposing the same card again to the sun's light. He afterwards frequently repeated the experiment, on other pieces of sugar, with success; but found that it was not always in his power to produce this appearance; nor is he even yet acquainted with the circumstances essential to the success of the experiment.

The singularity of the appearance induced the Author to attempt the producing it by some other means. In his very first attempt he met with even more than he was in quest of. Having poured some *aqua fortis*, previously impregnated with copper, on a quantity of calcined oyster shells, so as to form them into a kind of paste; he put this paste into a crucible, which was kept in a pretty hot fire about 40 minutes. Having taken out the mass, and waited till it was cool, he presented it to the external light. On bringing it back suddenly into the dark, 'I was exceedingly surprized,' says the Author, 'with a general appearance of colours, resembling those in the *rainbow*, but far more vivid. The *red* appeared the finest, and not unlike that which we meet with in old painted windows, when the sun shines upon it. The *yellow* was not near so intense, but very bright, and lay next the red. The *green* next; but rather fainter than the yellow; and yet it was bright, though far short of the green which I produced from sugar. The *blue* was a good deal fainter, and not near so bright as the other colours. In regard to the *purple* I had some doubts, and therefore will not insist upon its being there.'

In consequence of this singular appearance of the prismatic colours, the Author was led into a comprehensive series of experiments, made with a view to discover the cause on which it depended. In this course he combined the calcined oyster-shells with various metals, and different metallic solutions, with the different acids, and the alkaline and neutral salts, as well as with sulphur, charcoal, and other phlogistic substances. In these numerous trials, the particular circumstances of which are minutely related, he met with various success; but, in general, the colours were either wholly or in part produced, in all of them.

In the course of these experiments, the Author, by attending to some particular circumstances, was induced to suspect that these appearances depended on the *phlogiston* contained in the different substances which he applied to the shells. Particularly, on putting some broad pieces of charcoal between them, exceeding fine colours were produced.—'The *red* and *blue* were the most intense; next to them the *green* had the preference; and in two specimens the colours were so finely intermixed,

intermixed, yet at the same time so distinct, that they resembled, in some degree, the tail of a peacock, but very far beyond it in point of brilliancy.'

On the other hand, however, we cannot avoid remarking that all the prismatic colours, and particularly red, were exhibited by some shells between which the *purest refined gold* had been interposed; nor did they produce the least appearance of any compounded or white light whatsoever:—and yet this metal, so unchangeable in the fiercest fires, can scarce be supposed to have parted with any *phlogistic*, or indeed any other kind of matter, to the shells, when exposed to the small heat employed by the Author in these experiments. We may apply the same observation to the shells treated with the finest silver, and which, on scaling off the external surface with a penknife, exhibited the prismatic colours to great advantage.

Be this as it may, the Author infers from his numerous experiments, that they furnish just grounds for 'more than a conjecture, that the prismatic colours, as well as the light in general of all phosphori, depend, in a great measure, if not entirely, upon that *inflammable principle* which the shells received, in consequence of its being disengaged by the force of fire, from the bodies they were in contact with in the crucible.'

It seems to us that, not till after the Author had gone through the greater part of the numerous and operose processes related in this treatise—*Chance*, which is often unexpectedly propitious to the experimental philosopher, threw in his way a method, of the most simple and easy kind, of attaining the same end. For this purpose nothing more is required than putting the oyster-shells into a good sea coal fire, and keeping them there some time. On scaling off the exterior yellowish surface of the inner part of each shell, they become excellent phosphori, and exhibit the most vivid and beautiful colours. It is surprizing, as the Author observes, that these appearances, simple as the operation is by which they are produced, should have escaped the observation of so many philosophers, who have interested themselves in this curious branch of experimental philosophy, for so many years past. Chance, however, must favour the experimentalist in furnishing him with good specimens of this *variegated phosphorus*: for no rule can be given with respect to the degree of heat, or the duration of the calcination.—On the first reading of this performance, the simplicity of this process having induced us immediately to repeat it, three oyster-shells were thrown into the same fire, and kept there about an hour. Two of these exhibited only a bright *white* light in two or three places; whereas the whole inner surface of the third

poured

poured out a beautiful and splendid flesh coloured light, which was so strong, that even when the experiment was made on a dull cloudy day, the redness might still be perceived though day-light was admitted into the room in a sufficient quantity to enable a person to read by it.

From the experiments that have been made with phosphori, it has been with great plausibility concluded that light consists of real particles of matter emitted by the sun, &c. and imbibed by these substances. That phosphori emit only the individual light which they have imbibed, seems to have been rendered evident by the experiments of Mr. Canton above referred to; and to have been still more satisfactorily evinced by some made by Father Beccaria, and published in the *Philosophical Transactions* for the year 1771. In these last particularly, phosphorus exposed to light transmitted through red coloured glass, for instance, was found to exhibit light of a red-dish hue; and in like manner with respect to other colours. On the contrary, the Author affirms, that after carefully repeating and diversifying Father Beccaria's experiments, he constantly found that a phosphorus which emitted a white light when exposed to the open day, exhibited the same white light, only a little fainter, when it had received the solar light transmitted through different coloured glasses.

Though we do not question the Author's care in making these experiments, yet Father Beccaria's known accuracy will not allow us to doubt of his having actually observed the differences which he has described in the appearances exhibited by phosphori illuminated with differently coloured light.—We do not at present make any observations on the evident contrariety between the results of his trials and those of the Author; as we believe that this matter will shortly be discussed in a publication which will of course soon fall under our notice. We shall only briefly hint at a particular circumstance which might perhaps be overlooked by those who may be inclined to make experiments on this subject; but which it may be requisite to attend to in an inquiry of so delicate a nature.

The Experimentalist, we imagine, ought to bring his phosphorus out from a state of *perfect darkness*, where it should have remained some time, into the coloured light to which he means to present it: as even a *momentary* exposure to open day-light will necessarily impregnate it with a deluge of compound or white light, probably sufficient to drown or overwhelm the *faint light* which it may receive from the different coloured rays transmitted to it. It may perhaps be carrying our caution too far, to add, that should it be exposed to the sun's rays long enough for it to receive some warmth from them it may be proper to give it previously a degree of heat equal to that which it will be exposed to in the course of the experiment

in order to expel from it a proper quantity of the white light, which it has formerly received, and which it is known to retain in the common temperature of the atmosphere.

Though the Author readily acknowledges, that foreign light is an essential requisite to produce the luminous appearances exhibited by phosphori; he does not consider these substances as emitting *adventitious* particles of light, previously imbibed from luminous bodies. On the contrary, he maintains that the latter are only *instrumental* to the luminous appearances, or act only as occasional causes, by disengaging the *inflammable principle* contained in the phosphorus, in consequence of their peculiar action upon it. In short, if we rightly comprehend his meaning, he supposes that these phosphori contain the luminous principle within them; which only wants to be put in motion, by the action of foreign light upon it, to be rendered sensible to us.

Though the author has not made us converts to his theory, we must acknowledge, that his treatise contains many curious observations. The English Reader too is much obliged to him for his translation of Father Beccaria's excellent papers on this subject.

Since this article was sent to the press, a Second Edition of Mr. Wilson's Experiments, with additions by the Author, has been advertised; but we have not seen the book.

B--y.

The following Abstracts, originally intended for our last APPENDIX, but omitted for want of room, will take place here, with some Propriety, in Connexion with the two foregoing Philosophical Articles.

✧ *The FOREIGN CORRESPONDENCE, which arrived too late for insertion this Month, will be continued in our next.*

FOREIGN LITERATURE.

Observations sur la Physique, &c.—Observations in Natural Philosophy, Natural History, and the Arts. With Plates. By the Abbé Rozier, &c. Vol. V. 4to. Paris. 1775.

ALTHOUGH four volumes of this work had been published before it fell into our hands, yet the utility of the undertaking, and the spirit with which it is carried on, induce us to make it known to our philosophical Readers, and to extract the substance of a few of the several valuable papers contained in it. We have already briefly announced the publication of the present volume in our *Foreign Correspondence* for September last, page 252*. The work itself, which is of the periodical kind, and is published monthly, first appeared in July 1771, in 12mo. In January 1773, this form was changed for that of 4to. which is still retained, as more commodious, and as

* The sixth volume was also announced in our Number for November, by a *Foreign Correspondent*.

more suitable to a performance which may be considered as an Appendix to the various Academical Collections which are printed in that size. A small number of the articles is furnished from books; but the bulk of the work consists of the original contributions of correspondents, and of memoirs that have been lately read in different academies; relative to physics, natural history, and the arts. From the many articles contained in the present volume, which consists of six numbers [from January to June 1775], we shall select a few philosophical novelties, as specimens of the work; arranging our extracts from them under general heads.

GENERAL PHYSICS.

The Judgment of certain impartial and dispassionate Philosophers, on seventeen Experiments made during the Course of two Years and a Half, &c. which prove, that Bodies acquire an Increase of Weight on being raised to Heights above the Surface of the Earth.

The Newtonian system of attraction, or rather that particular branch of it that relates to the gravitating principle by which bodies tend to the earth, has lately undergone, in France and elsewhere, a scrupulous and severe *Examen*. According to that theory, the truth of which has been confirmed by every phenomenon in the whole planetary system, that bears relation to it, bodies gravitate towards the centre of the earth, in an inverse ratio of the square of the distance. In consequence of this law, it is evident, that the weight of bodies ought to diminish in proportion as they recede from the earth's surface. Father Bertier, however, and several other philosophers affirm, that this proposition is contradicted by the experiments lately made by them. The trials on which they ground their assertion, are of a similar nature to some that were made in this country, in the last century, by certain members of the royal society; who very judiciously inferred from them, that this mode of trial was not adequate to the solution of the question. In relating the most essential particulars of one of the experiments made by these new *Anti-Newtonians*, we shall convey to our philosophical Readers some idea of the manner in which they have, in general, been executed.

A strong and accurate balance, which would support a weight of 3000 pounds, and which would turn on the addition of a single ounce weight in either of the basons, was fixed within the steeple of a church, at the height of 170 feet from the pavement. The balance was so constructed, that after loading each bason, *above*, with a weight of 1120 pounds, so as to make a perfect *equilibrium*; the weight on one side could be lowered, and placed in a second bason, attached to the same side by means of a rope, so as nearly to reach the pavement of the church. In some of the experiments, strong iron wire was employed

employed instead of the rope. When this weight, which had, above, been in *equilibrio* with that in the opposite basin, had been thus brought 170 feet nearer the surface of the earth; the *equilibrium*, we are told, was destroyed, and, instead of preponderating, in consequence of its situation, it rose; so that it was necessary to add to the weight in this lower scale. We observe, however, that one ounce and six drachms were found sufficient to restore the *equilibrium*; and that the balance might be made to incline either to the one side or the other, on the addition of another ounce to either of the basins.

The Reader is not to consider this particular experiment as one of the most favourable to the cause of the *Anti-attractiōnaires*. We relate it chiefly to shew the grounds on which they found their objections to the Newtonian system of attraction, and the method by which they endeavour to support them; observing only, that in the many other experiments of the same kind, related in this and other numbers of M. Rozier's work, the results have been, at different times, more or less favourable to their hypothesis.

We shall next attend to the experiments and reasonings of the opposite party, who support the doctrine of attraction, principally collected from the following article.

A Memoir, indicating the different Causes which may accidentally change the apparent Effects of the Gravity of Bodies, placed at unequal Heights: read before the Academy of Dijon.

The balance that was used in the experiments related in this Memoir, would carry 250 pounds in each basin; and was so sensible, that when it was loaded with this weight, it would turn on the addition of *half a drachm*. The experiments were made in the tower of a church, at the height of 120 feet. They were conducted nearly in the same manner as the preceding, and with a scrupulous attention to every circumstance that might influence the results. Barometers and thermometers, in particular, were placed both above and below. In the first experiment, the balance, containing on each side 200 pounds, including the weight of a long rope in one of the basins, being in perfect *equilibrium*; this last mentioned basin was let down 120 feet below its former station, suspended by the rope abovementioned. At first, the equilibrium was somewhat disturbed by the oscillations of this lower basin; so that it was found necessary to add two drachms to the upper weight, to render the balance even. This motion, however, at length ceasing, it was found requisite to take out this small additional weight; and then the superior and inferior weights were observed to equiponderate, in the same manner as when they had both been suspended at the superior station.

As the density of the air is greater near the surface of the earth than at different heights above it, the Author of this memoir calculates, from *data* furnished by other experiments here men-

sioned, the quantity of the effect which this difference must produce in the *apparent* gravity of the upper and lower weights; which were each of cast iron, and equal to two-fifths of a cubic foot. From his calculations it appears that, in consequence of the difference between the density, or weight, of two-fifths of a cubic foot of air at the earth's surface, displaced by the lower weight, and that of an equal bulk of the same fluid displaced by the upper weights, the *lower* weight ought to weigh 52 grains and three-fifths less than the upper. On the other hand, he calculates the *increase* of gravity which, according to the Newtonian system, the *lower* weight ought to have acquired, in consequence of its greater proximity to the surface: Estimating the semidiameter of the earth to be 3,268,965 toises, he observes, that the force with which the lower weights were attracted, is to that which acted on the upper ones, placed 20 toises higher, and consequently distant 3,268,985 toises from the earth's centre, as the square of the last number is to that of the first; and finds that, on this account, the lower weights ought to have acquired an increase of gravity equal only to $22\frac{1}{2}$ grains.

As the lower weights therefore ought to have lost 52 grains and three-fifths, in consequence of the *density* of the air; and, on the contrary, to have acquired $22\frac{1}{2}$ grains, in consequence of *attraction*; there remains only a difference of 30 grains and one-tenth, which is too inconsiderable a quantity to be rendered sensible in a balance loaded with 500 weight.

In the second experiment the results were similar, as likewise in a third, in which iron wire was substituted for the rope. In a fourth, on using a counterpoise, consisting of dry wooden billets, instead of the metal weights, and which were first perfectly poised above; the billets evidently lost weight, on being let down to within a small distance from the pavement; so that it was found necessary to take away seven drachms from the upper basin to restore the equilibrium. This experiment is presented as offering an equivocal proof of the influence of the superior density of the air, at the lower station, in diminishing the relative gravity of bodies weighed in it. In fact, it appears from calculation, that the voluminous wooden counterpoise abovementioned ought to have lost nearly this quantity of its weight; in consequence of the superior density of the medium in which it was suspended, independent of any other cause.

Experiments on the Weight of Bodies at different Distances from the Centre of the Earth, made in the Mines of Montreloy in Britany:
By the Chevalier de Dolomieu, &c.

These experiments, which likewise relate to the preceding question, were made in a different order. The scales were fixed on the surface of the earth, and after procuring an exact equili-

equilibrium between the opposite weights in that situation, those contained in one of the basons were let down, to the depths of 114 and 190 yards, into a coal mine. Sometimes the undermost weight preponderated, but more frequently the superior. The quantity however, in either case, was so small, that the Author very properly concludes, from the results both of his own and the many other experiments that have lately been made on this subject, that they are insufficient to determine the question. In this opinion we readily concur with him; nor should we have taken so much notice of the subject, were not the question itself of great importance, and had it not likewise been so very extensively and warmly litigated, of late, among our neighbours on the Continent. The experiments which have been produced in support of the theory of gravitation have indeed the merit of evincing the feebleness of this late attack upon it; but nothing further is or can be determined from them: nor does the Newtonian system stand in need of such feeble supports.—*Non tali auxilio, nec defensoribus istis, &c.*

C H E M I S T R Y.

Though the present volume contains several excellent papers on different branches of this science, we shall confine ourselves to two or three articles relative to AIR, and its different species:—a subject which at present justly engages the attention of the philosophical world; and which must doubtless be still further excited towards it, by the important discoveries made in this part of philosophical chemistry:—an account of the most material of these is given in the present Number of our Review.

In the first of these articles we shall exhibit, merely as a matter of curiosity, a *lucky hit* made by an ancient French physician on this subject, almost in the very infancy of experimental philosophy.

A Letter to the Editor, on the additional Weight acquired by Metals in the Act of Calcination. By M. Bayen, Apothecary-Major in the Army, &c.

In this letter M. Bayen gives an account of a curious and very rare book written at the beginning of the last century, by Jean Rey, a physician at Perigord, and containing an inquiry into the cause of the increase of weight which certain metals acquire in calcination. The cause of this phenomenon, which has not till very lately been satisfactorily explained, appears to have been discovered, or rather happily conjectured, by this ancient physician, who seems to have been a very inquisitive and sagacious philosopher. His work is divided into 28 chapters. From the following titles of some of them the Reader will infer that Jean Rey was at least an ingenious *speculator*.

Chap. I. 'Every thing material under the whole compass of the heavens [*sous le pourpris des cieux*] has weight. II. There is nothing light in nature. III. There is no motion upwards that is natural. IV. *Air* and fire are *heavy*, and naturally move downwards. VI. Gravity is so strictly annexed to the first matter of all the elements, that even on their transmutation into each other, they always preserve the same weight. X. *Air* is rendered *heavy* by the *compression* of its particles. XIV. Fire can thicken or condense [*espesser*] the air.'

In the 16th chapter the Author having paved the way to the solution of the difficulty, relates the circumstance which gave occasion to his inquiry.

Mr. Brun, apothecary at Bergerac, had informed him that having put two pounds six ounces of fine tin into an iron vessel, exposed to a violent heat during six hours, he found that it was converted into a *calx*, which weighed *seven* ounces more than the tin originally employed.—Jean Rey answers, and 'boldly maintaineth that this increase of weight proceeds from the *air*, which has been thickened [*espessi*], rendered heavy, and in some degree adhesive, by the vehement and long continued heat of the furnace; which air mixes with the *calx*, and attaches itself to its minutest particles, in the same manner as water adheres, and adds weight, to those of sand.'—This air, he elsewhere affirms, is no otherwise changed than in *being deprived of its fluidity* [*despouillé de cette subtilité liquide*] which rendered it incapable of adhering to any substance; and in the present case is made more 'gross, heavy, and adhesive.'

Chemical Essays, or Experiments made on certain Mercurial Precipitates, with a View to discover their Nature. By the same. Part III.

Though we have not seen the Author's two preceding essays, we are induced, by the interesting nature of the subject, and of the conclusions deducible from it, to extract the substance of some of the processes given in this memoir, as they bear likewise a near relation to the recent discoveries made with respect to the analysis and constitution of *The Air*, related in the present Number of our work.

We find that the Author had before shewn, in the second part of these essays, published in the Number for April, 1774, that mercury, first dissolved in the *nitrous acid*, and then precipitated by fixed alcalis, was reducible *per se*, or without the addition of charcoal, or any other substance containing *phlogiston*. The following are some of the principal results of one of the Author's processes, of a similar nature, made with *mercury sublimate*, or a combination of that fluid with the *marine acid*.

Having

Having procured a precipitate of this mercurial salt, by the addition of fixed alcali, which he afterwards reduced to the state of a pure metallic calx, he put an ounce of it into a small glass retort, to which he adapted a *Chemico-pneumatic apparatus**, before described. Having continued the fire as long as was necessary, he found by the bulk of the water that had been depressed in the receiver, that 41 ounces of *elastic fluid*† had been expelled from the mercurial calx. Within the retort he found 7 drachms 11 grains of mercury *revivified*. This experiment which, the Author observes, was frequently repeated with different alcalis, and with the same success, proves that the mercurial calx, thus precipitated from *marine acid*, is reducible into running mercury, *without addition*; as is also that precipitated from the *nitrous acid*. It is found likewise that both owed the *increase of weight* which, we should have observed, they had acquired during the preceding part of the process, to the *elastic fluid* which displaced the water in the receiver.

The Author next relates his experiments on the *red precipitate*, as it is called, of mercury; and shews that it likewise is reducible, or capable of being restored to a metallic state, without the addition of *phlogiston*. But we shall dwell more particularly on his last process, in which he relates his experiments on the *Mercurius calcinatus per se*; or on mercury reduced to the state of a *calx* (merely by being a long time exposed to a great heat, in a glass vessel with a narrow aperture, and) without the intervention of any other *media* than *fire* and the *air*.

He put an ounce of this substance into a small coated glass retort, to the neck of which was adapted an apparatus of the same kind with that above hinted at. A violent red heat was applied, so that the retort was flattened by it. At the end of the process, forty-five ounces of water were found to be displaced in the recipient, by an equal quantity of *elastic fluid* expelled, by fire, from the mercurial *calx*. The reduction was complete; for the calx was changed almost wholly into running mercury, which weighed 7 drachms 18 grains: the 54 grains deficient answering nearly to what may be estimated to be

* By this term, we suppose that the Author means an Apparatus, contrived to catch the *fixed air*, or other elastic vapours expelled from certain substances; particularly, by receiving and detaining them in an inverted vessel previously filled with water, in the manner practised by Dr. Hales, and Dr. Priestley.

† This phrase has been pretty universally, and properly enough, adopted by the French philosophers, to express, in general, that unknown *elastic matter*, whether *air* or *vapour*, that is expelled from various substances, in the processes of calcination, fermentation, effervescence, &c.; and to which we have given, perhaps still more properly, the appellation of *air*.

the weight of 45 ounces of *elastic fluid*, or *air*, which had been combined with it in the process of calcination.

This revivification of this particular mercurial calx, by heat alone, we shall observe, has been executed by others; and evidently proves, that when mercury is converted into a red powder, by means of fire, it does not lose its *phlogiston*; and that it owes the additional weight which it acquires in the process, to the *air*, or to some substance, which it has attracted from it. On this occasion, and with a reference to his other experiments, the Author reasons nearly in the following manner:

We cannot, he observes, attribute, with the disciples of Stahl, the singular change which the mercury undergoes in the process of calcination, to the loss of its *phlogiston*; as its calx is capable of being revived by *fire alone*. So far from having lost one of its principles, the mercury has acquired a fresh one. It becomes combined with a new substance; and, in consequence of this combination, it appears under a new form, and has acquired an additional weight. It is evident that it has procured this new matter from the atmosphere; for neither mercury, or any other metallic or other substance, can be calcined in vessels exactly closed, or not having a communication with the external air.

After taking notice of the theory of Boyle and others, who ascribe the additional weight acquired by metals during their calcination, to the particles of fire, passing freely through the pores of the glass, and fixing themselves in the metal; and shewing that metals may be reduced to the state of a calx, without being exposed to any other heat than the common temperature of the atmosphere; he justly observes that *fire* appears to be only the *instrumental cause* of this change, the effect of which is merely that of disposing the metal and the *elastic fluid* in the atmosphere to combine together. In the great refineries, large bellows are made constantly to blow on the surface of the melted metals, and are found greatly to accelerate the calcination of the lead. In the atmosphere therefore, according to the lucky conjecture of Jean Rey, we are to seek for the matter which increases the weight of mercury and of other metals, in the process of calcination.

In the preceding experiments this matter is actually expelled from the mercurial calces, and collected in a glass vessel, in the state of an *elastic fluid*. The Author proposes several questions relative to the true nature of this substance attracted from the atmosphere, by metals kept in fusion in open vessels; but he determines nothing positive concerning it. We have the pleasure, however, in the present number of our work, of giving a satisfactory account of the true constitution of this *elastic fluid*, and of its various modifications, which have lately been completely ascertained by our ingenious countryman,

countryman, Dr. Priestley. Some curious researches into its nature, by M. Lavoisier, are likewise given in the number for May of the present work.

The following memoir bears so near a relation to the two foregoing, that, as well on account of the discussion itself, as of the philosophic rank of the persons concerned in it, we shall give an abstract of its contents.

Observations and Experiments on the common Mercurius calcinatus per se; and on that presented to the Royal Academy of Sciences, by M. Baumé, as possessing the quality of being wholly sublimable and irreducible. By M. Cadet.

M. Cadet having been named by the Royal Academy of Sciences at Paris, together with Messrs. Briffon, Lavoisier, and Baumé, as a committee to examine certain experiments of the Count de Milly, on the reduction of metallic calces merely by means of the electric fluid; M. Baumé took occasion to put into the hands of his associates, for trial, a portion of *mercurius calcinatus*, prepared by himself, which he affirmed to be irreducible and capable of being entirely sublimed: affirming that it could not be reduced without the addition of some *phlogistic matter*; and that if it could be revived by the Count de Milly's method, or by the electric fluid, the experiment would furnish a certain proof that the electric fluid had acted merely as *phlogiston*, and not as elementary fire. On this occasion the Author observes that M. Briffon and himself hope shortly to shew what are the real effects of the electric matter on metallic calces, and what consequences may be drawn from these experiments.

M. Cadet next proceeds to shew, in opposition to his brother academicians, that by whatever means mercury is changed into a *calx per se*, it is always capable of being reduced, or restored to its metallic state, merely by an increase of the heat, or without the addition of *phlogistic* or any other matter whatsoever. He first produces the concurrent testimonies of Boerhaave, Macquer, and other respectable chemists; who all declare, that this calx, on being exposed to a greater degree of heat than that which produced it, rises in the form of running mercury, without the addition of any inflammable matter. He further affirms, that having put some of the very calx prepared by M. Baumé into a matras with a long and narrow neck; and having subjected it to a violent heat, in order to see whether the whole of it would be sublimed as M. Baumé asserts, in its crystalline form; he soon perceived that the whole of it disappeared from the bottom of the matras; and found it raised up and adhering to the neck of the vessels, under the form of globules of running quicksilver.---M. Baumé's very different

account of a similar process may be found in the 2d volume of his *Chymie Experimentale*, p. 392.

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M. Baumé having however shewn some of the *sublimed* crystals to the Royal Academy, the Author accounts for their formation by observing, that the vivified mercury rising and attaching itself to the side of the vessel, which is exposed to a long continued heat, is in time *re-calcined*, and converted into small crystals more or less solid: so that what M. Baumé has considered as a sublimation, is nothing more than a fresh calcination. The Royal Academy having named commissaries to inquire into the merits of this chemical controversy, their report is here given at length, and is in every respect conformable to M. Cadet's doctrine.

We have observed in the preceding article, that the common red precipitate is reducible without addition. M. Cadet agrees with M. Baumé in asserting, that this substance will likewise furnish similar crystals to those said to be *sublimed* from the *mercurius calcinatus*. He affirms the perfect identity of these two substances, when the former, or the red precipitate, has had the nitrous acid sufficiently expelled from it by fire. M. Baumé, we shall observe, has maintained the same proposition in his *Chemistry*, vol. ii. p. 409. But M. Cadet further adds, that not only the red precipitate, but all the other preparations of mercury, in which that fluid is capable of being revived without addition, may be converted into a true *mercurius calcinatus*.

In the preceding abstracts we have rather chosen to exhibit a satisfactory account of a few select papers, than a meagre and dry catalogue of the numerous articles contained in so miscellaneous a work. To give the Reader, however, a general idea of the nature of this publication, we shall transcribe and abridge, by way of specimen, the entire contents of one of the numbers, which is the last that is now before us, or that for July 1775.

Experiments on the Weight of Bodies, &c.—This article has been considered in the preceding account.

Eloge of the late M. Model. By M. Parmentier, &c.

Memoir on the Discovery of Selenite in Rhubarb, Translated from the German of M. Model.

Third Memoir on Bees, &c. By M. Bonnet, &c.—We have anticipated the subject of this article, by a very copious account of the *Lusatian discoveries* given in the *Appendix* to our 48th vol. 1773. p. 562.

Inquiries into a general Law of Nature, or a Memoir on the fusibility and dissolubility of Bodies—in which is shewn the art of extracting, with ease, and at a small expence, an alimentary matter from

from several bodies, which are not supposed to contain it. By M. Changeux.—This Memoir contains many curious and useful observations.

Observations on several Objects of Natural History, made by M. Roume de Saint Laurent, in the Island of Grenada.

Observations and Experiments on the *Mercurius præcipitatus per se*, &c. By M. Cadet.—This memoir has been noticed in the preceding account.

Letter of M. Romain to the Author, containing a Description of a new Apparatus constructed at the Port of Toulon, for the Refitting of Vessels.

Letter of M. de Foucby to the Author.

Continuation of the description of Fishes in the Isle of France, which occasion Diseases in those who eat them.

New Electrical Experiments. By M. Comus.

Inquiries made with a View to increase the force of Electricity in all Kinds of Machines, by means of an Armature adapted to the Prime Conductor. By M. Detienne, &c.

Literary News.

On the whole, we cannot help recommending this Miscellany to the notice of philosophers; as containing much new and curious information, on a great variety of philosophical subjects.

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ART. VII. *The Character and Conduct of the Female Sex, and the Advantages to be derived by young Men from the Society of virtuous Women.* A Discourse in three Parts, delivered in Monkwell-street Chapel, Jan. 1st, 1776. By James Fordyce, D. D. 8vo. 1s. 6d. Cadell.

THE following address was selected from a set of discourses, intended chiefly for the improvement of young men, and now preparing for the press with all convenient speed. As it was, on a review, thought equally to concern young women, the greater part of it was also offered to their consideration, upon the first day of the new year. What was then delivered has since received large additions, which have drawn it out to such a length, that, for the relief of the Reader, it is divided into three parts. From the attention with which it was heard, by a very numerous and respectable auditory, and from the wishes which many have expressed for its publication, the Author is willing to hope it may do some good.

PRELIM. ADVERT.

It must, we are persuaded, give no small pleasure to those who have read the Sermons to *Young Women*, to be informed by the Author of that truly excellent and useful performance, that he intends soon to publish a set of discourses for the improvement of *Young Men*. We mean not to flatter Dr. Fordyce; we only express our genuine sentiments, when we declare, in this public

lie manner, that we know no writer of the present age who is better qualified to treat upon such subjects; and if we may presume to form an idea of what the *promised* discourses will be, from the specimen now before us, they will add considerably to the Author's reputation, and contribute not a little, we hope, to form the rising generation to knowledge and virtue, to every thing that is liberal and manly.

The words from which the Doctor discourses are,—*Now Jesus loved Martha, and her sister*, John xi. 5. He takes occasion, from this passage, to contemplate the intellectual, moral, and spiritual intercourse, which ought to subsist between the sexes, as far as the condition of human nature will allow. In the prosecution of this useful subject, he first inquires into the character and conduct of the female sex, who have not, he apprehends, been always treated with the charity or the justice to which they are entitled. He then points out the benefit to be derived by young men from the society of virtuous women. 'What is now to be delivered, says he, will have little regularity of plan, and less connection with system; as it will deviate considerably from the usual forms of religious discourse, and descend into particulars seldom introduced into the pulpit: on which account, I doubt not, it will be loudly reprobated by numbers.'

That every discourse from the pulpit, how useful, how excellent soever, will be loudly reprobated by numbers, there is not the least reason to doubt; but if the composition before us is reprobated, it can only be by the giddy and the profligate. Every friend to virtue, and to the best interests of mankind, must, we are convinced, highly applaud it. Even those who read for their amusement only, without any view to their moral improvement, must, if they have any pretensions to taste, be pleased with the sprightliness, spirit, and elegance that appear in almost every page of it.

Attend, O attend to it, ye generous sons of Britain! *nocturna versate manu, versate diurna!* It will teach you very different lessons from those which a late celebrated letter-writer has taught you. It will teach you to form a higher opinion of female understanding; it will shew you that there are many women highly respectable for their mental powers and acquisitions, eminently distinguished not only by brilliancy of fancy, but by solidity of judgment and acuteness of penetration; that they frequently excel in natural taste, sprightly imagination, quick discernment of characters, and wonderful address in suiting themselves to each; and that they are often adorned with a very considerable portion of knowledge and literature, when favoured by their genius and situation. Attend to it, and it will teach you, that openness and probity will reflect the greatest credit, not only

only on the heart, but on the understanding too, and are infinitely superior to all the little, sneaking, paltry, pitiful arts of cunning and hypocrisy; it will teach you, that the company of virtuous and well-bred women is the best school for learning 'the most proper demeanor, the genteelst, the easiest turn of thought and expression, and right habits of the best kind;' that the most honourable, the most moral, the most conscientious men, are, in general, those who have the greatest regard for women of reputation and talents.

In our account of the *Sermons to Young Women* (see 34th vol. of our Review), we have given our sentiments of Dr. Fordyce, as a writer, so fully and so freely, that were we now to enlarge upon the subject, we must only repeat what has been already said. We shall content ourselves, therefore, with declaring, that the opinion we then formed of his genius, taste, sensibility, knowledge of the human heart, and of the world, is not only confirmed by the discourse before us, but considerably increased.

The following extracts may serve as specimens of this performance:

'When men of debauched principles, says he, appear happy, on the retiring of cultivated and virtuous women from table or elsewhere, they might be asked, What do you gain by it? Does the conversation become either livelier, or more refined? Or will you say, that your behaviour in general takes a better cast? You will scarcely say, that it is improved in politeness. But it is improved in freedom.—O yes; the cruel restraints of decency are removed: you are now at liberty to burst forth into clamour, oaths, obscenity, profaneness, defamation of the sex, and—if you are so disposed, to get drunk into the bargain. Glorious privileges! Worthy, no doubt, to be highly prized by reasonable beings, by persons of education, and by gentlemen.

'To speak seriously; is a sensible and manly youth desirous of passing his leisure hours in a species of pleasure equally sociable and innocent; of acquiring the most proper demeanour, with the genteelst, and at the same time the easiest, turn of thought and expression; as well as right habits of the best kind? Instead of sauntering in coffeehouses, running to taverns, or rambling after loose women or giddy girls, let him associate with a few of both sexes, who join good breeding, and liberal sentiments, to purity of mind and manners. Of empty and effeminate boys, it can scarcely be expected, that they will put any value on such society. It may likewise be observed, that if the company of women only is sought, the deportment will be in danger of sinking into too much softness, as it will be apt to roughen into the rude, the boisterous, or the awkward, if that of men is habitually preferred. Elegance and spirit united form the just temperament, which is produced by both. When a virtue at once mild and masculine is added, what can be figured more completely estimable?

'It must be acknowledged, that the company of women entitled to respect, for their sense and worth, requires more attentions, and a
stricter

stricter regard to the rules of breeding, than are commonly thought necessary in the presence of men; and this necessity is represented, by libertines, as one of those confinements that are not to be long or often endured by a youth of spirit. Now, amongst this tribe, a Youth of Spirit is only a finer name for a young man who determines to gratify his passions without controul, and admires the documents of those who have set him the example. What ensues? Impatient of the restraint which female delicacy would lay upon him, he hies away to some of those lost creatures, who like the great tempter, "go about seeking whom they may devour." If the consequence should be irretrievable ruin, as God knows how often it is, he may date that ruin from the period when he began to grow weary of associating with his virtuous relations, and other deserving persons, of the female sex.

' Think of the infatuated youths, who, in rapid and terrible succession, fall sacrifices to the violated laws of their country. How common is it for them to confess, at the tree of ignominy, that they were first led astray by bad women! Of the men you have formerly known, who did not die in disgrace, but went out of life with what the world calls a fair reputation, have you reason to believe, that there are none now, in anguish of soul, tracing back their final destruction to an early acquaintance with bad women?—That, in a future state, many virtuous men will, with everlasting joy and gratitude, ascribe, under God, their confirmation and progress in virtue, chiefly to their having been much conversant with female worth, I have no doubt.

' My dear brothers, if ye "knew the gift of God," how highly would you prize whatever restraint tended to keep you from the paths of the destroyer! But the truth is, that, in the society I recommend, a young man, who does not wish to go astray, will feel himself under no fetter; will, on the contrary, find an easy scope for the indulgence of his imagination, and of his heart, on every proper subject; and will learn genuine courtesy without labour or study. Amiable women of genteel education are, indeed, beyond comparison, the best mistresses of this science, for two reasons. In the first place, they best understand it; having from Nature a peculiar aptitude to please, with a wonderful facility in adapting themselves to the tempers of others, and from Culture a ready acquaintance, which they soon acquire, with such forms of politeness as, without the aid of insincerity, give an elegance and a heightening to the native emanations of a good mind. In the next place, they teach it without appearing to teach it, by a secret power over the conceptions of their scholars; who, naturally ambitious of approving themselves to such agreeable tutresses, learn it from them insensibly, and yet effectually; as people in general catch the sentiments and manners of those they esteem.

' Who indeed, but brutes, could behave with wilful or deliberate rudeness before persons, whose character, whose conversation, whose very air, is calculated to impress respect? Into such company, it may be presumed, the ferocious, the blustering, the coarse, the overbearing, or the noisy, will not often be disposed to intrude. There, alas! they would find little pleasure. But, should they be there

there by accident, is it not possible some of them might be subdued, and transformed into a happier turn and better deportment? Is it not reasonable to hope, that in this school the conceit of youth might be taught modesty; the pedantry of the college exchanged for the ease of the entertaining companion, and the urbanity of the accomplished gentleman; the stiffness and acrimony of the disputant tempered and moulded into a pleasing deference; the practice of yielding and obliging might beget a promptness to yield and oblige; the observance of decency improve into the love of goodness; or, to express the whole in a few words, every rougher passion and ungracious habit vanish away, as the furliness of winter disappears before the genial influence of the spring.

But, to experience such desirable effects, the society under consideration must be cultivated with steadiness and relish; not so, you may be sure, as to neglect other sources of improvement; but, I repeat it, with steadiness and relish; two things, indeed, very closely connected; and, I add, from earliest youth, before—what? Hear me, O hear me, and receive instruction—before the soul is poisoned with sensuality, that most dangerous, most destructive, most epidemical of all disorders, from which I fear she rarely recovers.

Amongst those men that were early infected with the love of sensual pleasure, we have known individuals, who, in the conversation of virtuous and sentimental women, were visibly embarrassed, awkward, and constrained, like clowns in the presence of their superiors. Unaccustomed to such a situation, and conscious of that meanness which Vice must inwardly feel before the dignity of her Rival, they seemed to be out of their element, restless and unhappy, till they returned to more congenial associates, with whom they might give a loose to all the licentiousness of their ideas and appetites.

Trust me, Sirs; chaste society is never thoroughly agreeable even to the politest libertines, whatever disguise they may wear, or whatever ease they may assume. Such society silently reproaches their crimes, and reminds them of those innocent delightful days which they once knew, and can now only recollect with a sigh. Happy the youth, that has no reflection of this kind to chill the ardour of his honest sensibilities, or damp the harmless gaiety of his soul, among the worthiest people of either sex. Ah, my young friend, what felicity would you forego, what misery would you incur, should you ever be guilty of aught that might incite you secretly to hate, or dread, the presence of Virtue!

Do you love your health, your honour, your quiet, your reputation, your most valuable connexions, your highest interests on earth, or in heaven? Be persuaded to take the counsel of a friend.—What is it?—If at any time passion or example, courtezans or debauchees, should attempt to corrupt you; instead of parleying, or deliberating, or even lingering to dispute, fly to the best and most improved woman of your acquaintance. In her company you will be safe, as in a “City of Refuge:” by her approbation you will be confirmed in those principles, and that conduct, which only can insure it: in conversing with her, your fancy will be amused, your understanding exercised, and your heart nourished; every improper idea will give place

place to better sentiments; every wrong bias will be counteracted:—what shall I say more? Virtue arrayed by the Graces, attended by the Smiles, and beheld in the person of such a woman, will look so supremely engaging, that the low arts, and unhallowed labours, of profligates and harlots to beguile you, must appear in your eye contemptible and hateful. Who, that has been accustomed to a palace, would quit it for a sty? Who, that has contracted a taste for whatever is excellent in poetry, or painting, would descend to take pleasure in a wretched dauber, or a common versifier? Who, that is flattered with “the beauty of holiness,” can look with delight on the loathsomeness of sin? Is the difference less striking, or will the contrast be less strongly felt by an ingenuous youth, between a worthy and sensible person of the other sex, and the victims of infamy in either?

* Let monks and misanthropes pretend to what they will, the soul of man will seldom be long satisfied without the entertainment of female conversation. It was so formed by the unerring Creator; nor perhaps will any thing, next to “the wisdom that is from above,” guard it more powerfully against the forcery of Vice, than the near and frequent view of Female Excellence.’

We cannot deny ourselves the pleasure of inserting the following short passage, and with it we shall conclude.

‘The worthiest characters in our sex, it may be observed, are marked generally by an openness, and always by a probity, that reflects the greatest credit on their hearts, and, I add, on their understandings also. Yes, my beloved and honoured auditors, after all that a late well-known master, patron, and teacher, of Dissimulation has advanced to the contrary, I do not hesitate to pronounce Dissimulation, and indeed the whole family of Cunning, by whatever name dignified, impotent and miserable apes of manly Ability and genuine Wisdom. I subjoin, that men of integrity and sentiment display a nobleness, which fails not sooner or later to strike and persuade beyond all the paltry arts in the world; and I call the best and greatest spirits of every age to witness, that such men are placed upon an eminence, from which they may look down, with superlative scorn, on the whole inglorious race of Knaves, Liars, and Dissemblers.’

The sentiments contained in this passage are so liberal and manly, and expressed with such force and energy, that no apology is necessary for laying it before our Readers. P

ART. VIII. *The Theological Repository; consisting of original Essays, Hints, Queries, &c. calculated to promote Religious Knowledge.* 8vo. 3 vols. 15s. Johnson.

LORD Bacon, in his incomparable Treatise on the Advancement of Learning, speaking concerning the means of promoting theological knowledge, saith; ‘That form of writing in divinity, which, in my judgment, is of all others most rich and precious, is positive divinity collected upon particular texts of scripture in brief observations, not dilated into common

common places; not chafing after controversies, nor reduced into method of art.' He adds, 'If the choice and best of those observations upon texts of scripture, which have been made dispersedly in sermons, by the space of these forty years and more,--had been set down in a continuance, it had been the best work in divinity, which had been written since the apostles time.'

These hints may justly be considered as affording a remarkable instance, among the many others, of that noble Lord's great sagacity. The scheme he hath proposed is, indeed, the most admirable one that could have been thought upon, for advancing theological knowledge. It is undoubtedly far superior to regular bodies of divinity, which are generally too hypothetical to be of much real service; and it is greatly preferable to continued commentaries, the new matter of which might, perhaps, often be comprised in a small compass. According to Lord Bacon's plan, any single person's observations would probably be comprehended in a little room; and the materials furnished by different men, in short essays, or detached notes, upon scripture, may be regarded as a set of experiments, from which a true system will at length be formed.

It is possible that this eminent philosopher might be mistaken, in thinking that so valuable a work could be made from the sermons which had then been published. But if such a work could have been compiled at that time, much more must it be the case at present, after so many excellent discourses have appeared in this country. From these discourses, and from many occasional tracts of a theological nature, a vast number of criticisms might be collected, of no small value.

Beside the critical remarks upon passages of scripture, that are to be found in sermons, and other publications, there are several express works of this kind, for which we are indebted to the sagacity and labour of some ingenious and learned men, who have been peculiarly devoted to the study of sacred literature. Such at home, are the observations and notes of Knatchbull, Hallet, Pilkington, Ward, Lardner, and Harmer; and abroad, those of Le Cene, Elsner, Bos, Raphelius, Krespius, and Michaëlis: not to mention the collections that have been made from different writers; and with regard to which there is still room for addition, selection, and improvement.

The design of the work before us is partly of the same nature with those already mentioned, but somewhat more extensive. It contains Dissertations on Theological Questions, and the Doctrines of Revelation, as well as Remarks on particular Texts of Scripture. It was intended as a common repository for new observations that relate to theology; and it hath been the means of bringing many such observations to light.

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The limits wherein we are necessarily confined, will permit us to do little more than to exhibit the contents of the present volumes; to which we shall add the names of the Authors of the several papers here published, so far as we have come to the knowledge of them. By these means the Public will see to whom they are obliged, and will be enabled to judge that something valuable may be expected, from the contributions of a number of gentlemen, whose learning, judgment, and liberality of sentiment, are, with regard to the majority of them, already known to the Public.

VOLUME the FIRST.

1. An Essay on the one great End of the Life and Death of Christ, intended, more especially, to refute the commonly received Doctrine of Atonement. By CLEMENS. Dr. Priestley.

This Essay is pursued in six distinct Articles, which, taken together, form a treatise of considerable length.

2. Various Passages of the New Testament illustrated by Transposition. By VIGILIUS. *The Rev. Mr. Turner of Wakefield.*

3. An Attempt to illustrate Acts, ch. i. ver. 16—22; and also to harmonize the Narrative of Matthew and Luke concerning the Fate of Judas. *By the same.*

4. Queries and Observations concerning the Author of the Book of Job, in order to determine whether he was an Arabian or a Hebrew Prophet. By the late Rev. and learned Mr. THOMAS SCOTT, of Ipswich.

5. Remarks on two Passages in the Syriac Version of the New Testament. *By the same.*

6. A Discourse, in two Articles, written by the ingenious and celebrated Critic, Mr. MOYLE, to prove that Marcus Antoninus was a Persecutor.

In this discourse Mr. Moyle hath shewn, that Marcus Antoninus was a bigot to his own religion, and, consequently, no favourer of the Christians; that the persecution was carried on not only with his knowledge and consent, but by his orders and edicts. Dr. Lardner was of the same opinion with Mr. Moyle, and the fact seems to have been decided by these two learned men.

7. An Attempt to prove, from the Scriptures, that the Sun did not stand still in the Time of Joshua. By Mr. TURNER.

A very curious paper.

8. The Christian Creed. By PHILOLEUTHERUS VIGORNIENSIS. *The late Rev. Mr. Cardale, of Evesham.*

9. Observations and Queries concerning Judas Iscariot's being present or not present at the Institution of the Lord's Supper. By PAULINUS. Dr. Priestley.

10. An Essay towards the Discovery of the true Meaning and End of Christ's Death and Sacrifice. By THEOPHILUS. *The late Rev. Mr. Motterhead, of Manchester.*

11. Objection to the Conduct of the Apostles, in their Application of miraculous Powers. By PYRRHO. X

12. An Illustration, by Transposition, of part of the 39th Chapter of Job. By Mr. SCOTT.

13. A

+ *Rev. Mr. Graham, of Halifax.*

13. A Literary Memoir, relative to a future State, evinced by the Light of Nature, and to the Death of the Man Christ Jesus. By JOHN BUNCLE, Esq.
14. A Vindication of the Conduct of the Apostles, in Answer to PYRRO. By Mr. TURNER.
15. A Remark on the Observations on the Fate of Judas. By Cantus. With an Answer.
16. Remarks upon the Interpretation of John i. 15. By VERUS. *The late Rev. and learned Mr. Breckell of Liverpool.* With a Reply.
17. Observations on Christ's Proof of a Resurrection, from the Books of Moses. By Dr. PRIESTLEY.
18. Observations on St. Paul's Journeys to Jerusalem. By PHÆDO.
19. An Illustration of John iii. 13. By PATROBA'S. *The Rev. Mr. Lindsey.*
20. An Essay on praying in the Name of Christ. By Mr. BREKELL.
21. Observations on the Apostleship of Matthias. By Dr. PRIESTLEY.
22. Observations on our Saviour's blasting the barren Fig-tree. By EUSEBIUS. *Mr. Turner.*
23. Remarks on Four Dissertations, lately published, on some difficult Texts in the New Testament. *By the same.*
24. An Interpretation of Matth. iii. 7—12. By G. H. *The Rev. Mr. Palmer of Macclesfield.*
25. Remarks on Dr. Lardner's Treatise on the Logos. By the Rev. Mr. GILL of Gainsborough.
26. An Essay on the Origin of Evil. By OXONIENSIS.
27. An Attempt to restore the original Text in Job xxxvi. 14. By Mr. SCOTT.
28. Remarks addressed to PAULINUS, on his Observations on the Apostleship of Matthias. By DION.
29. Queries concerning Inspiration. By PYRRO.
30. Another Vindication of the Conduct of the Apostles, in Answer to PYRRO. By W. W. *The Rev. Mr. Willets of Newcastle under Line.*

The Appendix to the First Volume contains two Letters from the late learned traveller, Dr. Shaw, to Dr. Benson, relative to the passage of the Israelites through the Red Sea; together with two instances, from history, of persons having sweated drops of blood, and observations on Phil. iii. 12. Gal. vi. 10. and Rom. viii. 26, 27. By ECLECTICUS. *The Rev. Dr. Calder.*

VOLUME the SECOND.

1. Remarks upon an Essay on the Sacrifice of Christ. By Mr. BREKELL.
2. The Certainty of a future State of eternal Happiness, from the Light of Nature. By JOHN BUNCLE, Esq.
3. Essays on the Harmony of the Evangelists. By LIBERIUS. *Dr. Priestley.*

These essays, which contain a Vindication of the late learned Mr. Mann's hypothesis concerning the duration of Christ's ministry, with many additional arguments in its favour, are comprised in four Articles. *Rev. Feb. 1776.*

ticles, and form a tract that peculiarly deserves the attention of those who apply themselves to a critical study of the scriptures.

4. PYRRHO's Reply to his Opponents, with respect to the Conduct of the Apostles.
5. Some Thoughts concerning the Person of Christ, in Defence of Dr. Lardner's Letter on that Subject. By CHARISTES. *The late Rev. and excellent Mr. Merivale of Exeter.*
6. A Criticism on Phil. iii. 7—21. By an occasional Contributor.
7. Brief Remarks concerning the two Creations mentioned in the sacred Writings. By Mr. LINDSEY.
8. A Dissertation on the Transfiguration of Jesus. By Mr. TURNER.
9. Notes on PYRRHO's Reply. *By the same.*
10. A critical Inquiry concerning that Phrase, "The Form of God," when applied to Jesus Christ. By Mr. CARDALE.
11. Remarks on Rom. v. 12—14. By Dr. PRIESTLEY.
12. Thoughts on praying in the Name of Christ. By PHILALETHES. *The Rev. Mr. Hazlitt of Maidstone.*
13. Queries concerning the Lord's Supper. By J. B.
14. Observations on the Character of Judas. By B.
15. Answer to PYRRHO's Reply. By Mr. WILLETS.
16. Remarks on John i. 1. By Mr. HAZLITT.
17. A Question to Unbelievers. By Mr. PALMER.
18. A Query concerning the Time when the three first Gospels were published.
19. A Dissertation on the Obligation of Truth, as concerned in Subscriptions to Articles of Religion. By the late Rev. and excellent Dr. DUCHAL.
20. Observations on 2 Cor. ix. 15—18. By *Camelius and Vigilus.*
21. The Perpetuity of the Lord's Supper vindicated. By Mr. TURNER.
22. Ditto. By EUCARISTICUS.
23. Ditto. By DION.
24. Observations on St. Paul's Reasoning concerning Melchizedec. Dr. PRIESTLEY.
25. ——— on the Fall of Peter. By A. N. *The Rev. Mr. Toulmin of Taunton.*
26. Remarks concerning Inspiration. By J. B.
27. A Query concerning Baptism. By S. C.
28. The Patience of Job questioned. By CANTABRIGIENSIS.
29. A Vindication of St. Paul's Reasoning in Rom. v. 12—14. Mr. WILLETS.
30. A Criticism on 2 Thess. ii. By W. F.
31. Essay on the Doctrine of Atonement. Dr. DUCHAL.
32. An Attempt to prove that the Resurrection takes place immediately after Death. By PHILANDER.
33. Obs. on the Abrahamic Covenant. By Dr. PRIESTLEY.
34. ——— on Rom. v. 12. *By the same.*
35. Christianity standing the Test of Ridicule. Mr. TURNER.
36. Objections to the Socinian Hypothesis. By BARUMENSIS. *Rev. Mr. Badcock of Barnstable.*

37. Obs.

37. *Obs. on Establishments.* By SINCERUS. *Rev. Mr. Mackay of Belfast.*
38. — on Christ's Answer to the Sadducees, and on St. Paul's Reasoning concerning Melchizedec. *Mr. Willets.*
39. — concerning Inspiration. By PYRRHO.
40. A Query on 2 Cor. xi. 32. *By the same.*
41. Queries concerning Christ's intercessory Prayer. *Mr. PALMER.*
42. Scriptural Queries. By N. T.

VOLUME the THIRD.

1. *Essay on the Analogy between the Methods by which the Perfection and Happiness of Mankind are promoted, according to the Dispensations of Natural and Revealed Religion.* Dr. PRIESTLEY.
This is an admirable essay, containing very deep and original thinking.
2. *Essay on the History and Character of Judas.* By ERASTUS.
3. *Farther Thoughts concerning the Person of Christ.* Mr. MERVILLE.
4. *Obs. on St. Paul's Discourse at Athens.* Mr. TURNER.
5. *The Manner in which Christ's Apostles generally spake concerning him.* Mr. LINDSEY.
6. *Observations on the Reasoning of St. Paul. Two Articles.* Dr. PRIESTLEY.
7. *Remarks on the Objections to the Socinian Hypothesis. Two Articles.* By SOCRATES SCHOLASTICUS. *Mr. Lindsey.*
8. *Criticism on Heb. i. 2.* Mr. MOTTERSHEAD.
9. *St. Paul's Reasoning in Rom. v. 12—14. defended.* Mr. WILLETS.
10. *Observations on Christian Prudence.* By DISCIPULUS.
11. — on Christ's intercessory Prayer. Mr. TURNER.
12. *Criticism on Gal. iii. 20.* By J. F.
13. *Remarks on some Texts of Scripture, relating to the Person of Christ.* By BEREANUS. *Dr. John Wright.*
14. — on Chubb's Farewell to his Readers. *Three Articles.* Mr. WILLETS.
15. *Vindication of the Reasoning of St. Paul.* *By the same.*
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20. *Obs. on Gen. xxv. 1, &c.* By A. B. C. *The Rev. Dr. Williams of Sydenham.*
21. — on 2 Pet. i. 17—19. *By the same.*
22. *Explanation of Phil. ii. 5—11.* Mr. TURNER.
23. *Criticism on Ezekiel xxi. 27.* *By the same.*
24. — on 1 Cor. xv. 27. Dr. PRIESTLEY.
25. *Letter from the Rev. Mr. TOMKINS, Author of several Theological Tracts, to Dr. LARDNER, in Reply to his Letter on the Logos.*
26. *A new Version and Paraphrase on Psalm cxxxix. Observations on some Incidents in the Life of Christ: 1. The Marriage at Cana*

- in Galilee. 2. The Cure of the Centurion's Servant. 3. Our Lord's blessing little Children. Mr. TOULMIN.
27. Obs. on prophetic Names. Mr. TURNER.
28. Attempt to explain Heb. i. 2, &c. *By the same.*
29. Defence of St. Paul's Reasoning. Mr. WILLETS.
30. General Arguments in Favour of the Socinian Hypothesis, with an Explanation of some Texts which seem to be unfavourable to it, especially John xvi. 28. Dr. PRIESTLEY.
31. Thoughts on the Question, Whether it be, in any Case, supposable, that an honest and impartial Inquirer should resist the Evidences of Christianity. Mr. MERIVALE.
32. Obs. on Christ's Agony in the Garden. Dr. PRIESTLEY.
33. Criticism on Gal. i. 10.
34. Essay on the Meaning of Atonement. Mr. TURNER.
35. Answer to BEREANUS on the Pre-existence of Christ. By RATIONALIS. Mr. HAZLITT.
36. Explanation of 1 Pet. iii. 19. *By the same.*
37. Arguments for the Arian Hypothesis.
38. Obs. on the Harmony of the Evangelists. Dr. PRIESTLEY.
39. Answer to PAULINUS concerning the Reasoning of St. Paul. Mr. WILLETS.
40. Illustration of 1 Pet. v. 8. By X. Y.
41. CONCLUSION, with Answers to some Queries.

From the foregoing list it appears that most of the important questions, arising from the study of the New Testament, are considered in these volumes; and our enumeration of their contents, though it may prove uninteresting to many of our Readers, will be very acceptable to others. They will be thereby enabled to see where they can apply for the solution of particular difficulties. Dr. Priestley, who is the principal contributor, has here communicated several of his most curious and original theological essays and speculations. Not to enlarge on the pieces of Moyle, Duchal, and Tomkins; the benefactions of Messrs. Scott, Buncle, Breckell, Cardale, Mottershead, Merivale, Lindsey, Willets, Toulmin, Williams, Palmer, and Hazlitt, come from gentlemen already known by their different publications. Other persons of learning and judgment have now appeared, for the first time, in the literary world. If we may be allowed to distinguish any one from the rest, we must beg leave to do it with regard to Mr. Turner of Wakefield. Next to Dr. Priestley, he is the greatest contributor; and, in all his articles, he hath shewn himself to be a most able and judicious critic. It is to the honour of the REPOSITORY that it hath brought such a man into public view; and we learn, with pleasure, that we are shortly to expect from him a series of notes upon the Evangelists, in the intended English edition of Dr. Priestley's Harmony.

K.

ART.

ART. IX. *Observations on the Nature of Civil Liberty, the Principles of Government, and the Justice and Policy of the War with America.* To which is added, an Appendix, containing a State of the National Debt, an Estimate of the Money drawn from the Public by the Taxes, and an Account of the National Income and Expenditure since the last War. By Richard Price, D. D. F. R. S. 8vo. 2 s. Cadell. 1776.

IN the present alarming situation of the British empire, it were to be wished that the free sentiments of every competent judge of our true national interests were laid before the Public. Some very important communications have already been received, from writers who, on the *one part*, have appeared as advocates for America, and, on the *other*, from those who have chosen to stand forth as champions for the disputed claims of government, and defenders of the measures of administration.

Among the most respectable of these writers, the Author of the present Observations must, undoubtedly, be ranked. He does not attempt to engage our attention by the specious and flaming declamation of a party-zealot, or the factious invective and rant of modern patriotism. In him, we see the warm pleader united with the sound reasoner, the intelligent politician, and (above all) the INDEPENDENT MAN, the UNINFLUENCED FRIEND of his country*. His remarks, therefore, cannot fail of obtaining,—what they are most justly entitled to,—the very serious, and earnest, and (if it were possible) the *dispassionate*

* We heartily wish, however, that we did not find ourselves obliged, by that regard to TRUTH, which must take place of every other consideration, to remark, that in one or two instances, the worthy and public spirited Writer hath rather given way to somewhat of an intemperate folly, which had better have been suppressed, and thereby have prevented any impeachment of his candour. We may refer, in particular, to that passage where the Doctor thus expresses himself, in respect of those who have addressed the throne in favour of coercive measures. ‘Is it not the opposition the Americans make to our pride; and not any injury they have done us, that is the secret spring of our present animosity against them?—I wish all in this kingdom would examine themselves carefully on this point. Perhaps, they might find, that they have not known what spirit they are of.—Perhaps, they would become sensible, that it was a spirit of domination, more than a regard to the true interest of this country, that lately led so many of them, with such *savage folly*, to address the throne for the slaughter of their brethren in America, if they will not submit to them; and to make offers of their lives and fortunes for that purpose.’—Surely the good Doctor cannot have formed so uncharitable an idea of both the *disposition* and *intelleas* of all, among the many thousands of our countrymen, who have taken this method of declaring their opinion, on a subject, concerning which, people of every rank and profession are so greatly divided!

attention of his fellow citizens, of whatever party, or political persuasion.

In considering the great national subject before him, our Author proceeds on a plan, perfectly regular and methodical. His work is divided into three general parts. In the *first* he treats of, I. The Nature of Liberty in general. II, Of Civil Liberty, and the Principles of Government; and, III. Of the Authority of one country over another.

The *second* part contains the five following sections: in the first he treats of the *Justice* of the war with America; the second is appropriated to the discussion of the great and fundamental question, Whether the War with America is justified by the Principles of the Constitution? The third section of this part treats of the *Policy* of the war with America. In the fourth he inquires how far the *Honour* of the nation is concerned in our present contest with the Americans; and, in the fifth, he considers the probability of our *succeeding* in this war.

The *third* part consists of an *Appendix*, containing a state of the national debt at Midsummer, 1775; an estimate of the money drawn from the Public by the taxes, and a comparison of the national income since the last war, with the national expenditure.

The whole of this work is briefly prefaced in the following terms:

‘ In the following Observations, I have taken that liberty of examining public measures, which, happily for this kingdom, every person in it enjoys. They contain the sentiments of a private and unconnected man; for which, should there be any thing wrong in them, he alone is answerable.

‘ After all that has been written on the dispute with America, no reader can expect to be informed, in this publication, of much that he has not before known. Perhaps, however, he may find in it some new matter; and if he should, it will be chiefly in the Observations on the Nature of Civil Liberty, and the Policy of the War in America; and in the *Appendix*.’

The preliminary observations on the nature of Liberty in general are introduced by the following remark, by way of apology for the Author, and to explain and avow his motives:

‘ Our Colonies, says Dr. Price, in NORTH AMERICA appear to be now determined to do and suffer every thing, under the persuasion, that GREAT BRITAIN is attempting to rob them of that Liberty to which every member of society, and all civil communities, have a natural and unalienable right. The question, therefore, whether this is a reasonable persuasion, is highly interesting, and deserves the most careful attention of every *Englishman* who values Liberty, and wishes to avoid staining himself with the guilt of invading it. But it is impossible to judge properly of this question without correct ideas of Liberty in general; and of the nature, limits, and principles of Civil Liberty in particular.—The following observations on this sub-
ject

jest appear to me important, as well as just; and I cannot make myself easy without offering them to the Public at the present period, big with events of the last consequence to this kingdom. 'I do this with reluctance and pain, urged by strong feelings, but at the same time checked by the consciousness that I am likely to deliver sentiments not favourable to the present measures of that government; under which I live, and to which I am a constant and zealous well-wisher. Such, however, are my present sentiments and views, that this is a consideration of inferior moment with me; and, as I hope never to go beyond the bounds of decent discussion and expostulation, I flatter myself, that I shall be able to avoid giving any person just cause of offence.'

The section on the general nature of Liberty is short, but full, pertinent, and satisfactory,—where the Reader's mind has not been perverted by the sordid notions and slavish maxims inculcated by the advocates for despotism. The Doctor shews; that nothing can be of so much consequence to us as LIBERTY*. 'It is, says he, the foundation of all honour, and the chief privilege and glory of our nature.'

Proceeding to treat of the principles of government, he insists 'that all civil government, as far as it can be denominated *free*, is the creature of the people. It originates with them. It is conducted under their direction; and has in view nothing but their happiness. All its different forms are no more than so many different modes in which they chuse to direct their affairs, and to secure the quiet enjoyment of their rights.—In every free state every man is his own legislator.—All *taxes* are free-gifts for public services.—All *laws* are particular provisions or regulations established by COMMON CONSENT for gaining protection and safety.—And all *Magistrates* are Trustees or Deputies for carrying these regulations into execution.'

Our Author goes on to describe and define the nature of political Liberty; and to shew wherein the true freedom of a state consists. In distinguishing Liberty from Licentiousness, he has the following excellent observation:

'Licentiousness, says he, and *despotism* are more nearly allied than is commonly imagined. They are both alike inconsistent with liberty, and the true end of government; nor is there any other difference between them, than that the one is the licentiousness of *great* men, and the other the licentiousness of *little* men; or that, by the one, the persons and property of a people are subject to outrage and invasion from a King, or a lawless body of *Grandeers*; and that, by the other, they are subject to the like outrage from a *lawless mob*.—In avoiding one of these evils, mankind have often run into the other. But all well-constituted governments guard equally against both. Indeed of the two, the last is, on several accounts, the least to be dreaded, and has done the least mischief.

* Under this general term, he includes *Physical, Moral, Religious, and Civil Liberty*.

It may be truly said, that if licentiousness has destroyed its thousands, despotism has destroyed its millions. The former, having little power, and no system to support it, necessarily finds its own remedy; and a people soon get out of the tumult and anarchy attending it. But a despotism, wearing the form of government, and being armed with its force, is an evil not to be conquered without dreadful struggles. It goes on from age to age, debasing the human faculties, levelling all distinctions, and preying on the rights and blessings of society.—It deserves to be added, that in a state disturbed by licentiousness, there is an animation which is favourable to the human mind, and which puts it upon exerting its powers. But in a state habituated to a despotism, all is still and torpid. A dark and savage tyranny stifles every effort of genius; and the mind loses all its spirit and dignity.*

It is impossible for us, at present, to exhibit our Author's chain of reasoning, and to shew the connexion and mutual dependence of the several links of which it consists. This, indeed, would be the way in which we could most successfully undertake to do any tolerable justice to so accurate and systematic a Writer; but all that we can pretend to accomplish within the narrow limits remaining to us, in this Month's Review, is to select, as we have done, a few of those striking passages which will best admit of *detachment*, merely to shew the manner and spirit of the ingenious Writer.

Having, in the first part, deduced, from one leading principle, a number of consequences which seem to him incapable of being disputed, Dr. P. observes, in the general remarks introductory to Part II. (and he begs that it may be attended to) that he has chosen to try the great question in debate between this kingdom and the Colonies, by the general principles of Civil Liberty; and not by the practice of former times; or by the charters * granted to the Colonies:

'The arguments *for* them, says he, drawn from these last topics, appear to me greatly to outweigh the arguments *against* them. But I wish to have this question brought to a higher test, and surer issue. The question with all liberal inquirers ought to be, not what jurisdiction over them *Precedents, Statutes, and Charters* give, but what reason and equity, and the rights of humanity give,—This is, in truth, a question which no kingdom has ever before had occasion to agitate. The case of a free country branching itself out in the manner *Britain* has done, and sending to a distant world colonies which have there, from small beginnings, and under free legislatures of their own, increased, and formed a body of powerful states, likely soon to become superior to the parent state—This is a case which is new in the history of mankind; and it is extremely improper to judge of it by the rules of any narrow and partial policy; or to consider it on any other ground than the general one of reason and justice.—

* Dr. Price is very much in the right, seeing that the issue of this cause is not to be tried in *Westminster-Hall*,

Those who will be candid enough to judge on this ground, and who can divest themselves of national prejudices, will not, I fancy, remain long unsatisfied.—But alas! Matters are gone too far. The dispute probably must be settled another way; and the sword alone, I am afraid, is now to determine what the rights of *Britain* and *America* are.—Shocking situation!—Detested be the measures which have brought us into it: and, if we are endeavouring to enforce injustice, cursed will be the war.—A retreat, however, is not yet impracticable. The duty we owe our gracious sovereign obliges us to rely on his disposition to stay the sword, and to promote the happiness of all the different parts of the empire at the head of which he is placed. With some hopes, therefore, that it may not be too late to reason on this subject, I will, in the following sections, inquire what the war with *America* is, in the following respects.

1. In respect of Justice.
2. The Principles of the Constitution.
3. In respect of Policy and Humanity.
4. The Honour of the Kingdom.
- And lastly, The probability of succeeding in it.

(To be concluded in our next.)

G.

MONTHLY CATALOGUE,

For FEBRUARY, 1776.

AMERICAN CONTROVERSY.

Art. 10. *The Rights of Great Britain asserted against the Claims of America*: being an Answer to the Declaration of the General Congress. 8vo. 1s. 6d. Cadell. 1776.

THIS celebrated performance is said to have been written, printed, and liberally distributed, both in Great Britain and America, at the instance and expence of Government; but whether this be true or not, the work itself, we are afraid, will answer no other purpose, than to exasperate the people of Great Britain against their brethren of America, and by inflammatory misrepresentations and invectives, aggravate the evils of our present civil discord.

The Author begins with describing the Colonists as men 'who breaking through every political duty, draw their swords against the State, of which they own themselves the subjects;' and proceeds to say, that 'the opinions of mankind are invariably opposed to such men. Their assertions are heard with distrust, their arguments weighed with caution.'—But considering how many of the inhabitants of this kingdom have been convinced by the assertions and arguments of the Colonists, we think this observation must be either not true, or that it must strongly militate against the cause which our Author would defend.

Having concluded his exordium, the Writer goes on to assert the doctrine of a supreme unlimited power, existing in the government of every state: *an abominable doctrine!* which we have already sufficiently exposed; and which, wherever it is admitted, must leave

leave the governed, no rights but what depend on the arbitrary will of their governors.

The Author next controverts the opinion that 'the supreme power cannot take from any one, any part of his property without his consent,' an opinion necessarily arising out of the very nature of property, and sanctified by the most respectable authority: an opinion which Englishmen have hitherto fondly cherished, and for which they have hazarded their dearest interests; and, an opinion which no writer of any credit had disputed in this country, since the Revolution, until our controversy with the Colonies seemed to require the propagation of doctrines less favourable to freedom and the just rights of mankind.—But in opposition to this opinion, nothing is here delivered which can influence the judgment of any man who is but moderately acquainted with the subject.

The Author afterwards recapitulates in succession the several acts of parliament, which were formerly made to bind the Colonies; and from these he infers, "that the controuling power of the legislature is warrantable by constant usage and uninterrupted practice. But the power formerly assumed by Parliament over the Colonies was exerted in mild, lenient, and beneficial acts; and (as we have on other occasions shewn) the people of America; did not, at those early periods, think even these exertions of parliamentary authority justifiable, so long as they were unrepresented in Parliament; but had the case been otherwise, and had the acts of Parliament to which the Colonists submitted, been even as violent and severe as those which they now resist, would it from thence follow, that men, by having formerly committed injustice, acquire a right to persevere in the practice of it?"

In forming the pamphlet before us, the Author appears to have written with a fixed determination to contradict (*fas aut nefas*) every allegation of the Congress; and in doing it, we find him sometimes artfully suppressing, and at other times boldly offending against, the truth. Of this misconduct we shall state a few instances, in the order in which they occur.

The Congress, in their declaration, complain of statutes 'passed for extending the jurisdiction of courts of Admiralty, and of Vice-Admiralty beyond their ancient limits,' and for depriving the Colonists 'of the accustomed and inestimable Trial by Jury, in cases affecting both life and property.'—In opposition to these complaints, the Author confidently affirms, 'that the alterations of which the Congress complains, were made at the request of their constituents;' (the people of America), 'and as to trial by jury, says he, the whole world knows, that the court of admiralty in England never admitted that mode of trial in civil cases.'—Here is a curious intermixture of evasion and falsehood:—it is true that the court of admiralty in England determines according to the civil law (which ought never to have been admitted by an English court); and, in civil cases, without the intervention of a jury. But of this deprivation of juries the people of America did not complain, so long as it affected them only in the same degree as it affected the people of England; but when the jurisdiction of admiralty courts no longer restrained to offences on the high seas, became extended to numerous transactions, arising in the

the body of every American county, (in all which they were to be deprived of the benefits of a trial by jury) they then with reason began to complain.—But never did they desire the powers of vice-admiralty courts to be thus unconstitutionally extended; or solicit that disgraceful regulation, which compells the judges to condemn almost every seizure, thereby to provide a fund, from which alone their salaries are to be paid.

In defending the Boston Port and Massachusetts Charter Act, the Author confidently reasserts several of these notorious untruths, which have been exposed in the former numbers of our Review; and on the subject of the Quebec Act, after a few wretched fallacies and evasions, employed to justify the Despotism and Popery established by it, he endeavours to criminate several Peers and Commoners now in opposition, as men who, while in office, had formed and adopted a system of laws for the government of Canada, more despotic and unjustifiable than the act under consideration.—He tells us, that ‘under the administration of the Earl of Chatham, Mr. Morgan, Lord Shelburne’s secretary, was sent *privately* to America, as commissioner, to settle and regulate a new code for the government of Quebec.—Lord Camden (continues he) was chancellor, and gave his sanction to regulations MORE ALLIED TO DESPOTISM than those he reprobates at present. The Duke of Grafton, the Earl of Shelburne, General Conway, and several others of ‘that illustrious band,’ on whose virtues the Americans expatiate with rapture, approved this POPISH, ARBITRARY, TYRANNICAL system of government: yet all these are, now, true Americans, strenuous Protestants, Whigs of the ancient mould, determined assertors of public freedom; avowed enemies to OPPRESSION, POPERY, and ARBITRARY POWER!’—With such patronage and such sources of knowledge as those under which our Author is said to write, it does not seem probable, that either ignorance or misinformation has led him to propagate this slanderous fiction. Certain it is, however, that Lord Camden did ~~not~~ give ‘his sanction to regulations more allied to Despotism than those he reprobates,’ or to any regulations whatever for the government of Quebec: had he indeed acted so inconsistently, the honour of advancing this charge would not have been left for our Author:—some there undoubtedly are, who, when his Lordship moved for a repeal of the Quebec Act, would have known and availed themselves of a circumstance so important.—That a gentleman was sent to make inquiries respecting the state of Canada is probably true; but it is denied that any regulations for the civil government of the province were adopted at the period our Author mentions; and we have reason to believe that none were even debated or proposed in cabinet.

Respecting the unfortunate commencement of hostilities at Lexington, the Writer confidently charges the Provincials with having first fired on the King’s troops; ‘the affidavits of the Rebels on this subject,’ says he, are impositions and perjuries. There is not a man, whether officer or soldier, in the whole detachment, consisting of 800 men, but is ready in the most solemn manner to attest the truth of this fact.—But here the Author ought to have remembered, that not one of this whole detachment has yet been found to attest what he asserts; and that several of that very detachment have *sworn* to the contrary.—

'It were to be wished, continues he, for the honour of the insurgents, that their BARBAROUS CRUELTY to the wounded soldiers, were more problematical than their firing FIRST on the King's troops. The soldiers who fell by the first fire of the Rebels, were found scalped, when the detachment returned from Concord to Lexington Bridge. Two soldiers who lay wounded on the field, and had been scalped by the savage Provincials, were still breathing. They appeared, by the traces of blood, to have rolled in the agonies of this horrid species of death, several yards from the place where they had been scalped. Near these unfortunate men, another dreadful object presented itself. A soldier who had been slightly wounded, appeared with his eyes torn out of their sockets, by the barbarous mode of GOOGING, a word and practice peculiar to the Americans.'—Had there been the smallest reality in this horrid tale, it must have been known to multitudes on both sides, and its credibility certainly would not have been left to depend on the slender authority of an anonymous Writer, especially at a time when to render the people of America odious in Great Britain, is so desirable an undertaking.—But before the Writer ventured to describe as being 'peculiar to the Americans,' a word and practice which were never heard of among them, he ought to have been certain that none of the inhabitants of Great Britain had ever visited the country where this barbarity is represented as so peculiar and common.

The Congress, in their declaration, say, 'The inhabitants of Boston being confined within that town by the general their governor; and having, in order to procure their dismissal, entered into a treaty with him, it was stipulated, that the said inhabitants, having deposited their arms with their own magistrates, should have liberty to depart, taking with them their other effects. They accordingly delivered up their arms, but in open violation of honour, in defiance of the obligation of treaties, which even savage nations esteemed sacred, the governor ordered the arms deposited as aforesaid, that they might be preserved for their owners, to be seized by a body of soldiers; detained the greatest part of the inhabitants in the town, and compelled the few who were permitted to retire, to leave their most valuable effects behind them.'—In answering this passage, our Author's usual *spirit* seems to fail him; and instead of boldly denying the charge, he only attempts to disguise and explain away the truth.—He admits the treaty between General Gage and the inhabitants of Boston, and says, 'It was at first approved by all; but great clamours soon after followed. Such of the inhabitants as were well affected, or pretended to be well affected to government, alleged, that none but the ill inclined shewed any inclination to remove; and that when they should become safe with their effects, the town would be set on fire. A great demur having also arisen about the meaning of the word EFFECTS, whether MERCHANDISE was included; and the general being likewise sensible, that the permitting articles of that kind to be carried to the Rebels, might strengthen them in their resistance; he retained the goods. But they are still safely kept for the owners, should they either continue faithful, or seize his Majesty's mercy, and return to their duty.' Such is our Author's excuse for this disgraceful violation of public faith.

In

In the progress, and at the conclusion of the Author's answer, we are presented with estimates (artfully repeated at different places) of the sums said to have been expended by Great Britain, on her ungrateful Colonies. From the proofs already given of his little regard for truth, our Readers will not expect much accuracy in these estimates; indeed they are, with a very few exceptions, founded upon the most uncertain and extravagant conjectures; and even where they appear most accurate, they are calculated to deceive; e. g. the Writer's estimates include the expences of the civil and military establishments of the loyal provinces of East Florida, West Florida, and Nova Scotia, (the last of which has alone cost Great Britain more than all the united Colonies together) yet at the conclusion of his account, he ventures to tell us, that it is the 'total of money laid out by Great Britain on the Revolted Provinces;' and that nothing might be omitted which could possibly swell the account of American ingratitude, the Author has charged against the Colonists, not only the sums expended in purchasing lands from the Indians (though these very lands either continue the property of the King or are subject to quit-rents to the Crown), but even the bounties on particular articles which were granted for our own sakes; and to the great profit of this kingdom.

In almost every page of this performance the Congress are accused of *ignorance, audacity, and falsehood*; and the Colonists are frequently represented as men 'who have been long aiming at a total independence in all matters whatsoever; and more particularly with regard to the act of Navigation:' and who 'now publicly avow their resolution to pay no regard to any parliamentary restrictions, whether ancient or recent, on their commerce; and that they have not chosen another Sovereign (says the Author) must be ascribed more to their republican principles than to any remains of loyalty for their lawful Prince.'

These examples will enable our Readers to form suitable conceptions of the performance under consideration: a performance which may serve to inflame the passions, and mislead the judgments of some; but it will do no honour to the integrity or benevolence of those by whom it was either promoted or executed. B.

Art. 21. *A second Appeal to the Justice and Interests of the People, on the Measures respecting America*, by the Author of the first. 8vo. 1 s. 6 d. Almon. 1775.

We are here presented with an account of the farther progress of our unhappy American contest, and of the facts particularly relating to it, that have occurred since the first appeal was published*; together with many just and forcible observations on the impolicy and destructive consequences of the social war carrying on against the Colonies. And though this appeal discovers more haste and less accuracy of style than the former, it well deserves an attentive perusal. Our Readers must however be contented, at present, with a few extracts from it.

'The armament of last year against America, says the Author, was ten thousand soldiers, and three thousand seamen. It was then

* See Rev. vol. li. p. 474.

supposed, the Americans would not resist. The event has proved they will. That armament is half consumed, without effecting a single thing of any consequence. I have conversed with no officer on the subject, who thinks a main army of less than thirty thousand men, with an adequate train of artillery, ten thousand men for the southern part of the continent, and ten thousand seamen including marines, can open the campaign with any possibility of success. This estimate I purposely state as low as possible.

	£.
Forty thousand land forces will be	1,000,000
Ordnance service	500,000
Transport service	600,000
Ten thousand seamen including marines	600,000
Staff and hospital	70,000
Building and repairs of ships	100,000
Forage, bread, and other contingencies for the fleet and army	1,000,000
Extra expence	600,000

Total for the American war 4,470,000

It must be remembered, that the peace establishment, together with the interest of the national debt, entirely exhausts the present supplies; that the sinking fund is almost emptied; that the debt already incurred for the war we have carried on with America, cannot be less than two millions; and that the necessities of the civil list will call this year for half a million. At the lowest computation then, if we are to continue this war, the additional expence of the ensuing year will be seven millions, which must be provided for, by additional taxes. Let us then consider, what we shall lose in revenue and commerce, during the continuance of an increase of taxes, to furnish the extraordinary supplies for this unnatural war. Mr. Glover, whose knowledge and accuracy is undoubted, estimates the revenue arising from North America, actually received, at three hundred thousand pounds per annum. Besides this, the taxes, which are involved in the price of the manufactures we furnish them, and which must fail with the failure of our exports, cannot be estimated at less than one million. The nett revenue arising from duties and excise on West India productions, is seven hundred thousand pounds, half of which cannot but fail in consequence of this dispute. Your exports to North America were three millions per annum, which were paid for in raw materials, that trebled their value upon being manufactured, and entered deeply into the whole system of your manufactures and commerce.

Upon this estimate then, observe what must be your over-taxed and ruined situation.

	£.
Additional supplies for the year 1776	6,470,000
Deficiencies in the revenue	1,650,000

Total equivalent to an actual increase in taxes of 8,120,000

If we add to this the supplies for the current service of the year which amount to 11,000,000

The sum total will be 19,120,000

This

' This sum far exceeds the burden of any year during the last war. The ruinous consequences of it, are plain and inevitable. There is no man in his senses, who can sit seriously down, and shew by what resources we can supply such an enormous demand. It is absolute insanity to suppose our funds and our credit will survive the shock. Nor is it more rational to suppose, that a less force will suffice; or that such force can be supported at less expence. Indeed the ministers have already thrown out in parliament, that forty thousand men will be requisite. A less number would be an army of inability and irritation. Nor have I indeed an idea that such a force, though formidable, will be effectual. It may check, but it cannot conquer America. A war at more than three thousand miles distance, against an enemy we now find united, active, able, and resolute; where every foot of ground is to be won by inches, and at the same fatal expence with Bunker's hill; in a country where fastness grows upon fastness, and labyrinth on labyrinth; where a check is a defeat, and a defeat is ruin—it is a war of absurdity and madness. We shall sooner pluck the moon from her sphere, than conquer such a country. But when we consider all its circumstances; that such a war is to be waged by a nation so exhausted of men that we are obliged to hire foreigners, so overburdened with debt, that we are sinking under its weight; divided and distracted among ourselves, while they are knit together, like a strong man, with one spirit of enthusiastic liberty, one sense of grievance, and universal desperation; I know not with what name of folly and infatuation to brand the attempt.'

At page 81, the Author (as many others have done) proposes a plan of reconciliation with the Colonies, which he introduces and delivers in the following manner:

' There is a passage in the last humble petition from the Congress to the Throne, which, for its wisdom and humanity, deserves our most serious consideration. "Knowing, say they, to what violent resentment and incurable animosities civil discords are apt to exasperate and inflame the contending parties—we think ourselves required, by indispensable obligations to Almighty God, to your Majesty, to our fellow-subjects and ourselves, immediately to use all the means in our power, not incompatible with our safety, for stopping the further effusion of blood, and for averting the impending calamities that threaten the British empire."

' Let us then, equally impressed with the solemnity of the subject, equally apprised of what must be the fatal consequences of a continuance of these measures, approach the temple of Peace with the same wise, humane, and hallowed intentions.

' The spirit that has produced these disturbances, was narrow, tyrannical, and extortionate. The spirit that heals them must be liberal, just, and generous. Such a spirit will not only be conciliating but commanding. It will command, as freemen ought to be commanded, by its intrinsic lustre and worth, by the respect, attachment, confidence, and affection which such genuine worth procures.

' Founded upon such sentiments, which I am persuaded will be productive of the most real benefits, my proposition is shortly this:—Repeal all the laws, or parts of laws, of which they have complained. Recall your fleets and armies. Pass an act of oblivion. Let his Majesty be graciously pleased to send respectable governors

governors to his colonies, with instructions to call assemblies immediately; desire of them to revise the state of their trade, and shew what restraints may be removed with profit to them, and without loss to us. If upon due revision here, this should appear to be fact, let those restraints be removed accordingly. Then let requisitions be made for the grant of such supplies from them, as may contribute to the payment of the national debt.

' This is my plan. By the first part of it, you will regain their confidence and affection——by the second, you will open new sources for their industry and enterprise to acquire wealth——by the last, you will furnish them the wished-for opportunity of evincing the sincerity of their professions, by contributing liberally and largely, out of their acquisitions, to the necessities of the Mother-Country. I have stipulated no declarations on our side——no tests on theirs. Every thing is left to the silent operation of that confidence and affection which I am sure a liberal and generous conduct will inspire. If we are incapable of conceiving this, or of trusting to it; all I can say is, that we are incapable of governing such a body of freemen. They must be cultivated, not coerced. From conciliation we may expect every thing——from compulsion nothing. Till we learn this lesson——till we remember that free spirits may be led, but cannot be driven; we shall never know the true art of governing.'

The appeal concludes with the following words: ' I have thus delivered my thoughts upon this momentous subject. Out of the fulness of the heart, the tongue speaketh. I have much indulgence to ask for the present, as well as many thanks to return for the partiality with which my former appeal was received. I have endeavoured to shew my gratitude, by faithfully pointing out the folly that prompts, and the ruin that awaits, the prosecution of this unnatural war. But I am afraid the die is thrown, and we must stand the hazard. I am afraid that good men have nothing now to do, but to weep over, what they cannot prevent—the ruin of their country.

*O patria! O Divum domus Ilium! & inclyta bello
Mœnia Dardanidum!*

Art. 12. *Journal of the Proceedings of the Congress, held at Philadelphia, May 10th, 1775.* Published by Order of the Congress, 8vo. 3 s. Almon.

The Philadelphia impression of this journal, of which a copy is now before us, concludes with the following attestation, viz. ' The above is a copy of the Journal of the Proceedings of the Congress, from their meeting on the 10th of May to this time (Aug. 1:) *except that some resolutions relative to military operations carrying on, are omitted.* John Hancock President, &c.' But in Mr. Almon's edition, that part of this attestation which is printed in Italics, has been totally and we think very unjustifiably omitted.—Of the journal itself, a great part of its contents have already appeared in the English newspapers. Of the part which has not been thus published, we shall make a few extracts.

' TUESDAY, May 30th, 1775.

' The Congress met according to adjournment.

' A member informed the Congress, that a gentleman just arrived from London, had brought him a paper, which he says he received from Lord North, and which was written, at the desire of his lordship,

ship, by Mr. Gray Cooper, under-secretary to the treasury; and as the gentleman understood it to be his lordship's desire that it should be communicated to the Congress, for that purpose he had put it into his hands. The member farther observed, that he had shewn the paper to a member near him, who was well acquainted with the hand-writing of Mr. Cooper, and that he verily believes the paper was written by Mr. Cooper.

'The paper being read, is as follows:

"That it is earnestly hoped by all the real friends of the Americans, that the terms expressed in the Resolution of the 20th of Feb. last, will be accepted by all the Colonies, who have the least affection for their King and country, or a just sense of their own interest.

"That these terms are honourable for Great Britain, and safe for the Colonies.

"That if the Colonies are not blinded by faction, these terms will remove every grievance relative to taxation, and be the basis of a compact between the Colonies and the Mother Country.

"That the people in America ought, on every consideration, to be satisfied with them.

"That no further relaxation can be admitted.

"The temper and spirit of the nation are so much against concessions, that if it were the intention of Administration, they could not carry the question.

"But Administration have no such intention, as they are fully and firmly persuaded, that further concessions would be injurious to the Colonies as well as to Great Britain.

"That there is not the least probability of a change of Administration.

"That they are perfectly united in opinion, and determined to pursue the most effectual measures, and to use the whole force of the kingdom, if it be found necessary, to reduce the rebellious and refractory provinces and colonies.

"There is so great a spirit in the nation against the Congress, that the people will bear the temporary distresses of the stoppage of the American trade.

"They may depend on this to be true."

'Ordered, To lie on the table.'

On the 13th of July, the Congress agreed on what are called 'talks to the Indians,' in which they explain, in a manner suited to the comprehensions of those uncivilised people, the nature and origin of the disputes between the Colonies of Great Britain, and afterwards proceed as follows:

'Brothers and Friends!

'We desire you will hear and receive what we have now told you, and that you will open a good ear and listen to what we are now going to say. This is a family quarrel between us and Old England. You Indians are not concerned in it. We don't wish you to take up the hatchet against the King's troops. We desire you to remain at home and not join either side; but keep the hatchet buried deep. In the name and behalf of all our people we ask and desire you to love peace and maintain it, and to love and sympathize with us in our troubles;

Rev. Feb. 1776.

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that

that the path may be kept open with all our people and yours, to pass and repass, without molestation.

‘Brothers! we live upon the same ground with you. The same island is our common birth-place. We desire to sit down under the same tree of peace with you: let us water its roots and cherish its growth, till the large leaves and flourishing branches shall extend to the setting sun, and reach the skies.

‘Brothers, observe well!

‘What it is we have asked of you!—Nothing but peace, notwithstanding our present disturbed situation—and if application should be made to you by any of the King’s unwise and wicked ministers, to join on their side, we only advise you to deliberate with great caution, and in your wisdom look forward to the consequences of a compliance. For if the King’s troops take away our property, and destroy us who are of the same blood with themselves, what can you, who are Indians, expect from them afterwards?’

If our ministry have, as is said, endeavoured to incite the Savages to commit hostilities on the colonists, this extract will shew that the Congress have not retaliated, by the same barbarous endeavour.

On the 25th of July, the Congress agreed to the following sensible address to the assembly of Jamaica, viz.

‘Mr. Speaker, and Gentlemen of the Assembly of Jamaica,

‘We would think ourselves deficient in our duty, if we suffered this Congress to pass over without expressing our esteem for the Assembly of Jamaica.

‘Whoever attends to the conduct of those who have been entrusted with the administration of British affairs, during these last twelve years, will discover in it a deliberate plan to destroy, in every part of the empire, the free constitution, for which Britain has been so long and so justly famed. With a dexterity, artful and wicked, they have varied the modes of attack, according to the different characters and circumstances of those whom they meant to reduce. In the East Indies, where the effeminacy of the inhabitants promised an easy conquest, they thought it unnecessary to veil their tyrannic principles under the thinnest disguise. Without deigning even to pretend a justification of their conduct, they sacrificed the lives of millions to the gratification of their insatiable avarice and lust of power. In Britain, where the maxims of freedom were still known, but where luxury and dissipation had diminished the wonted reverence for them, the attack has been carried on in a more secret and indirect manner: corruption has been employed to undermine them. The Americans are not enervated by effeminacy, like the inhabitants of India; nor debauched by luxury, like those of Great Britain: it was therefore judged improper to assail them by bribery, or by undisguised force. Plausible systems were formed; specious pretences were made: all the arts of sophistry were tried to shew, that the British ministry had, by law, a right to enslave us. The first and best maxims of the constitution, venerable to Britons and to Americans, were perverted and profaned. The power of Parliament derived from the people to bind the people, was extended over those from whom it was never derived. It is asserted, that a standing army may be constitutionally kept among us;

without our consent. These principles, dishonourable to those who adopted them, and destructive to those, to whom they were applied, were nevertheless carried into execution by the foes of liberty and of Mankind; acts of parliament, ruinous to America, and unserviceable to Britain, were made to bind us. Armies, maintained by the Parliament, were sent over to secure their operation. The power, however, and the cunning of our adversaries, were alike unsuccessful. We refused to their Parliament an obedience, which our judgment disapproved of: we refused to their armies a submission, which spirits unaccustomed to slavery could not brook.

But while we spurned a disgraceful subjection, we were far from running into rash and seditious measures of opposition. Filled with sentiments of loyalty to our Sovereign, and of affection and respect for our fellow-subjects in Britain; we petitioned, we supplicated, we expostulated:—our prayers were rejected:—our remonstrances were disregarded:—our grievances were accumulated. All this did not provoke us to violence.

An appeal to the justice and humanity of those, who had injured us and were bound to redress our injuries, was ineffectual; we next resolved to make an appeal to their interest; though by doing so we knew we must sacrifice our own, and (which gave us equal uneasiness) that of our friends, who had never offended us, and who were connected with us by a sympathy of feelings under oppressions similar to our own. We resolved to give up our commerce, that we might preserve our liberty. We flattered ourselves, that when, by withdrawing our commercial intercourse with Britain, which we had an undoubted right either to withdraw or to continue, her trade should be diminished, her revenues impaired, and her manufactures unemployed, our ministerial foes would be induced by interest, or compelled by necessity, to depart from the plan of tyranny which they had so long pursued, and to substitute in its place, a system more compatible with the freedom of America, and the justice of Britain. That this scheme of non-importation and non-exportation might be productive of the desired effects, we were obliged to include the islands in it. From this necessity, and from this necessity alone, has our conduct towards them proceeded. By converting your sugar plantations into fields of grain, you can supply yourselves with the necessaries of life: while the present unhappy struggle shall continue, we cannot do more.

But why should we make any apology to the patriotic Assembly of Jamaica, who know so well the value of liberty; who are so sensible of the extreme danger to which ours is exposed; and who foresee how certainly the destruction of ours must be followed by the destruction of their own?

We receive uncommon pleasure from observing the principles of our righteous opposition distinguished by your approbation: we feel the warmest gratitude for your pathetic mediation in our behalf with the crown. It was indeed unavailing—but are you to blame?—Mournful experience tells us, that petitions are often rejected, while the sentiments and conduct of the petitioners entitle what they offer to a happier fate.

That our petitions have been treated with disdain is now become the smallest part of our complaint: ministerial insolence is lost

in ministerial barbarity. It has, by an exertion peculiarly ingenious, procured those very measures, which it laid us under the hard necessity of pursuing, to be stigmatized in parliament as rebellious. It has employed additional fleets and armies for the infamous purpose of compelling us to abandon them: it has plunged us in all the horrors and calamities of civil war: it has caused the treasure and the blood of Britons (formerly shed and expended for far other ends) to be spilt and wasted in the execrable design of spreading slavery over British America: it will not, however, accomplish its aim: in the worst of contingencies, a choice will still be left, which it never can prevent us from making.

'The peculiar situation of your island forbids your assistance. But we have your good wishes. From the good wishes of the friends of liberty and mankind we shall always derive consolation.'

Art. 13. *A plain State of the Argument between Great Britain and her Colonies.* 8vo. 6d. Becket. 1775.

A brief recapitulation of the arguments usually employed by the advocates for parliamentary supremacy over America.

Art. 14. *An Address to the People, on the Subject of the Contest between Great Britain and America.* By *****. 8vo. 3d. Wilkie.

A zealous invective against the Americans, calculated, as the Author says, for those of his countrymen who have not time to read larger well-written tracts, and whose capacities, unequal to examining deeper disquisitions, are (he adds) 'more on a level with my own.'—*Adcaptandum vulgus.*

Art. 15. *Remarks on the different Opinions relative to the American Colonies.* 8vo. 1s. Kearsly. 1776.

A Nothing.

Art. 16. *The History of an old fringed Petticoat; a Fragment: translated from the original Ms. Greek of Democritus. With an Epistle and Dedication to Lord N—.* 12mo. 6d. Blythe, &c.

A political allegory, in the style of *John Bull*; or rather, perhaps, of Sterne's *Watch Coat*. The Author ingeniously enfold the present dispute between Britain and her Colonies in the *similitude*, (as Bunyan would say) not of a *dream*, but of a tale—how an old woman and her daughters quarrelled about mending a tattered fringed petticoat:—it tells against the Americans.

NAVIGATION.

Art. 17. *The Navigator's Guide to the Oriental or Indian Seas: or, the Description and Use of a Variation Chart of the Magnetic Needle, designed for shewing the Longitude, throughout the principal Parts of the Atlantic, Ethiopic, and Southern Oceans, within a Degree, or sixty Miles. With an introductory Discourse, concerning the Discovery of the Magnetic Variation, the finding of the Longitude thereby, and several useful tables.* By S. Dunn, Teacher of the Mathematics. Printed for the Author; and sold by H. Gregory, in Leadenhall street; and by other mathematical Instrument Makers. 8vo. 24 Pages.

It is generally supposed, that the *meridional direction* of the magnetic needle was not known in Europe before the year 1260: and the *variation* was first discovered by Sebastian Cabot, a Venetian,

about

1500/

about the year 1660. The *inclination*, or dip of the needle was first observed by Robert Norman, in 1576; and the *change*, to which the variation is subject, is said to have been the discovery of Mr. H. Gillibrand, in 1625; which was afterwards confirmed by the observations of Mr. Ed. Wright. In the year 1700, Dr. Halley constructed a chart of the variations, from the northern part of the Western Ocean to the southern part of the Southern Ocean, and likewise in the Indian Seas. A similar chart was published by Messrs. Mountain and Dodson, in 1744; and they also prepared another for the year 1756; in imitation of which, Mons. Bellin, at Paris, drew his chart on a less scale, and by allowing for the increase of variation, adapted it to the year 1765.

These charts, our Author observes, were they ever so accurately made, would be very inconvenient for the discovery of the longitude at sea, because they are drawn on too small a scale; but, as the variations are deduced from the ship's reckonings, which are liable to great errors in the longitude, it cannot be expected, that they should be so accurate and perfect as the Navigator might wish.

The Author informs us, that in drawing his chart, he only wanted observations of the variation at three or four places near the lands, and the other places on the oceans became regulated by a theory, the principles of which he has not yet thought proper to disclose. But the result, he tells us, confirmed the rectitude of his principles; for the longitudes of the islands *St. Helena, Ascension, Trinidad, &c.* laid down by their latitudes and observed variations, agreed very nearly with astronomical observations made at those places. He seems to have taken great pains in procuring the necessary information; having, by leave of the direction, consulted the journals of the commanders and officers of ships in the East India service. The design is unquestionably very useful, and the expence and labour of execution entitle Mr. Dunn to encouragement from the Public.

The Author has subjoined a brief description of the chart, together with the method of using it; and in this publication, which is a kind of appendix to his *Practical Astronomy*, he has given a fuller account of it.

The tables to which the title-page refers, are the following, viz. a table shewing the angles which every point, quarter-point, half point, and three quarters of a point of the compass make with the Meridian—a table of refraction from the horizon to the altitude of 42—a table shewing how much the apparent horizon is depressed, by the elevation of the eye above the surface of the sea—a table of the declination of the sun for a bissextile year—a table shewing the allowance to be made for the variation of the sun's declination to every 15 degrees of longitude from London, the daily variation being given—a table of the declination of some of the brightest fixed stars, for the beginning of the year 1780. Several of these tables are taken from the Author's volume of *Practical Astronomy*.

N. B. The price of the variation chart, and the mercator's chart, on three sheets of imperial paper, with the description and use of them, is 15 s.

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M I S C E L L A N E O U S.

Art. 18. *Observations on the Case of Miss Butterfield*, calculated to shew the Hardships she has unjustly sustained, and the Necessity of prosecuting her Right in a Court of Justice. In a Letter to one of her Friends. 8vo. 1 s. Williams. 1776.

Persuaded, even to certainty, of the strict justice of Miss B.'s acquittal, and of her perfect innocence of the capital crime for which she was tried at the last Croydon assizes, [see Review for Sept. last, p. 265,] the Author of this small pamphlet thus expatiates on the sufferings of this unfortunate young woman. 'Perfectly innocent of the crime laid to her charge, she is apprehended on a groundless accusation, thrown into prison, involved in ruinous expences, abandoned to the most excruciating anxiety, exposed to the hazard of an ignominious death, and, at last, deprived of her whole dependence and support! Gracious God!—If an innocent person is liable to suffer such hardships as these, WITHOUT RECESS, the boasted equity of our laws is a mere phantom: it would be much safer to live in the deserts of Ethiopia, than in England!'

But the Author does not merely *exclaim*; he reasons on the case, in order to shew that as there was no just ground for the accusation*, Mr. Scawen's will, made in prejudice of Miss B. for whom he had, before, so liberally and gratefully provided, ought to be set aside. In the conclusion he observes, that 'this case is a matter of the highest importance to society. For, he adds, if a will, obtained by a gross imposition, be suffered to remain in force, it will be a pernicious example in future times; it will encourage every designing villain to whisper the most malignant reports into the ears of a dying husband, a father, or a friend.'

Art. 19. *The Kingston Cause impartially stated, and fully considered*, &c. 8vo. 2 s. Wheble. 1776.

Notwithstanding this cause has made much noise in the world, and that the circumstances of it have already reached the ears of all who read the news-papers of the times; yet the compiler of this pamphlet observes, as the case has been variously related, and stated in different points of view, as best suited the wishes of the different parties, a fair state of the question, with all the arguments used on either side, seemed still to be wanting; and this he offers to the Public in the present compilation. He gives, I. A recapitulation of the facts on which the prosecution is founded. II. A summary of the arguments *pro* and *con*. III. The sentence of the ecclesiastical court, in the Lady's favour, in 1769. IV. The bill of indictment, since found by the Middlesex grand jury. V. The speeches of the lords, relative to the place and manner of trial. These proceedings are illustrated by Sir W. Blackstone's commentary on the suit of *Matrimonii Jacturationii*, the unlawfulness of bigamy, and the punishment of the offence.—A pamphlet intitled, *The Case of the Duchess of Kingston*, was published by the same bookseller, in August last, price 1 s. What affinity that piece may bear to the present tract, we cannot say; not having *both* productions now before us.

* See the letter to Mr. Sanxy, mentioned in the Review above referred to, and in the same page.

Art. 20. *Journal of the RESOLUTION's Voyage*, in 1772, 1773, 1774, and 1775, on *Discovery* to the Southern Hemisphere.—Also a *Journal of the ADVENTURE's Voyage* in 1772, 1773, and 1774. With an Account of the Separation of the two Ships, and the most remarkable incidents that befel each: interspersed with historical and geographical Descriptions: a Chart, and other Cuts. 8vo. 5s. Boards. Newbery.

Compiled from journals, kept, we suppose, by some of the people on board both the abovementioned ships. We forbear to enter on the detail of particulars, as an ample account is expected, and which will come to the hands of the Public, authenticated by Capt. Cooke and Mr. Forster.

Art. 21. *Mrs. M. C. Rudd's Case considered, respecting Robert Perreau*; in an Address to Henry Drummond, Esq; and the Gentlemen of the Jury who tried Robert Perreau: with a comparative View of his *Trial* and his last solemn *Declaration*. 8vo. 1s. Wilkie.

Designed to remove the doubts of those who have been induced by their tenderness, and too good an opinion of human nature, to credit the dying declaration, in which R. P. protested his innocence. That declaration is here, indeed, plainly shewn to have been '*evasive and unsatisfactory*,' and to have been entirely overthrown by the most irrefragable evidence against him. But as to the Author's attempt to assert the innocence of *the woman*, it is not less evasive and unsatisfactory than the declaration of Robert Perreau.

Art. 22. *Memoirs of that celebrated Comedian, and very singular Genius, Thomas Weston*. 8vo. 1s. 6d. Bladon. 1775.

Weston was, indeed, a 'singular genius,'—admirable in his profession, but contemptible in his life, through his extreme imprudence and profligacy. His *theatrical* character is not unjustly drawn by this his biographer:

'Though Weston's walk was low comedy, yet even this *line* was very narrow [we give the Writer's own words]: the particular he excelled in, being that of a *dry, vulgar simploton*, but in this we will venture to assert, that he has not left his equal on the stage. In his SNEAK, DRUGGER, TESTER, SCRUB, &c. he exhibited so palpable a simplicity of nature in his person, voice, and manner, but more particularly in his face, that, contrary to all other actors we have ever seen, the longer and more intense we looked at him, the more he seemed to confirm us in the opinion that he was not an actor, but the real person he represented; nay, he at times supported this delusion in a manner so peculiarly his own, that in those ludicrous distresses which low comedy occasionally affords, he seemed to feel so pitious a pusillanimity, that after the bursts of our laughter were over, we considered within ourselves, whether we should not pity him in turn.'

The style of Mr. Weston's biographer is, at least, equal to the dignity of his subject; and we should have formed a good opinion of his fidelity, as an Historian, had he not, himself, brought it into question, by tacking to his narrative a foolish paper, which he gives as Weston's last will and testament.

Art. 23. *A Series of Letters, which were interchanged between some Governors of the two great Hospitals of this City and Mr. Gardiner of Richmond.* Wherein are contained sundry curious Anecdotes, arising from his gift of two freehold houses to St. Thomas's, and his tender of 2000 l. to St. Bartholomew's, on certain conditions. 8vo. 6 d. Keith, &c. 1775.

We cannot understand what this Mr. G. would be at, Is all right in the cock lost?

Art. 24. *An Universal Grammar, for the Use of those who are unacquainted with the learned Languages, and are desirous of speaking or writing English, or any other modern Language, with Accuracy and Precision.* By Richard Wynne, A. M. Rector of St. Alphage, London, and Chaplain to the Earl of Dunmore. 12mo. 2 s. 6 d. Brotherton, &c. 1775. N.

Notwithstanding the multiplicity of grammars which have been published, an Universal Grammar, adapted to the use of young persons, is still wanted. HARRIS'S *Hermes*, though undoubtedly one of the most accurate and perfect works of the present age, pursues abstract speculations to too great a degree of refinement, and abounds too much with ancient learning, to be a proper book for general use; and other grammarians have rather confined themselves to the nature and structure of some one language, than endeavoured to give a clear and philosophical explanation of the principles common to all languages, ancient and modern.

From the title of the present work, we expected to find that the Author had undertaken to supply this defect; but it appears, on examination, that he has done nothing which has not already been repeatedly executed, with at least equal success.

This work, though introduced to the world under the promising title of an Universal Grammar, is, in reality, nothing more than an English Grammar, in which are interwoven a few remarks on ancient and modern languages; and this written, not upon the national principles which several modern Grammarians have adopted, but after the model of the common Greek and Latin Grammars.

The Author retains the usual improprieties of including the *adjective*, which is undoubtedly as distinct a part of speech as any other, under the general head of Nouns; and of making *three* degrees of comparison, whereas it is very evident, that what is usually called the *positive degree* is properly no degree of comparison at all,—adjectives in that form, not being considered in a comparative light. From too close an adherence to the Latin Grammar, Mr. W. has given rules of syntax which do not admit of a general application to the English language. 'The verb, he says, must be of the same number and person with its nominative case:' whereas in the English language, we have no variations of termination to express person or number, except the second and third person singular of the present tense. There seems therefore to be no propriety in saying, '*I*, being the first person singular, *sing* is of the same number and person to agree with it;' for *sing* equally agrees with the first, second, and third person plural. A similar impropriety may be remarked in the application of the rule—'A verb active governs the accusative case;' for

for nouns in English having no accusative termination, the verb cannot be said to govern that case.

The Author's observations on prosody, etymology, and pause, are general and superficial; and the whole work appears to us much inferior in merit to many similar publications.

Art. 25. *Description des Royaumes d'Angleterre et d'Ecosse: composée par Estienne Perlin, Paris 1558.—Histoire de l'Entree de la Reine Mere dans la Grande Bretagne: par P. de la Serre, Par. 1639. Illustrated with Cuts and English Notes.* 4to. 5 s. Bowyer, &c. 1775. E.

The Editor's account of this republication is as follows: 'The two pieces here offered to the Public contain the idea which some of our neighbours formed of us in the two last centuries. The Physician, in the sixteenth century, thinks he cannot set us in two contemptible a light, and with the true vanity of his nation, delivers into the hand of his master, not only this little island, but the whole world. The historiographer, in the seventeenth, flatters us a little more; but his picture of us is only a back-ground to set off his mistress, who, the victim of her own *fierte*, seeks among us a momentary protection in the arms of her son-in-law. Perhaps we should forgive the prejudices of both writers, for the sake of the anecdotes they transmit to us. The one brings us acquainted with some historical particulars; the other has transmitted to us several interesting topographical ones. The anecdotes of Edward VI. and Mary, and the elevations of old London and some other places, must atone for the *grossiereté* of Perlin and La Serre.'

We find so few facts really interesting in the former work; and in the latter so little, besides a series of extravagant compliments to the heroine of the tale, and a minute detail of the particulars of her journey, and her entry into London; that we apprehend they might both have remained in the state of oblivion to which time had consigned them, without any material loss to the Public. The true antiquarian, who esteems nothing trifling that is ancient, may probably be of a different opinion, and will perhaps be able to extract both information and entertainment from this republication.

The second work has three curious plates, the first of the seat of Sir Thomas Mildmay, Mulsham Hall; the second of Giddy Hall, both in Essex; and the third of the procession of the Queen along Cheapside.

NOVELS and MEMOIRS. E.

Art. 26. *The Maiden Aunt.* Written by a Lady. 12mo. 3 Volumes. 9s. Bew. 1776.

We observe, in this novel, evident traces of a cultivated mind, and a feeling heart; and think we may venture to recommend it to the perusal of our fair Readers, as not only perfectly inoffensive, (which may be said of many very insignificant performances of this class) but as capable of affording them rational and elegant entertainment. It is written in an easy and unaffected style: the characters and sentiments discover a nice attention to the operations of nature in some of its most interesting situations: the incidents are natural without being insipid; and sufficiently diversified without being extravagant. The story of *Julia* merits a tear.

Real merit in essential articles, being at best but a poor apology for inaccuracy, we should have thought ourselves under the necessity of

of censuring this female Writer for the incorrect manner in which her work appears before the Public, had we not received *information** (which in justice to the Author,—and to the Editor,—we shall communicate to our Readers), that since the copy passed out of the Author's hands, the beginning of every letter in the first volume was altered, many of them in the most absurd and vulgar manner;—that the carelessness of the publisher has suffered the grossest blunders in sense, grammar, and spelling to pass into print, for which the copy was not answerable, and that he has added fifteen letters just before the conclusion, beginning with the 42d, and ending with the 56th, which the Author entirely disclaims, and considers as a compound of inconsistency, added merely to spin out the work. Such an injury as this, though not expressly provided against by the act of *Queen Anne* respecting copy right, is of too serious a nature not to merit the most severe censure. We are certain it will excite the indignation of every one who is acquainted with the natural feelings of an Author; and we doubt not but the person, whoever he is, whose offence now lies before a court superior to ours, will be condemned by the Public.

Art. 27. *Memoirs of a Demi-Rep of Fashion; or the private History of Miss Amelia Gunnersbury.* Containing curious Anecdotes of Persons of the first Rank, which illustrate many celebrated and eminent Characters. 12mo. 2 Vols. 6s. Dix.

Some worthy successor to the celebrated *Treyfac de Vergy*, has coined or dressed up, a number of ill-digested tales of licentious love, in hopes that the public avidity for scandalous anecdotes may give them a welcome reception: but when we cannot approve a writer's motive, there is some consolation in finding his abilities unequal to his intentions. Peace to De Vergy; he has followed his works, and we mean the present Writer no harm, in wishing he would betake himself to some less exceptionable employment.

L A W.

Art. 28. *An Abridgment of Penal Statutes*, which exhibits at one View, the Offence; the Punishment or Penalty annexed to that Offence; the Mode of Recovering, and Application of the Penalty; the Number of Witnesses and Justices necessary to convict the Offender; with a Reference to the Chapter and Section of the enacting Statute. By William Addington, Esq; one of the Magistrates presiding at the public Office in Bow-street. 8s. Half bound. Uriel, &c. 1775.

Tabular abstracts are peculiarly advantageous for the ready view of complicated subjects, especially where prompt decision is to be wished; and surely nothing can be more complicated than acts of parliament, or more embarrassing, where the conduct of a justice of the peace in any one object, is regulated by several statutes. It may be hinted in recommendation of this compendium, that it is the work of an acting magistrate, and not of a meer compiler, actuated by the hope of fabricating something that may *fill*.

The articles being all numbered, are referred to in an alphabetical table of contents; but could they have been all arranged in a strict alphabetical order, in the first instance, the necessity of this reference

* In a letter from the Author.

might have been superseded by having immediate recourse to them as to a dictionary: probably the Author is the best judge, how far this was practicable. He offers it as little more than an index to the statutes; and recommends it to every magistrate, for greater security, to refer from it to the statutes: it may be added, that it also behoves every purchaser to correct his copy with a pen, from the *errata* at the end.

P O E T I C A L.

N.

- Art. 29. *Elegiac Verses to a young Lady on the Death of her Brother*, who was slain in the late Engagement at Boston. The Author M. M. Robinson. 4to. 1 s. Johnson. 1775.

As this Writer professes himself

— an *umble bard*

Untaught the depth of Science to explore,

we shall criticise him no further than to observe that, for a bard so circumstanced, the poetry is decent. There is a pretty *vignette* on the title-page.

- Art. 30. *An Heroic Epistle to the Right Hon. Lord Craven*, on his delivering the following Sentence at the County Meeting at Abingdon, Nov. 7, 1775, "I will have it known that there is Respect due to a Lord." 4to. 1 s. Wheble.

This little poem is written with a degree of spirit and elegance, worthy the Author of the *Original Heroic Epistle*, and is one of the best satires we have lately seen.

- Art. 31. *Duelling; a Poem*: By Samuel Hayes, M. A. late Fellow of Trinity College, 4to. 1 s. Dodsley.

This is the Cambridge prize-poem for the Kissingbury premium 1775. The following lines, we apprehend, the Author meant as a description of the Temple of *false Honour*:

1. Lo, on a rock wide-opening to the view,
2. Lav'd by the ambient deep, a Temple stands,
3. Bright with barbaric gold, and orient gems,
4. The edifice at distance seen appears
5. The work of architect divine: Approach,
6. Its glories lessen to the mental eye
7. Of probing Reason, ev'ry part is found
8. The work of human skill: On the dread top
9. Which seems to dart itself among the clouds,
10. Form'd by the sculptor's imitative hand,
11. Stand Courage, Reputation, Glory, Fame
12. The watchful guardians of the god within.—
13. But hark! the portals open, at the sound
14. What numerous tribes appear! Thro' the rough sea,
15. Though in the gloomy waves each hallow'd tie
16. That binds the human soul be overwhelm'd,
17. On to the fane they rush. There, o'er the shrine
18. Grim Moloch sits ———

Here, Reader, are sixteen lines and a hemistich—all very good, Are they not?—'Why yes, Master Reviewer, I think so, but I do not well know what you mean by that same hemistich.'—Pshaw! now I dare say you are either the Vice-chancellor, or the Greek Professor,

for, or the Master of Clare-Hall *. It is an instrument in husbandry, Man, used on the Kissingbury estate—And so you say these lines are all very good. However, by your Chancellorship's, or your Professorship's, or your Mastership's leave, we'll *probe* 'em a little with our critical pins:

L. 1. Here is a *rock wide-opening to the view*. What do you think of that? 'Why very well; is it not? It means that you have a fair *view* of the rock'—No such thing: for then it must have been *open*, not *opening*—wide opening signifies that the rock, whilst you look upon it, is splitting asunder.

L. 3. Surely you must either be poorly read in poetry, or think this line very trite, and quite unoriginal.

L. 4. Here, you see, we want two commas to rectify the punctuation, which is very defective through the whole poem.

L. 6—7. ——— the mental eye

Of *probing* Reason——

'Do not you see an error of the press here? 'No,—where?' 'Why, Mr. Vice-chancellor, it should be *poring* Reason.—The eye cannot properly be said to *probe*; but *pore*, you know, it may.—' O yes, Master Reviewer, I see it very plain.'

L. 8, &c.

—— On the dread top

Which seems to dart itself among the clouds,

Form'd by the sculptor's imitative hand,

Stand *Courage, Reputation, Glory, Fame,*

The watchful guardians of the god within.

Now, Mr. Professor! What think you of this?—'Wonderfully sublime, I think it, and then with what propriety *Courage* is made to stand on the *dread top*'—Oh, you are a Prince of a critic—I thought *that* would take with you. But, what would you say, supposing this sublime passage should turn out nothing better than turgid nonsense? In the first place, you see, that the top of the Temple is 'among the clouds;' in the next place four Beings in these clouds are represented as 'the watchful guardians of the god within,' who is, at the same time, described as 'sitting o'er the shrine.' In their nebulous situation how could they see? 'See, Sir! Ha, ha, hah! See! Why, they are images—'form'd by the sculptor's imitative hand'—O, cry you mercy, good Mr. Professor—So, those are the watchful guardians of the god! Let us proceed; we are near the conclusion of the passage.

L. 15, 16, 17. In the two first lines we find a *tis drown'd in the waves*. In the last the votaries of the god are described as *rubbing* to the fane, though that fane is previously represented as standing in the midst of the sea: now would not *rowing*, or even *sculling*, or *swimming* have been a more proper expression?—'Master Reviewer, I see you are determined to find fault; so good bye t'ye!'

Art. 32. *On illicit Love*; written among the Ruins of Godstow Nunnery near Oxford. By John Brand, B. A. of Lincoln College, Oxford. 4to. 1 s. 6 d. Wilkie.

This poem has a moral purpose, and contains many good lines; the apostrophes, in particular, to *Love* and *Woman* are very pretty

* These are the judges that assign Mr. Seaton's reward.

and poetical; yet there are some defective passages, and some obscurities in the verses; which evince no want of genius, but a hand not long accustomed to composition.

Art. 33. *Almeria; or, Parental Advice*; a Didactic Poem, addressed to the Daughters of Great Britain and Ireland. By a Friend to the Sex. 4to. 3 s. Gardner, &c.

There is a good deal of piety and divinity in this performance—but not poetical divinity.

'Nay—should the good, from deep humility;
Texts misapplied; or imbecility.' P. 11. &c. &c.

Art. 34. *The Bard*; a Pindaric Poem; by Mr. Gray. Translated into Latin Verse. To which is prefixed, a Dedication to the Genius of ancient Britain. 4to. 1 s. Chester printed; sold by Wallis in London.

The translation is spirited, and poetical; but the dedication, in English verse, is heavy and unpleasing; occasioned, evidently, by an affectation of running the last line of the couplet into the first of the next. The genius of heroic rhyme will rarely admit of this licence, which, when frequently and indiscriminately used, totally destroys the structure of its harmony.

Art. 35. *Rebellion*; a Poem; addressed to J—W—, Esq; late L—d M—r of the City of L—n. 4to. 1 s. 6 d. Matthews. 1775.

'Formal parade of patriots, liv'ry'd imps!
Recorder, sheriff, council, mayor, and pimps!
Attractive voice, that gathers smiths, and nailors,
Thieves, hectors, bailiffs, bakers, dungmen, taylors.'

Such is the burden of this Poet's song, who seems to have purchased a dinner at the expence of so much wrath and animal spirits, that it is hard to say whether he is a gainer or a loser.

Art. 36. *The Fall of Mexico*; a Poem. By Mr. Jerningham. 4to. 2 s. 6 d. Robson. 1775.

There are several good verses in this poem, but we do not think that, on the whole, it will add much to the Author's reputation. The heroic couplet does not seem to be his forte. Nor does he sustain it so well as the tender measures of elegiac composition.

Art. 37. *The Hampstead Contest*; a Law Case. By Farmer Hodge, of Golder's Green. 4to. 6 d. Newbery.

Goodman Hodge is an easy, elegant bard, whose farm, we suppose, lies somewhere on Parnassus, though he chuses to date from a village in the neighbourhood of London. Here are about 20 pretty stanzas, relating to a law-contest between Mrs. Lessingham, the actress, and certain copyholders of Hampstead heath, who have riotously opposed the Lady, in her attempt to build an house upon the waste, in pursuance of a grant for that purpose obtained.

RELIGIOUS and CONTROVERSIAL.

Art. 38. *Twenty Discourses on various Subjects*. By William Craig, D. D. Minister of St. Andrew's Church, Glasgow. 12mo. 3 Vols. 7 s. 6 d. Boards. Murray, &c. 1775.

Such Readers as are sincerely desirous of making improvements in religious knowledge, and real goodness, will reap no small advantage from an attentive perusal of these discourses. The Author's manner,

ner, indeed, is not animated, but his discourses are replete with judicious and useful observations, expressed in plain, perspicuous; and, sometimes, elegant language; and his views of religion are equally pious and rational.

The subjects are—The Importance of Religion to the Virtue and Happiness of private Life, and the Welfare of Society—The Importance of believing in the Lord Jesus Christ—The Fall of our first Parents—The Deceitfulness of Sin—The Nature of Uprightness, and the Character of the upright Man—The Conduct of Nathan and David—The Characters of Jonah, Herod the Tetrarch, Judas Iscariot, and Pontius Pilate—The Scripture Doctrine of Regeneration—The one Thing needful—Public Worship—The Disposition and Conduct of our blessed Saviour at the Grave of Lazarus—The Temper and Conduct of the Bereans, or the Duty of searching the Scriptures—Religious Education—the Character and Obligations of a Minister of the Gospel. R

Art. 39. *A short and easy Method of Prayer.* Translated from the French of Madam J. M. B. de la Mothe Guion, by Thomas Digby Brooke. 12mo. 1s. Wallis and Stonehouse, 1775.

Having never had the happiness to be admitted into the holy society of Mystics, we are such entire strangers both to their ideas and language, that we are obliged to confess ourselves altogether incapable of forming a judgment concerning the merit of their productions. Those who are blessed with the necessary light and unction, may perhaps find much beauty and sweetness in the works of Madam Guion: but the *unillumined*, not having the senses necessary to understand and relish them, may be allowed to expose their ignorance by asking the *initiated* the meaning of such expressions as these: “That *impurity* which is opposite to the divine union, consists in *propriety* and *activity*”—“God being an *infinite stillness*, the soul in order to be united to him must participate of that stillness.” E

Art. 40. *A familiar and practical Improvement of the Church Catechism*, designed to render the Work of catechising more easy and profitable, &c. &c. By the Rev. T. Haweis, LL. B. Rector of Aldwinkle, and Chaplain to the Earl of Peterborough. 12mo. 2s. Dilly.

Mr. Haweis, whose theological strain is well known, especially among the Methodists, &c. tells us, that the manner of catechising here proposed (for the assistance of ministers, school-masters, parents, &c.) is recommended by near twenty years experience of its usefulness; and on this account, he submits it to the consideration of those who wish to be serviceable to the rising generation. H

Art. 41. *An Explanation of the Lord's Prayer, and of the Creed*, for the Use of Children. 12mo. 6d. Brotherton.

A serious little performance, well calculated for the benefit of the young and ignorant. H

S E R M O N S.

I. *The Providence of God manifested in the Rise and Fall of Empires—* at St. Mary's, Oxford, at the Assizes, July 27, 1775. By George Horne, D. D. President of Magdalen College. 8vo. 6d. Rivington.

The

The instrumentality of human powers in promoting the great and general purposes of Providence, is a noble and rational object of contemplation. But when those purposes are limited to the care and interest of some particular church, whether it begins in an ark, or is cultivated on an hill, how is the idea diminished, and how unworthy does it grow of the Parent of universal Being!

II. *A Vindication of the Freedom of pastoral Advice, or a Review of the indispensable Obligations which the Ministers of the Gospel are under, plainly to declare the Truth to their Hearers*—Preached in the Parish Church of Nantwich, Sept. 10, 1775. By John Smith, A. B. Rector of the said Parish. 4to. 6d. Crowder.

There was an old watchman in the parish of St. Luke, who, to make a merit of his vigilance with the inhabitants, was continually crying FIRE. The people, as often, thrust their heads out of the windows, crying, *where, where?* But their nightly guard not being able to make it out, they were tired of his importunity, and instead of rewarding, chastised him. Whether this was the case with the Author of the above discourse, he is best able to say; but from his talking, like the watchman abovementioned, of 'everlasting burnings,' and of 'burning everlastingly,' and from his text to this address, *Am I therefore become your enemy, &c.* we shrewdly suspect that the case has been much the same.

III. *The Law of Liberty*—At the Opening of the Provincial Congress of Georgia. By John J. Zubly, D. D. 8vo. 1s. 6d. Almon.

Warm for the Congress; but sensible. Dr. Zubly is a man of ability, and a good writer: witness, also, his rational and pathetic address to Lord Dartmouth, prefixed to this discourse.

IV. *The Morality of a Citizen*, a Visitation Sermon*; with a View to the present alarming Situation of public Affairs. 4to. 1s. Kearsly.

Were we to give a *serious* account of this discourse, which we suppose was never delivered from a pulpit, nor perhaps written by a clergyman, we should say, that it is a composition of argument and folly, judgment and humour, truth and falsehood. Whoever should regard it as a guide to his principles and conduct would be woefully misled from the paths of liberty, of honour, and, we may add, of common honesty. But possibly the Author may intend nothing farther than to expose, and laugh at, our weakness and errors, or to offer some apology for those who have the principal direction of public affairs, by insinuating that in our present circumstances it is impossible for them to act otherwise than they do. *The morality of a citizen*, as far as we can infer from this pamphlet, is, to comport with the times, and model his conscience and principles according to changes and circumstances, as shall be most subservient to his interest.

The American dispute is the Author's great object. He strongly recommends unanimity among ourselves, in the prosecution of this unhappy civil war. 'The Americans, says he, pleading for their constitutions and the rights arising from them; and the Americans in arms, are very different objects. Virtuous as the Americans may

* Text: Every kingdom divided against itself is brought to desolation.

be, there are men among them, *who will go any lengths*; and the safety, and the very being of this country, may be more in danger by this war than may be imagined. Who would have thought when Hannibal set sail for Spain, that he would soon be in Italy shaking the Roman empire at its very base? And who will say, there may not be an Hannibal in America? What I mean by this is not to depress my fellow-subjects, but to *unite them*. Opinions, and projects, and cabals, in the true spirit of Roman patriotism, should now be wholly laid aside, and when the honour and existence of our country is at stake, *let it not be our whole business to inquire how it became so*. War should be avoided, by every possible precaution; but when once entered on, *honour, security*, and the very being of a state may require that some of the principal ends of it should be obtained.' This puts us in mind of an argument concerning American affairs ascribed to a great state lawyer: the rectitude of the cause is not now to be inquired after: we are actually engaged in war: the sole question therefore is, How we shall most effectually prosecute it? We should have thought a different conclusion more upright and natural: if we are engaged in an impolitic or unjust war, let us retract: let us acknowledge our error, and endeavour as speedily and honourably as we can to prevent future evils. This Writer concludes by adding, that he should rejoice to see arms thrown aside, and contending parties embrace as brethren. 'The first step, says he, towards an accommodation, would be to sacrifice *incendiaries* on both sides. Let them be selected and banished altogether to *Terra del Fuego*, or to *New Zealand*.' To this proposition, if there are such *incendiaries*, we have no kind of objection.

V. On the Death of Ann Olding—at Deptford, Dec. 17, 1775. With Additions, Anecdotes, &c. By John Olding. 6d. Simmons and Vallance.

H.

C O R R E S P O N D E N C E.

THE Gentleman who has favoured the Editor with a very sensible letter, in Vindication of the M—r—ns*, may be assured that we are sincerely glad of any reformation in the forms of religious worship, observed by the people of that persuasion.—We should still farther rejoice to hear that they have disavowed the offensive tenets of their founder, and dismissed all sensual language from their devotions: we shall then heartily wish them success, in common with every other denomination of pious and rational Christians.

* Occasioned by a late Article in our Review.

ERRATA in our last APPENDIX.

- P. 560, Memoir VIII. l. 9, for *fix the theory*, read *fix its theory*.
 — 574, l. 9, after part, add *are*
 — 607, l. 5 from the bottom, for *sentiments*, r. *sentiment*.

ERRATA in JANUARY.

- P. 55, l. 6, read *40 per cent*.
 — 56, l. 9 from the bottom, r. *fruits of their labour*.
 — 66, l. 7 from bottom, for *any*, r. *every*.

T H E

MONTHLY REVIEW,

For M A R C H, 1776.



ART. I. *Travels in Asia Minor; or, An Account of a Tour made at the Expence of the Society of Dilettanti.* By Richard Chandler, D. D. Fellow of Magdalen College, and of the Society of Antiquaries. 4to. 15 s. Boards. Doddsley, &c. 1775.

WE have already acquainted our Readers with the nature and occasion of Dr. Chandler's Travels into Greece and Asia Minor. Two different publications, on this subject, have preceded the present volume, and another is to follow it. Of the *Ionian Antiquities*, an account was given in the Review for May, 1770; and the *Inscriptiones Antiquæ* were the subject of an Article in our Number for March, 1775. The volume intended to succeed the present work, will contain the *Travels into Greece*.

That our Readers may the more clearly comprehend the design of the worthy and laudable Society, in the institution of this Eastern Tour, we shall transcribe the principal articles of instruction given to Dr. Chandler, and his ingenious companions, for their direction and government in the voyage and journey. These instructions were drawn up by the late celebrated Mr. Wood, Author of the Ruins of Palmyra, &c. one of the Society; and who, as we are informed, was the principal promoter of the undertaking.

“INSTRUCTIONS for Mr. Chandler, Mr. Revett, and Mr. Pars.

“Whereas the society of Dilettanti have resolved, that a person or persons, properly qualified, be sent with sufficient appointments to some parts of the East, in order to collect informations, and to make observations, relative to the ancient state of those countries, and to such monuments of antiquity as are still remaining; and the society having further resolved, that a sum, not exceeding two thousand pounds, be appropriated to that purpose, and having also appointed you to execute their orders on this head; we, the committee entrusted by the society with the care and management of this scheme, have

REV. Vol. LIV. N agreed

agreed upon the following instructions for your direction in the discharge of that duty to which you are appointed.—

“ Our principal object at present is, that, fixing upon Smyrna, a your head-quarters, you do from thence make excursions to the several remains of antiquity in that neighbourhood, at such different times, and in such manner, as you shall, from the information collected on the spot, judge most safe and convenient, and that you do procure the exactest plans and measures possible of the buildings you shall find, making accurate drawings of the bas-reliefs and ornaments, and taking such views as you shall judge proper; copying all the inscriptions you shall meet with, and remarking every circumstance which can contribute towards giving the best idea of the ancient and present state of those places.

“ As various circumstances, best learnt upon the spot, must decide the order in which you shall proceed in the execution of the foregoing article, we shall not confine you in that respect, and shall only observe in general, that, by a judicious distribution of your time and business, you may, with proper diligence, in about twelve months, visit every place worth your notice, within eight or ten days journey of Smyrna; it may be most adviseable to begin with such objects as are less distant from that city, and which may give you an opportunity of soon transmitting to the society a specimen of your labours. You will be exact in marking distances, and the direction in which you travel, by frequently observing your watches and pocket compasses, and you will take the variation * as often as you can.

“ Though the principal view of the society, in this scheme, is pointed at such discoveries and observations as you shall be able to make with regard to the ancient state of those countries, yet it is by no means intended to confine you to that province; on the contrary, it is expected, that you do report to us, for the information of the society, whatever can fall within the notice of curious and observing travellers; and, in order to ascertain more fully our meaning on this head, we do hereby direct, that from the day of your departure from hence, to that of your return, you do, each of you, keep a very minute journal of every day's occurrences and observations, representing things exactly in the light they strike you, in the plainest manner, and without any regard to style or language, except that of being intelligible; and, that you do deliver the same, with whatever drawings you shall have made (which are to be considered as the property of the society) to Mr. Hayes †, to be by him transmitted, as often as conveyances shall offer, to us, under cover to William Russell, Esq; secretary to the Levant Company, and you shall receive from us, through the same channel, such further orders as we shall judge necessary.

* In general, we suppose, these instructions were properly observed, by our travellers; but, in one respect, we do not find, in the book before us, that they have been strictly followed. The gentlemen, we see, were enjoined to take ‘ the variation,’ as oft as opportunities might allow: but this injunction does not appear to have been duly complied with, in these travels.

† The British Consul at Smyrna.

The

The foregoing instructions were signed by the under-mentioned Lords and Gentlemen :

CHARLEMONT, ROB. WOOD, THO. BRAND, WM. FAUQUIER, JAMES STUART, MIDDLESEX, LE DESPENSER, J. GRAY, BESSBOROUGH.

In mentioning any imperfection in the work now before us, we mean not to detract from the merit of the learned Author, or to lessen the value of his labours. The ample praise we have bestowed on his former publications will sufficiently evince the candour of our intentions; but indiscriminate commendation is incompatible with the character of a true critic; whose province it is, with equal justice, to mark the places where an author merits a compliment, or deserves a censure.

The first object that struck us, on opening the volume, was the map prefixed to it, which represents the *Ægean Sea*, &c. with part of *Asia Minor*, professedly corrected and improved by Kitchin; but neither Mr. Kitchin, nor Dr. Chandler for him, has any where informed us what map he has corrected, nor what improvements he has made: neither does he cite his authorities for any deviations he may have made from former maps, which the word *correction* must imply. It was, indeed, with some surprise, that we found, on comparing this map with M. D'Anville's chart of the Archipelago, that it is absolutely traced from that excellent performance, and is, so far as it goes, no more than an exact copy of it, with the addition only of the track of our Travellers, and a few arbitrary marks for mountains in *Asia Minor*. He has not even reduced the longitude which D'Anville reckons from the Isle of Fer, to the usual place from whence the English begin to compute it; nor has he informed us where he places his first meridian.—But leaving the map, we proceed to the narration.

We were somewhat eager to turn to Dr. Chandler's account of the Temple of Ephesus, some remains of which, former travellers flattered themselves they had seen, and we hoped that the diligence and classical knowledge of Dr. Chandler and his companions would have made a valuable addition to the descriptions already published of that magnificent building,—once esteemed one of the Seven Wonders of the World. But here we were disappointed; for we find only a mere compilement of what others have said on the subject: which the Doctor might have executed without stirring from his college. He might there, at his leisure, have attempted to dispose of the 127 columns, which he supposes to have been the donations of so many kings, and which Menestrier, Perrault, Fischer, Aulius, Poleni, and Sir Christopher Wren have in vain attempted to account for, and to dispose of.—We shall venture to give

our own idea of this famous Temple, and submit the justness of our system to the opinion of the Public.

Two ancient Authors have left us some account of the construction of this Temple,—Vitruvius and Pliny. The first tells us that it had eight columns in the fore front, and as many in the back front; that it had a double range of columns round it; and that it was of the Ionic order; which order, he says, was first made of eight diameters high. Pliny says * it was 425 feet in length, and 220 in breadth; that it was adorned with 100 columns, each 60 feet high; that 27 were the gifts of so many kings; that 36 were enriched with sculpture, &c. Now if we suppose these columns to have been of eight diameters, the diameter must have been seven feet six inches. The columns, therefore, with their intercolumnar spaces, and the ten steps by which they ascended to the level of the portico, will very completely fill up the extent of front mentioned by Pliny; and if we suppose 17 columns on the flank, it will, in like manner, fill up Pliny's length of the Temple: and then it will be easy to account for the 100 columns, which, according to us, that Writer has assigned to this building.

In this place, too, we cannot avoid correcting a mistake of Dr. Chandler, where † he gives it as a *precept* of Vitruvius that the *odeum* be on the left hand coming from the *theatre*: Vitruvius only relates ‡ that those who came out of the theatre at Athens had the *odeum* of Pericles on their left hand. B. v. ch. 9.

Inaccuracies and vague expressions are not, indeed, infrequent with this learned traveller; for instance, in describing the ruins of Ephesus, he says, '*Going on from the theatre, &c.*' but we are utterly at a loss to determine *which way* they went, whether to the right, the left, the North, the South, &c. Again, in the same place, he speaks of certain mutilated statues, the drapery of which was '*remarkable*;' but *remarkable* is no description. He elsewhere tells us of Turkish tombstones, *finely painted*: we suppose he should have said *gawdily*.—But let us proceed to some extracts, which will contribute more to the general entertainment of our Readers.

* *Græcæ magnificentiæ vera admiratio extat Templum Ephesiæ Dianæ ducentis viginti annis factum a tota Asia, &c. Universo Templo longitudo est CCCCXXV Pedum, latitudo ducentorum viginti, columnæ centum, viginti septem a singulis regibus factæ, sexaginta pedum altitudinis ex his triginta sex cælatæ, &c.* Plin. lib. xxxvi.

Note, we put the comma after *centum*, and not after *viginti septem*, which is all the alteration necessary to give our sense to this passage.

† P. 122.

‡ *Et exsuntibus à theatro sinistra parte, odeum, quod Athenis Pericles columnis lapideis disposuit, &c.* Vitruv. lib. 5. cap. 9.

Our

Our Author's description of the baths, and method of bathing, at Scio (the ancient *Chios*) is curious. The principal bagnio, or bathing-place, he informs us, is a very noble edifice, with ample domes, all of marble.

'We undressed, says he, in a large square room, where linen is hung to dry, and the keeper attends with his servants. We had each a long towel given us to wrap round our middle, and a pair of tall wooden pattens to walk in. We were led through a warm narrow passage into the inner room, which is yet more spacious, and made very hot by stoves, which are concealed. In this was a water-bath, and recesses, with partitions, on the sides. The pavement in the centre under the dome was raised, and covered with linen cloths, on which we were instructed to lie down. We were soon covered with big drops of sweat, and two men naked, except the waist, then entered, and began kneading our flesh, tracing all the muscles and cleansing the pores. By the time they had finished, our joints were sufficiently suppled, and they commenced the formidable operation of snapping all of them, not only the toes, ancles, knees, fingers, and the like, but the vertebræ of the back, and the breast; one while wrenching our necks; then turning us on our bellies, crossing our arms behind us, and placing their right knee between our shoulders. The seats they perform cannot easily be described, and are hardly credible. When this was over, we were rubbed with a mohair-bag fitted to the hand, which, like the ancient strigil, brings away the gross matter perspired. We were then led each to a recess, supplied by pipes with hot and cold water, which we tempered to our liking. The men returned with soap lather and tow in a wooden bowl, with which they cleaned the skin, and then poured a large quantity of warm water on our heads. Our spirits were quite exhausted, when they covered us with dry cloths and led us back to the first room, where beds were ready for us. On waking after a gentle slumber, we were presented each with a lighted pipe and a dish of coffee. We rose much refreshed, and as the ladies of the Aga or Turkish governor were expected there, hastened away. The common Turks and Greeks pay a very small gratuity for the use of the bath, which they frequent once a week or oftener. I have sometimes been regaled, while in the inner room, with ripe fruits and sherbet, and with incense burning to scent the air. One of my companions repeatedly partook with me in this innocent and wholesome luxury at Smyrna and at Athens.'

One of our Author's chapters, relating to the plague at Smyrna, by which he and his company had been much alarmed, and exposed to great danger, will perhaps convey some particulars relating to that dreadful scourge of mankind, which are not generally known.

The plague here treated of, began in the spring of the year 1765, if we mistake not the year,—for it is not easy, without turning over many leaves, to ascertain dates in this work:

'The first sufferers, says Dr. C—, were from the island Musconisi or Tino. An uncertain rumour preceded its manifestation. One sickened, then two or more, until, the instances multiplying, the

Franks shut their gates, or prepared to retire into the country. It was no new enemy, and as yet produced no great terror. When we were about to quit Smyrna, three English gentlemen, Mr. Fitzgerald, Mr. Skipwith, and Mr. Wilbraham, arrived from Athens, with Mr. Turnbull, a very worthy physician, who had lived many years at Smyrna, and was highly esteemed there by the Europeans in general. They were visited, and received, and no danger apprehended.

‘ The kindly temperature of the weather gave vigour to the disease, while we were absent, and it was propagated amazingly. The consul then appointed a market-man from among his domestics; and his station was at the gate near the janizary. After about three weeks, he was attacked, carried with his bedding to the hospital, and died the same day. A maid servant next complained, that she had taken cold by sleeping on the terrace. She had a slight fever with the head-ach. Half a paper of James’s powder purged and sweated her. The fever returned every afternoon. Another half paper vomited her; but neither eating nor sleeping, she grew collicive and weak. An Italian, who was physician to the Factory, came on the ninth or tenth day from the country, and standing below, ordered the patient to be brought to the stair-head. He observed a vein under her tongue, black and very turgid; pronounced her disorder to be the plague; and advised sending her to the hospital, where his opinion was confirmed by a Greek. She was then removed to the Roman Catholic hospital, and died after lingering on ten days. The welfare of a large family was rendered suspicious by this alarming incident.

‘ The malady did not abate in May, when we took possession of our asylum. Four persons were seized in the family of the Cadi, the deputy chancellor of the French nation died, and a drugoman or interpreter was attacked. Turks, Jews, Greeks, Armenians, and the like, perished without number. Of the Greeks alone sometimes above an hundred and thirty were buried in a day. It was generally agreed the calamity had not been severer in the memory of man. In July, when the Captain Pasha arrived to receive the taxes and tribute-money, some hundreds of houses, it was said, were unoccupied or without owners. A fire, which began to rage near the Frank quarter, seemed, amid all this misery, to threaten new affliction, but was fortunately subdued.

‘ The plague might perhaps be truly defined, a disease arising from certain animalcules, probably invisible, which burrow and form themselves in the human body. These, whether generated originally in Egypt or elsewhere, subsist always in some places suited to their nature. They are imported almost annually into Smyrna, and this species is commonly destroyed by intense heat. They are least fatal at the beginning and latter end of the season. If they arrive early in the spring, they are weak; but gather strength, multiply, and then perish. The pores of the skin, opened by the weather, readily admit them. One or more tumours, chiefly in the glandular parts, ensue, with a variety of the most afflicting symptoms. If the patient survives suppuration, he is dreadfully infectious; and the calamity is woe-fully augmented by the consideration that one recovery is no security from

from future attacks. Seycuse, an Armenian, who had been our cook, and at my request revealed his unsightly scars, perished now; and as I was assured, it sometimes happens that in one season an individual is twice a sufferer.

The plague is a disease communicated chiefly, if not solely, by contact. Hence, though it encircle the house, it will not affect the persons within, if all are uniformly discreet and provident, as experience has demonstrated. Tranquillity of mind and freedom from apprehension cannot be expected. They are most disagreeably, and without the minutest care most dangerously circumstanced. Iron, it is observed, and the like substances, which are of a close hard texture, do not retain, or are not susceptible of the contagion. In bodies soft or porous, and especially in paper, it lurks often undiscovered but by its seizing some victim. The preservatives are fumigation, and washing with water or vinegar. In particular a letter is taken up with a pair of tongs, and in a manner singed before it can be opened with safety. Domestic animals, which are prone to wander, must be excluded or destroyed. A large family will require many articles to be procured from without, and is exposed in proportion to its wants. If in the city, a clandestine intercourse of debauched servants is ever to be feared; if in the country and detached, some untoward accident or trivial but important inadvertency. Unremitting attention is necessary to avert horror and suspicion from either situation.

The streets of Smyrna are so narrow and filthy, the houses so crowded, and the concourse of people in spring so great, that during the summer-heats distemper could not fail to riot there, if the town were not regularly perfused by the inbat* and land-breezes; but the plague is not the offspring of the atmosphere. It perhaps could not even exist long in a pestilential air. The natives retire to rest about sunset, and rise with the dawn, when the dead are carried on biers to be interred. The Frank, who has business to transact, goes from the country to his house in the town, in the interim, or returns, without fear. Solitude and the sacred night befriend him.

The progress of the plague at Smyrna is utterly uncontrouled. The people, except the Franks, are in general as negligent as ignorant. Their dwellings are crowded, many inhabiting in a small compass; and their chambers are covered with matting or carpets, sofas, and cushions, adapted as well to retain as to receive contagion. Besides this, the Turk deems it a meritorious office to assist in carrying the dead, and, on perceiving the funeral of a Musselman, hastens to put his shoulder under the bier, on which the corpse lies extended and in its clothes. He perseveres in the pious work, until relieved by one equally mad and well-meaning. Several succeed by turns, and concur to rescue the living plague from being interred with the carcase its prey. This kind of infatuation is not, however, without some utility. It insures burial, the sick are tended, and the markets supplied.

* A refreshing westerly wind, which regularly sets in, during the hot months, in the day-time; and is generally succeeded by a land-breeze, in the night.

' The plague might be wholly averted from these countries, or at least prevented from spreading, if lazarettoes were erected, and salutary regulations enforced, as in some cities in Europe. Smyrna would be affected as little perhaps as Marseilles, if its police were as well modelled. But this is the wisdom of a sensible and enlightened people. The Turk will not acknowledge the means as efficacious, or will reject them as unlawful. A bigotted Predestinarian, he resolves sickness or health, pleasure or pain, with all, even the most trifling incidents of life, into the mighty power and uncontrollable will of the Supreme Being. He views the prudent Frank with insolent disdain, and reproaches him with timidity or irreligion. He triumphs in superior courage or confidence, going out or coming in during the plague with a calm indifference, as at other times; like the brute beast, unconscious of the road which leads to his security or destruction.'

We have extracted these particulars, without entering on the detail of those antiquities which are the main subject of this publication, and for the sake of which the voyage was undertaken. A satisfactory account of the researches and observations made by our Travellers, would lead us too far beyond our very confined limits†. We had marked many curious particulars relative to Smyrna, the ruins of Ephesus, and some other distinguished parts of the work; which, no doubt, would have highly gratified many of our Readers: but we must refer them to the book at large. It is, notwithstanding a few imperfections, a work of considerable learning; and it abounds with incidents and descriptions which cannot fail of affording high entertainment, and useful information, to almost every class of readers.—One reflection of our Author, however, will add but little to the length of this Article; and it merits particular notice. After remarking the extreme attachment of the Ephesians to their great goddess DIANA, and especially their firm persuasion and belief of her frequent manifestations of herself to her votaries, in *visions*, &c. Dr. C. takes notice of the extreme difficulty which the first planters of Christianity must have met with, in the conversion of that people.—Convinced, says our Author, as they were, that the self-manifestations of their deity were real, they could not easily be turned to a religion which did not pretend to a similar or equal intercourse with its divinity:

' And this, he adds, is perhaps the true reason, why, in the early ages of christianity, besides the miraculous agency of the spirit in prophetic fits of extasy, a belief of supernatural interposition by the Panagia or Virgin Mary, and by saints appearing in daily or nightly

† It were, indeed, the less necessary, in this place, as we have given ample specimens of these researches, &c. in our accounts of the *Ionian Antiquities*, and of the *Inscriptions*, referred to in the beginning of the present Article.

vitions, was encouraged and inculcated. It helped by its currency to procure and confirm the credulous votary, to prevent or refute the cavil of the heathen, to exalt the new religion, and to deprive the established of its ideal superiority. The superstitions derived on the Greek church from this source, in a remote period, and still continuing to flourish in it, would principally impede the progress of any, who should endeavour to convert its members to the nakedness of reformed christianity. *Great is the Panagia* would be the general cry; and her self-manifestations, like those of Diana anciently, would even now be attested by many a reputable witness. By what arguments shall a people, filled with affectionate regard for her, and feeling complacency from their conviction of her attention to them and of her power, be prevailed on to accept our rational protestantism in exchange for their fancied, but satisfactory revelations?

The foregoing remark seems to be founded in good sense, and, perhaps, in fact; but it will probably offend some good Christian readers, who may think it extraordinary that a Protestant divine should ascribe the success of Christianity, in any measure, to the encouragement given by its promulgers, to a belief of the supernatural agency of the Virgin Mary, and other saints! The general characteristic idea conceived by us, of the primitive preachers of Christianity, is that of their extreme simplicity, and insuperable regard to truth.—Here we see the venerable founders of the Asiatic churches, represented as a set of cunning temporizers, deceiving the people by false pretences, and grafting one new species of superstition upon the old stock of another.—But, however we may wish to see the earlier disseminators of the true faith cleared from this charge of *duplicity*, it is certain that the Christian churches of Rome and Constantinople must for ever remain under that reproach: and it is not easy to determine, precisely, from what period of time we are to date those corruptions of Christianity which are its bane,—its indelible scandal,—and the great obstructions of its progress.

St. & G.

ART. II. *The Institutions, Manners, and Customs of the Ancient Nations.* Translated from the original French of M. Sabbathier. By Percival Stockdale. 8vo. 2 Vols. 10 s. 6 d. Boards. Becket. 1776.

OUR opinion of M. Sabbathier's production was given in our account of the original, as a foreign publication, in the Appendix to our 44th volume, p. 559, *et seq.*—To what was there said, in respect of the nature and utility of this work, some particulars may now be added, from the Translator's preface:

‘A particular account,’ says Mr. Stockdale, ‘of the customs and manners of the ancient nations is excellently calculated to facilitate and illustrate ancient history, The scattered rays of antiquity

antiquity are here brought to a sensible and strong focus. The young scholar will view the men of old in a more advantageous and striking light than that of the cabinet or the field. He will trace the plans of their legislators; he will mark the spirit of their policy. The toils in which they were caught by their priests will be spread before him; he will analyze the mysteries of religious art. He will accompany them to their temples; he will assist at their sacrifices; he will be admitted to their sanctuaries with the heralds of their gods. He will be intimately acquainted with their conduct in private as well as public life. He will be a guest at their tables, frugal or luxurious: he will contemplate them in the august character of CITIZEN; and in the milder and more affecting relations of husband and father. He will see the internal and operative springs which raised them to power and glory, or depressed them to servitude and infamy; which made them licentious and wretched, or virtuous and happy.—

‘The collective substance,’ he adds, ‘of this work, and its concise form, entitle it, likewise, to the attentive perusal of young students. Two volumes in octavo will make them acquainted with the essential facts of antiquity. By its alphabetical arrangement they may the more easily direct their researches principally to the greatest nations, or recur, as they find it necessary, to those of inferior fame. The remarkable epochs of the ancient states, which are fixed by our author, and his authorities, to which he refers his readers at the close of each of his articles, will point out to them the proper series of their historical studies, and the writers to whom they should devote their application. Momentous hints in their literary progress, and which they must not expect to receive from their masters! The liberal, the polite, and accomplished scholar was never formed by pedagogues; but by a consciousness of his own capacity, and by using that capacity its full play.’

Our Translator continues—‘I hope I shall not be thought hyperbolical in recommending this book, if I add, that it will be of great use to the man of regular and complete learning; to him who, from his juvenile years, hath applied a part of every day to the cultivation of his mind. From my respect to the dignity of such a character, I only presume to offer it to him as a literary common-place book. His masterly knowledge, and the alphabetical order of the work warrant the appellation. Let me observe, however, that the contents of a common-place-book, which is the depositary of intelligence to the learned and the liberal, are most worthy of remembrance. He must be a very supercilious scholar, or a very conceited pedant, perhaps of capacious, but certainly of dry and abstract memory, who despises a comprehensive view of the celebrated nations of antiquity,

antiquity, whose institutions, customs, and manners, are here compendiously and accurately related ;—of the Egyptians, Carthaginians, Cretans, Persians, Athenians, and Lacedæmonians.

The institutions and customs of the *Romans* are not included in this work. ‘ Their history,’ says the Author, in his introduction, ‘ is productive of so many observations on manners, that I propose to write a separate treatise on that famous people. Their manners have indeed been the subject of many able writers ; but they are like a copious harvest—gleanings of them we may still collect.’

As to those who, from a want of good education, or of fortitude sufficient to encounter the persevering labour of literature, are readers only for *amusement*, our Prefacer strongly recommends Mr. Sabbathier’s collection to *their* perusal. It will, he observes, ‘ afford them *rational amusement*, as it re-unites the surprising incidents and characters of romance with the useful information of historical truth ; and while it gives a lively pleasure to the imagination, enlarges the knowledge of human nature. There is a class of readers who are only conversant with those books which give a frivolous detail of European amours, or exhibit a barbarous glare of Asiatic splendor. I should be happy to persuade them to correct their vitiated taste, to aspire to the pleasure of intellectual beings, to resolve to join the *utile* with the *dulce* ; and to be at once entertained and improved. Both these ends may be attained by the judicious choice, and attentive perusal of travels and history. And here, if they are fond of the marvellous, their fancy will be warmly actuated by many prodigies in the physical as well as in the moral world. They will be interested in objects worthy of their admiration ; objects less gorgeous, but far more noble and more important to man than the machinery and the genii of an oriental fabulist. For the *Talisman* of the East, let them be entertained with *heroic virtue*, which has wrought many miracles. For an enchanted castle, let them substitute a mansion infinitely more august and awful, the sacred cottage of an old Roman dictator. Let their dwarfs be represented by our modern *petit-maitres* : and they will certainly not be losers, if they exchange their GIANTS for an ANNIBAL, a TIMOLEON, and an EPAMINONDAS.’

M. Sabbathier gives the following account of the Authors to whom he has had recourse, in the execution of his plan : ‘ From Tacitus, says he, I have chiefly taken my account of the Germans, and of the Britons. Herodotus has been of use to me, in writing of the Babylonians, and of many other nations, especially those of Afric. I owe the greater part of my account of the Indians, of the Egyptians, and of several Æthiopian nations, to Diodorus Siculus. From Mr. Rollin’s Ancient History I have extracted many

many curious and interesting passages, with which the Reader I hope will not be offended, as they make an indispensable part of my object. I have availed myself of Mr. Rollin's inquiries, chiefly in my history of the Carthaginians and Persians. Some dissertations of Mr. Bougainville, whose premature death will be long regretted by the republic of letters, have afforded me much information concerning the agriculture, commerce, and power of the Carthaginians, as well as the religion of the Athenians. Mr. D'Origny's learned Memoirs of Ancient Egypt furnish excellent materials for a history of that country. From them I have extracted my account of the Egyptian religion. The chapter on the Cretans is partly taken from a work, which in the year 1740, gained the prize of the Academy of Belles Lettres. That work treats of the laws of Lacedæmon and of Crete. To the account which I give of the Lacedæmonians I am indebted to Plutarch, and to Mr. De La Nauze of the Academy of Inscriptions and Belles Lettres.'

As a specimen of Mr. Stockdale's translation, we shall give an extract from the Author's account of the state of *Letters* in ancient *Gaul* :

' We may remark,' says our Author, ' with Diodorus Siculus, that the minds of the Gauls were delicate and acute, and happily framed to receive all the sciences. According to Cæsar's account, they were a very ingenious people, and very susceptible of any instruction. It is evident from the accounts we have of the Druids, the Bards, and the Vates, of whose functions we have already spoken, that philosophy, astronomy, poetry, and the other arts and sciences were cultivated in Gaul. Nay Clemens Alexandrinus is of opinion, that the Gauls were prior to the Greeks in the knowledge and public profession of philosophy. In this point we cannot agree with him. It is probable, on the contrary, that the Gauls owed much of their learning to the inhabitants of Marseilles, who were a Grecian colony. That city was famous for its university, at which the Roman as well as the Gallic youth were educated.

' We learn from Strabo, that many cities of Gaul gave salaries to professors, who taught in public and in private. He does not name those cities; but we have reason to believe that there were as many public schools as capitals. Narbonne, Arles, Vienna, Toulouse, Autun, Lyons, Nîmes, Treves, Bourdeaux, and many other cities, not to mention those of Cisalpine Gaul, cultivated the sciences, and produced great men. The Emperor Claudius congratulates himself, in Tacitus, on his having sprung from the illustrious men of Gallia Narbonensis. Martial boasts that the inhabitants of Vienna were charmed with his poetry; that it was read there by the people of both sexes, and of all ages. It was supposed that

Toulouse was called *Palladia*, because it cultivated learning. At Autun there were public schools called *Menianæ*, which were not only famous for the beauty of their architecture, but likewise for the great number of their students. Thither, in the time of Tiberius, the sons of the best families in Gaul went to study polite literature.

‘ A festival was celebrated every year at Lyons, before the altar of Augustus. There, we are informed, the orators and the poets, contending for superiority, recited their pieces, which were written in Latin, or in Greek : that they who were conquered, were obliged to reward the victors with the usual prize, and to pronounce their eulogium ; and that those who had acquitted themselves worst, were condemned to efface their productions with a sponge, or with their tongue ; unless they rather chose to submit to the ferula, or to be thrown into the Rhone. Hence Juvenal compares a person pale and exhausted to a person who has walked barefoot on serpents ; or to an actor, who has been preparing to declaim before the altar of Augustus.’

The testimony of St. Jerome is likewise cited, to the honour of the Gauls. In his time, we are told, after the youth had studied in Gaul, where letters were then in a very flourishing state, they went to Rome, ‘ to dignify the copiousness and elegance of the Gallic style, with the Roman gravity.’—‘ Gaul, saith St. Jerome, hath always abounded with brave and eloquent men.’—And Juvenal (our Author observes) tells us, “ that the lawyers of Britain were indebted to Gaul for their learning and their oratory.”

The foregoing particulars, relative to the Gauls, are extracted by M. Sabbathier from *Rivet’s Literary History of France* ; a work of approved merit. It commences with the remotest ages, and is continued to the time of Christ.

Mr. Stockdale’s translation of this work is generally accurate, and the style of his English will by no means disgrace or injure that of his original author.

G. .

ART. III. *The Art of delivering written Language, or an Essay on Reading* : in which the Subject is treated philosophically as well as with a View to Practice. 8vo. 3 s. Doddsley. 1775.

THE subject of elocution has been generally treated, either in the style of declamation, which is of all others the least proper in the investigation of truth, or in that simple didactic form, which leaves little scope for speculation and philosophical inquiry. This Writer proposes to enter more deeply into the principles of the art, and to examine them with greater precision than has hitherto been done, with a particular reference

ference to the delivery of written language in reading or reciting. With this view he chiefly confines himself to those general abstract reasonings, which, though they may render the work less entertaining to the generality of readers, may, perhaps, be more conducive to the improvement of elocution, than works which abound with illustrations. The utility of this work is however necessarily limited by the Author's leading design, which is to explain and support an opinion, which he apprehends to be of essential importance, and to have been hitherto unnoticed; 'that the warmth and energy of delivery in reading, ought to be inferior to that used in speaking from present conception upon subjects in which we are immediately interested.' But a short analysis of the work will give our Readers the best idea, both of its design and execution.

In speaking, we always either deliver our own sentiments or repeat those of others. The first admits of all possible variations of emotion and passion; the last requires only a faint expression of those emotions which we suppose to have agitated the person from whom the words are borrowed. The Reader is always, except where mimicry is introduced, in the situation of the repeater; consequently his delivery should be inferior in warmth and energy to that which he would use, were the language the spontaneous effusions of his own heart; for the one is the original light, the other only reflected: the rule commonly given for speaking is not then quite accurate when applied to reading, that we ought to deliver ourselves in the same manner we should do, were the matter our own original sentiments uttered directly from the heart. This remark is confirmed by experience; for it is to be observed, that the defect of expression so much complained of in reading, though never recommended or taught, universally prevails: from whence it seems reasonable to attribute this vanishing of expressive tones and attitudes in reading to nature, which teaches the Reader that he is in a very different situation when speaking his own sentiments from immediate conception, and when repeating those of another, or even his own at second-hand.

It is common, in theatrical declamation, to dwell longer on unaccented syllables than in familiar conversation; and this is not, as has been generally supposed, faulty, but extremely proper; for to support the dignity of the tragic muse, even her language must be dignified by that slow movement which is the natural expression of majesty: to which may be added, that in the imitation of nature, custom generally allows a little *heightening*, in order to produce the more powerful effect.

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The use of emphasis in speaking is of two kinds; first, that which determines the meaning of a sentence with reference to something said before, or gives to some particular word or words, a sense which the hearer would not otherwise have perceived; the second, that which gives some distinction to such words in a sentence as seem most important, and add a grace and variety to the pronunciation; the former may be termed the *emphasis of sense*; the latter, the *emphasis of force*: the first, depending entirely upon nature, is always uniform and seldom mistaken; the last is variable, and regulated by taste. The use of marks to express emphatical words, can only be adopted with advantage to point out the emphasis of *sense*, and give the Reader notice that such an emphasis is to be used before he arrives at the word; but the emphasis of force, not being fixed as to quality or place, could not be expressed by signs, without danger of creating a stiffness and artificial uniformity in pronunciation much less agreeable than the diversity which arises from unrestrained taste.

Speech differs essentially from singing in this, that, whereas singing is carried on by *continued sounds* which will harmonize with others, speech is in general made up of such minute and evanescent variations and inflections of voice as could not possibly be reduced to a musical scale. The voice, however, in speaking is subject to alterations which in some measure resemble the movements of a tune. This affection of the voice, which is called *modulation*, is entirely arbitrary, and different in different countries. There is a particular sound, or *key-note*, in which the modulation for the most part runs, and to which its inflections above and below seem to have a relation. The tones at the close of a sentence are commonly lower than this note, and are called *cadences*; of which there are two kinds, the *significant*, which assist the sense, and the *ornamental*, chiefly used in pathetic and poetical compositions. Modulation in reading should be somewhat heightened above that used in speaking, because written language is generally more elegant in its construction and more musical in its periods than the oral one.

The tones which indicate emotions and passions may be united, and coalesce with the modulation of the voice; and this is called *expression*. Now, from the essential difference which there appears to be between reading and speaking, it follows, that these signs of emotion should be less strongly characterised in the former than the latter. The same may be observed concerning the organic signs of the passions in the countenance and gesture. And since reading is rather an art of *improving* than imitating nature, we should lower the expression of disagreeable passions more than of those which are agreeable. It seems impossible to reduce the several tones and gestures which constitute expression

to any fixed rules, or to express them by artificial signs.—*Pauses*, those intermissions of the voice which are used to point out the sense, and *cadences*, are principally concerned in producing perspicuity, and therefore should be accurately observed. In the use of pauses, the reader must be guided by the sense, sometimes however lengthening them beyond what is usual in common speech.

On the foundation of these remarks, the Author gives this definition of reading: ‘Reading is the art of delivering written language with propriety, force, and elegance: where (as in speaking) the pronunciation of the words is copied after the polite and learned of our country, and the emphasis of sense, the pauses, and significant cadences, are determined by the meaning of what is before us: where the modulation is borrowed from fashionable speech, but a little improved and heightened in proportion to the beauty and harmony of the composition: where all the signs of the emotions are in quality the same as they would flow spontaneously from nature, but abated something in quantity, and those most which are of the disagreeable kind: where the emphasis of force, ornamental cadences, the quantity of the above-named variations from natural speech, and some other less material particulars are directed by taste and custom: and lastly, where affectation of every sort is to be dreaded as the greatest blemish; and where ease, masterliness, and genuine grace are considered as principal beauties, and the proper substitutes for the inferior degree of warmth and energy which the delivery of written language ought always to discover, when compared with the extemporary effusions of the heart.’ **E.**

ART. IV. *A Father's Instructions to his Children*: consisting of Tales, Fables, and Reflections, designed to promote the love of Virtue, a Taste for Knowledge, and an early Acquaintance with the Works of Nature. 12mo. 2s. 6d. Johnson. 1775.

S few books have been written for the use of children, which, while they convey moral instruction, are adapted to improve the understanding and taste, that it is with particular pleasure we see a writer of established reputation, condescending to employ his pen in a work of this nature. These moral tales (written by Dr. Percival of Manchester, for the use of his own children) are well adapted to answer the valuable ends which the Author proposes—inspiring the minds of children with virtuous sentiments, awakening their curiosity, leading them by easy and agreeable steps into the knowledge of nature, and giving them an early taste for propriety and elegance of language. The Writer has, however, paid so much attention to this last object, both in the choice of his words and the structure of his periods, that we are apprehensive the composition will in general

general be thought too much raised above the familiar style of conversation to suit the understandings of very young children. The season when a work of this kind may be most advantageously used, seems to be, after a child has made some advances in the rudiments of knowledge, and been for some time conversant with such books as are usually put into the hands of children: at this period, perhaps about the age of seven or eight years, such a work as this may be of great use to improve his ideas and elevate his taste—to prepare him for studying the elements of science, and forming an acquaintance with the English classics.

In executing his design, the Author has wholly avoided the extravagancies of fiction, and has drawn his materials principally from little domestic occurrences, historical anecdotes, natural objects, and philosophical observations and discoveries. That our Readers may form a true idea of the good sense and taste with which this miscellany is drawn up, we shall lay before them the following extracts.

'The Pert and the Ignorant are prone to Ridicule.'

'A gentleman of a grave deportment was busily engaged in blowing bubbles of soap and water, and was attentively observing them as they expanded and burst in the sunshine. A pert youth fell into a fit of loud laughter at a sight so strange, and which shewed, as he thought, such folly and insanity.—Be ashamed, young man, said one who passed by, of your rudeness and ignorance. You now behold the greatest philosopher of the age, Sir Isaac Newton, investigating the nature of light and colours by a series of experiments, no less curious than useful, though you deem them childish and insignificant.'

'Selfish Sorrow reproached.'

'It was a holiday in the month of June, and Alexis had prepared himself to set out with a party of his companions upon a little journey of pleasure. But the sky lowered, the clouds gathered, and he remained for sometime in anxious suspense about his expedition; which at last was prevented by long and continued rain. The disappointment overpowered his fortitude; he burst into tears, lamented the untimely change of weather, and suddenly refused all consolation. In the evening, the clouds were dispersed, the sun shone with unusual brightness, and the face of nature seemed to be renewed in vernal beauty. Euphronius carried Alexis into the fields. The storm of passions in his breast was now stilled; and the serenity of the air, the music of the feathered songsters, the verdure of the meadows, and the sweet perfumes which breathed around, regaled every sense, and filled his mind with peace and joy. Don't you remark, said Euphronius, the delightful change which has suddenly taken place in the whole creation? Recollect the ap-

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pearance of the scene before us yesterday. The ground was then parched with a long drought; the flowers hid their drooping heads; no fragrant odours were perceived; and vegetation seemed to cease. To what cause must we impute the revival of nature?—To the rain which fell this morning, replied Alexis, with a modest confusion. He was struck with the selfishness and folly of his conduct; and his own bitter reflections anticipated the reproofs of Euphronius.

'The Passions should be governed by Reason.'

'Sophron and Alexis had frequently heard Euphronius mention the experiment of stilling the waves with oil, made by his friend Dr. Franklin. They were impatient to repeat it; and a brisk wind proving favourable to the trial, they hastened one evening to a sheet of water, in the pleasure grounds of Eugenio, near Hart-Hill. The oil was scattered upon the pool, and spread itself instantly on all sides, calming the whole surface of the water, and reflecting the most beautiful colours. Elated with success, the youths returned to Euphronius, to inquire the cause of such a wonderful appearance. He informed them, that the wind blowing upon water which is covered with a coat of oil, slides over the surface of it, and produces no friction that can raise a wave. But this curious philosophical fact, said he, suggests a most important moral reflection. When you suffer yourselves to be ruffled with passion, your minds resemble the puddle in a storm. But Reason, if you hearken to her voice, will then, like oil poured upon the waters, calm the turbulence within you, and restore you to serenity and peace.'

'Affection extended to inanimate Objects.'

'A beautiful tree grew in an open space, opposite to the parlour windows of Euphronius's house. It was an object which his family often contemplated with pleasure. The verdant foliage with which it was covered, gave an early indication of spring; its spreading branches furnished an agreeable shade, and tempered the heat of the noon tide sun; and the falling leaves in autumn marked the varying seasons, and warned them of the approach of winter. One luckless morning, the ax was laid to the root of this admired tree, and it fell a lamented victim to the rage for building, which depopulates the country, and multiplies misery, diseases, and death, by the enlargement of great towns. You now feel, said Euphronius to Alexis on this occasion, the force of that good natured remark of Mr. Addison, in one of the Spectators, that he should not care to have an old stump pulled up which he had remembered ever since he was a child. The affections of a generous heart are extended by the early association of ideas, to almost every surrounding object. Hence the delight which we receive
from

from revisiting those scenes in which we passed our youth ; the school where our first friendships were formed, or the academic groves in which fair Science unveiled herself to our enraptured view. Suetonius relates, that the Roman Emperor, Vespasian, went constantly every year, to pass the summer in a small country house near Rieti, where he was born, and to which he would never add any embellishment ; and that Titus, his successor, was carried thither in his last illness, to die in the place where his father had begun and ended his days. The Emperor Pertinax, says Capitolinus, during the time of his abode in Liguria, lodged in his father's house ; and raising a great number of magnificent buildings around it, he left the cottage in the midst, a striking monument of his delicacy of sentiment and greatness of soul.

* *Scepticism condemned.*

‘ Sophron asserted, that he could hear the slightest scratch of a pin at the distance of ten yards. It is impossible, said Alexis, and immediately appealed to Euphronius, who was walking with them. Though I don't believe, replied Euphronius, that Sophron's ears are more acute than yours, yet I disapprove of your hasty decision concerning the impossibility of what you so little understand. You are ignorant of the nature of sound, and of the various means by which it may be increased or quickened in its progress ; and modesty should lead you, in such a case, to suspend your judgment till you have made the proper and necessary inquiries. An opportunity now presents itself, which will afford Sophron the satisfaction he desires. Place your ear at one end of this long rafter of deal timber, and I will scratch the other end with a pin. Alexis obeyed, and distinctly heard the sound, which being conveyed through the tubes of the wood, was augmented in loudness as in a speaking trumpet, or the horn of the huntsman.—Scepticism and credulity are equally unfavourable to the acquisition of knowledge. The latter anticipates, and the former precludes all inquiry. One leaves the mind satisfied with error, the other with ignorance.’

E.

ART. V. *A Vindication of the Apamean Medal ; and of the Inscription*

NOTE : Together with an Illustration of another Coin, struck at the same Place, in Honour of the Emperor Severus. By the Author of the Analysis of ancient Mythology. 4to. 1s. Payne. 1775.

MR. Bryant, in the second volume of his Analysis of ancient Mythology, amidst other traces and proofs of the deluge, which he finds among the Pagan nations, has made some curious observations concerning the City Cibotus in Phrygia, in latter times called Apamea ; and he has particularly mentioned a coin of the Emperor Philip the Elder, which was

struck at this place, and contained an epitome of the diluvian history. Upon the reverse of this medal is delineated a kind of square machine, or ark, floating on the water. Through an opening in it are seen two persons, a man and a woman, as low as to the breast; and upon the head of the woman is a veil. Over this ark is an open roof, on which sits a dove; and over against it is another in the air, which seems to be returning towards the machine, and holds a small branch in its bill. Before the machine is a man following a woman, (probably the same persons repeated), who seem to have just quitted it, and with uplifted hands, to witness some extraordinary emotion. On the ark itself, underneath the persons there inclosed, is to be read in distinct characters, ΝΩΕ.

To the above account it has been objected, by the writer of an ingenious letter in the Gentleman's Magazine, that 'this pretended name of Noah is only the remainder of the city's name, Αλεξανδρεων, which is inscribed on the legend round the coin; but there not being room for the three last letters to be continued round the edge of the coin, the Artist engraved them on the chest in the middle of the coin in a reversed manner.'

This difficulty hath been thought, by Mr. Bryant, to be important enough to deserve a distinct solution. Accordingly, he has shewn, in the publication before us, that the objection is groundless, and has confirmed his own opinion by new and striking evidence. Besides this, he hath critically examined another coin, struck at Apamea, in honour of the Emperor Severus, and hath thence deduced fresh proofs of the traditions and memorials that were preserved of the deluge.

Our learned Author is persuaded, that if it had been out of his power to have ascertained what he hath undertaken to prove, it would have been of little consequence, even if the name had been totally erased. The history, he says, would still remain in legible characters, independent of the inscription. Thus take away the letters ΝΩΕ, or assign them to a different purpose; yet the historical part of the coin can neither be obliterated nor changed. The ark upon the waters, and the persons in the ark, will still remain; the dove too, and the olive, will be seen: and the great event, to which they allude, will be too manifest to be mistaken.

K.

ART. VI. *The History of the Decline and Fall of the Roman Empire.*
By Edward Gibbon, Esq. Volume the First. 4to. 1 l. 1 s. Cadell.

WE have now before us one of those productions which, so far as we can judge from the small portion of the work, we have, as yet, had time to peruse, will do honour to the literature of our country, and give the Author a just title to a distinguished rank among the most celebrated histo-

rians of the present age. The subject which he has chosen for the display of his historical abilities, is, in a variety of views, highly interesting; to the philosopher and statesman, it opens a wide field for reflection; to every class of readers it must afford both instruction and entertainment. It naturally leads to the discussion of many points, equally curious and important; and which, in order to do justice to them, require an uncommon share of learning, judgment, and sagacity. Mr. Gibbon appears in every respect equal to the task he has undertaken; his style is well suited to the dignity of his subject,—elegant, perspicuous, and manly. The arrangement of his materials, which he has selected with great diligence and accuracy, is clear and distinct; his reflections are pertinent and solid; his manner, also, of treating some points, even those of the most nice and delicate nature, and which have been variously represented according to the different views and prejudices of different writers, shews an enlarged and liberal turn of thinking, is far from being decisive and dogmatical, and equally evinces his candour, his judgment, and his penetration.

In a short, and modest preface, he explains the nature and limits of his general plan:

‘The memorable series of revolutions, says he, which, in the course of about thirteen centuries, gradually undermined, and at length destroyed, the solid fabric of Roman greatness, may, with some propriety, be divided into the three following periods.

‘I. The first of these periods may be traced from the age of Trajan and the Antonines, when the Roman monarchy having attained its full strength and maturity, began to verge towards its decline; and will extend to the subversion of the western empire, by the barbarians of Germany and Scythia, the rude ancestors of the most polished nations of modern Europe. This extraordinary revolution, which subjected Rome to the power of a Gothic conqueror, was completed about the beginning of the sixth century.

‘II. The second period of the Decline and Fall of Rome, may be supposed to commence with the reign of Justinian, who by his laws, as well as by his victories, restored a transient splendour to the Eastern Empire. It will comprehend the invasion of Italy by the Lombards; the conquest of the Asiatic and African provinces by the Arabs, who embraced the religion of Mahomet; the revolt of the Roman people against the feeble princes of Constantinople; and the elevation of Charlemagne, who, in the year eight hundred, established the second, or German Empire of the west.

‘III. The last and longest of these periods includes about seven centuries and a half; from the revival of the Western Empire, till the taking of Constantinople by the Turks, and

the extinction of a degenerate race of princes, who continued to assume the titles of Cæsar and Augustus, after their dominions were contracted to the limits of a single city: in which the language, as well as the manners, of the ancient Romans, had been long since forgotten. The writer who should undertake to relate the events of this period, would find himself obliged to enter into the general history of the Crusades, as far as they contributed to the ruin of the Greek Empire; and he would scarcely be able to restrain his curiosity from making some inquiry into the state of the city of Rome, during the darkness and confusion of the middle ages.

‘As I have ventured perhaps too hastily to commit to the press, a work, which, in every sense of the word, deserves the epithet of imperfect, I consider myself as contracting an engagement to finish, most probably in a second volume, the first of these memorable periods; and to deliver to the Public, the complete history of the Decline and Fall of Rome, from the age of the Antonines, to the subversion of the Western Empire. With regard to the subsequent periods, though I may entertain some hopes, I dare not presume to give any assurances. The execution of such an extensive plan, as I have traced out, and which might perhaps be comprehended in about four volumes, would fill up the long interval between ancient and modern history; but it would require many years of health, of leisure, and of perseverance.’

Before we proceed to give a general view of what is contained in this first volume, we cannot help expressing an earnest wish, in which, we are persuaded, every intelligent reader of it will readily and heartily join us, that Mr. Gibbon's health and spirits may enable him, with pleasure and alacrity, to prosecute and complete the extensive design which he has sketched out in his preface.

That part of the work which is now under our consideration, is divided into sixteen chapters, in the three first of which, Mr. Gibbon describes the prosperous condition of the Roman Empire in the age of the Antonines; giving a concise, but clear and distinct view of its extent and military force; of its union and internal prosperity; and of its constitution, during this happy period.

After observing that the moderate system, recommended by the wisdom of Augustus, was adopted by the fears and vices of his immediate successors, and that it was uniformly pursued by Hadrian and by the two Antonines, our Author proceeds, in his first chapter, to take a view of the military establishment of the Roman Empire; and after giving a general idea of the imperial forces, he tells us, that the most liberal computation which rea-

son

son can justify, will not allow us to fix the entire establishment by sea and by land, at more than four hundred and fifty thousand men. 'A military power, says he, which, however formidable it may seem, was equalled by a monarch of the last century, whose kingdom was confined within a single province of the Roman Empire.'

After explaining the spirit which moderated, and the strength which supported, the power of Hadrian and the Antonines, Mr. Gibbon proceeds, in the same chapter, to describe, with clearness and precision, the provinces once united under their sway, but, at present, divided into so many independent and hostile states. He observes that the Roman Empire was above two thousand miles in breadth, from the wall of Antoninus and the northern limits of Dacia, to Mount Atlas and the Tropic of Cancer; that it extended, in length, more than three thousand miles from the western Ocean to the Euphrates; that it was situated in the finest part of the temperate zone, between the twenty-fourth and the fifty-sixth degrees of northern latitude; and that it was supposed to contain above sixteen hundred thousand square miles, for the most part of fertile and well cultivated land.

In the second chapter, our Author considers the union and internal prosperity of the Roman Empire, in the age of the Antonines. It is not alone by the rapidity, or extent of conquest, he observes, that we should estimate the greatness of Rome. The firm edifice of her power was raised and preserved by the wisdom of ages. The obedient provinces of Trajan and the Antonines were united by laws, and adorned by arts. They might occasionally suffer from the partial abuse of delegated authority; but the general principle of government was wise, simple, and beneficent. They enjoyed the religion of their ancestors, while in civil honours and advantages they were exalted, by just degrees, to an equality with their conquerors.

Those who have carefully studied the Roman history during this period, will be highly pleased with the whole of this chapter, which clearly shews the Author's distinct and comprehensive views of his subject. We cannot deny ourselves the pleasure of laying before our Readers what he says on the subject of Toleration.

'The policy of the emperors and the senate, as far as it concerned religion, says he, was happily seconded by the reflections of the enlightened, and by the habits of the superstitious part of their subjects. The various modes of worship, which prevailed in the Roman world, were all considered by the people, as equally true; by the philosopher, as equally false; and by the magistrate as equally useful. And thus toleration

produced not only mutual indulgence, but even religious concord.

‘ The superstition of the people was not embittered by any mixture of theological rancour; nor was it confined by the chains of any speculative system. The devout polytheist, though fondly attached to his national rites, admitted with implicit faith, the different religions of the earth. Fear, gratitude, and curiosity, a dream or an omen, a singular disorder, or a distant journey, perpetually disposed him to multiply the articles of his belief, and to enlarge the list of his protectors. The thin texture of the Pagan mythology was interwoven with various, but not discordant materials. As soon as it was allowed that sages and heroes, who had lived, or who had died for the benefit of their country, were exalted to a state of power and immortality, it was universally confessed, that they deserved, if not the adoration, at least the reverence of all mankind. The deities of a thousand groves and a thousand streams possessed, in peace, their local and respective influence; nor could the Roman who deprecated the wrath of the Tyber, deride the Egyptian who presented his offering to the beneficent genius of the Nile. The visible powers of Nature, the planets, and the elements, were the same throughout the universe.

‘ The invisible governors of the moral world were inevitably cast in a similar mould of fiction and allegory. Every virtue, and even vice, acquired its divine representative; every art and profession its patron, whose attributes, in the most distant ages and countries, were uniformly derived from the character of their peculiar votaries. A republic of gods of such opposite tempers and interests required, in every system, the moderating hand of a supreme magistrate, who was gradually invested, by flattery and knowledge, with the sublime perfections of an Eternal Parent, and an Omnipotent Monarch. Such was the mild spirit of antiquity, that the nations were less attentive to the difference, than to the resemblance, of their religious worship. The Greek, the Roman, and the Barbarian, as they met before their respective altars, easily persuaded themselves, that under various names, and with various ceremonies, they adored the same deities. The elegant mythology of Homer gave a beautiful, and almost a regular form, to the polytheism of the ancient world.

‘ The philosophers of Greece deduced their morals from the nature of man rather than from that of God. They meditated, however, on the Divine Nature, as a very curious and important speculation, and in the profound inquiry, they displayed the strength and weakness of the human understanding. Of the four most considerable sects, the Stoics and the Platonicians, endeavoured to reconcile the jarring interests of reason and piety.

piety. They have left us the most sublime proofs of the existence and perfections of the first cause ; but as it was impossible for them to conceive the creation of matter, the workman in the Stoic philosophy was not sufficiently distinguished from the work ; whilst, on the contrary, the spiritual God of Plato and his disciples, resembled more an idea than a substance. The opinions of the Academics and Epicureans were of a less religious cast ; but when the modest science of the former induced them to doubt, the positive ignorance of the latter urged them to deny, the providence of a Supreme Ruler. Yet the Sages of Greece, divided as they were, agreed in one great principle, an absolute disbelief of the popular superstition ; which they communicated to the ingenuous youth, who, from every part, resorted to Athens, and the other seats of learning in the Roman empire. How, indeed, was it possible, that a philosopher should accept, as divine truths, the idle tales of the poets, and the incoherent traditions of antiquity ; or, that he should adore, as gods, those imperfect beings whom he must have despised, as men. Against such unworthy adversaries, Cicero condescended to employ the arms of reason and eloquence ; but the satire of Lucian was a much more adequate, as well as more efficacious weapon. We may be well assured, that a writer, conversant with the world, would never have ventured to expose the gods of his country to public ridicule, had they not already been the objects of secret contempt among the polished and enlightened orders of society.

* Notwithstanding the fashionable irreligion which prevailed in the age of the Antonines, both the interest of the priests, and the credulity of the people, were sufficiently respected. In their writings and conversation, the philosophers of antiquity asserted the dignity of reason ; but they resigned their actions to the commands of law and of custom. Viewing, with a smile of pity and indulgence, the various errors of the vulgar, they diligently practised the ceremonies of their fathers, devoutly frequented the temples of the gods ; and sometimes condescending to act a part on the theatre of superstition, they concealed the sentiments of an Atheist under the sacerdotal robes. Reasoners of such a temper were scarcely inclined to wrangle about their respective modes of faith, or of worship. It was indifferent to them what shape the folly of the multitude might chuse to assume ; and they approached, with the same inward contempt, and the same external reverence, the altars of the Libyan, the Olympian, or the Capitoline Jupiter.

* It is not easy to conceive from what motives a spirit of persecution could introduce itself into the Roman councils. The magistrates could not be actuated by a blind, though honest bigotry, since the magistrates were themselves philosophers ; and the

the schools of Athens had given laws to the senate. They could not be impelled by ambition or avarice, as the temporal and ecclesiastical powers were united in the same hands. The pontiffs were chose among the most illustrious of the senators; and the office of Supreme Pontiff was constantly exercised by the emperors themselves. They knew and valued the advantages of religion, as it is connected with civil government. They encouraged the public festivals which humanize the manners of the people. They managed the arts of divination, as a convenient instrument of policy; and they respected, as the firmest bond of society, the useful persuasion, that either in this or in a future life, the crime of perjury is most assuredly punished by the avenging gods. But whilst they acknowledged the general advantages of religion, they were convinced, that the various modes of worship contributed alike to the same salutary purposes; and that in every country, the form of superstition, which had received the sanction of time and experience, was the best adapted to the climate, and to its inhabitants. Avarice and taste very frequently despoiled the vanquished nations of the elegant statues of their gods, and the rich ornaments of their temples: but, in the exercise of the religion which they derived from their ancestors, they uniformly experienced the indulgence, and even protection of the Roman conquerors. The province of Gaul seems, and indeed only seems an exception to this universal toleration. Under the fair pretext of abolishing human sacrifices, the emperors Tiberius and Claudius, suppressed the dangerous power of the Druids: but the priests themselves, their gods and their altars, subsisted in peaceful obscurity till the final destruction of Paganism.

Rome, the capital of a great monarchy, was incessantly filled with subjects and strangers from every part of the world, who all introduced and enjoyed the favourite superstitions of their native country. Every city in the empire was justified in maintaining the purity of its ancient ceremonies; and the Roman senate, using the common privilege, sometimes interposed, to check this inundation of foreign rites. The Egyptian superstition, of all the most contemptible and abject, was frequently prohibited; the temples of Serapis and Isis demolished, and their worshippers banished from Rome and Italy. But the zeal of fanaticism prevailed over the cold and feeble efforts of policy. The exiles returned, the proselytes multiplied, the temples were restored with increasing splendor, and the Isis and Serapis at length assumed their place among the Roman deities. Nor was this indulgence a departure from the old maxims of government. In the purest ages of the commonwealth, Cybele and Æsculapius had been invited by solemn embassies; and
it

it was customary to tempt the protectors of besieged cities, by the promise of more distinguished honours than they possessed in their native country. Rome gradually became the common temple of her subjects; and the freedom of the city was bestowed on all the gods of mankind.

In the third chapter our Author takes a view of the constitution of the Roman Empire, in the age of the Antonines; but what he says on this subject would suffer much by any attempt to abridge it.

(*We propose to resume this article in our next.*) **R.**

ART. VII. *Resignation no Proof.* A Letter to Mr. Jebb; with occasional Remarks on his Spirit of Protestantism. By a Member of the University of Cambridge. 8vo. 1 s. 6d. White. 1776.

THAT resignation is no proof, in the matter here alluded to, will readily be allowed by every reflecting mind. Persons may be very sincere in the adoption of principles which are not true; and, on account of their adherence to them, they may forego the greatest advantages, and submit to the greatest sufferings. In such cases, however, the highest praise is due to their integrity; and, if they are men of approved knowledge and learning, if they are men who are possessed of ~~calm~~ heads, as well as upright hearts, their opinions will deserve a candid and a patient discussion. *cool*

If any man's sentiments, in the circumstances wherein he has put himself, merit a discussion of this kind, those of Mr. Jebb are entitled to it; but they have not received it in the present publication. The Author writes with an air of insolence and arrogance which ill becomes him against such an antagonist. He affects, likewise, to treat the controversy concerning the Trinity, as long ago absolutely decided in favour of what is commonly deemed the orthodox side of the question; though perhaps as able critics in the New Testament as this Writer may think in a different manner. But what is completely ridiculous, is, his unchristianizing all those who do not believe in the supreme divinity of Christ. Be it so: if such men as Socinus, Crellius, Clarke, Newton, Whiston, Emlyn, Hoadly, Sykes, Foster, and Lardner, are to be considered as having been philosophers only, and not Christians, *SINT ANIMÆ NOSTRÆ CUM PHILOSOPHIS.*

What the Author has advanced in opposition to Mr. Jebb's Remarks on the Spirit of Protestantism, is extremely exceptionable. The right of men to *avow* their sentiments, is totally denied; the liberty of open controversy, to which we owe the glorious effects of the Reformation, is represented as an improper pattern for succeeding times; and other positions are laid down, which, if pursued to their consequences, would lead to the establishment of ecclesiastical tyranny.

We

We shall insert our Cantabrigian's explication of the Trinity, that our Readers may judge whether he is more successful upon this head than those who have gone before him.

' As I am firmly persuaded, that the doctrine of the Trinity is contained in the scriptures, I am the less anxious about reducing it to the level of human comprehension. That it is a mystery *above* our reason, is true; but I own I could wish to prove, that it is not *contrary* to it. And I think it may be shewn, both from reason and the scriptures, that the unity of the Godhead is still preserved, though we are taught to acknowledge a plurality of Persons.

' The Almighty Author of the universe is undoubtedly, in the strictest sense of the expression, *ONE*. We acknowledge the glory and pre-eminence of the first cause which is clearly due to him: he is God not of any other, but himself; nor can any other be God, but of him. But at the same time we think it no diminution to the Son, to say that he receives his essence by communication from another; though it were a diminution of the Father to speak so of him. The Father is not God by reason of the Son; whereas the Son is God by communication from the Father.

' Neither does this establish a plurality of Gods. For we say, there is but one Person, who is from none. If there were more than one, it could not be denied, but that there were more Gods than one. But the Son and Holy Ghost have, for that reason, been believed to be but one God with the Father; because both are from the Father who is but One, and so he is the union of them.

' In the scriptures, *THREE* are certainly spoken of distinctly and separately from each other; in whose names we are baptised, and to each of whom the highest titles and properties of God are attributed. Now the same scriptures, as not questioning the unity of the divine nature, still assert that there is but One God. The scriptures, therefore, do not intend to teach a plurality of Gods in *that* sense, from whence, however, you derive your principal, if not your only objection.

' It were to be wished, that a greater precision was observed in the terms made use of in explaining this doctrine. Men do not immediately consider, that unity, applied to substance, and unity of numbers, convey different ideas. Thus if I say, that the Father, Son, and Holy Ghost, being Three numerically, are One also in the same sense, I should not blame any one for saying that I spake unintelligibly. But I apprehend, that I do not shock the common sense of any one when I assert, that the divine essence of the Father, though communicated to the Son and Holy Ghost, still continues in them all One and the same. Some have thought this might be aptly illustrated by several
rays

ceeding from the same fountain of light : and perhaps this idea arose that expression in the Nicene Creed, " God and Light of Light." If, however, the unity of the Father and the Son be admitted, we have sufficient authority for addressing our prayers to him : he is a proper object of our adoration, being not inferior to the Father, with whom he is One God.

If the preceding explanation were to be examined by an Anglican, we apprehend that some inferences might be drawn from it, which would be very little conducive to the reputation of the Writer's orthodoxy.

It is remarkable that he speaks with great respect of the peti-clergy, though the general principles advanced by him are repugnant to the design of that worthy society. We are glad that he has been led into this inconsistency by private passions and friendships. In point of composition, our Author shews himself to be a man of ability and spirit. **K**

III. *Memoirs of Maitre Jacques of Savoy.* Vol. I. 12mo. New York: Bath printed: sold in London by Owen. 1775.

MAITRE Jacques of Savoy is no unentertaining companion. He is the biographer of his own very curious and singular being, and, in a manner that is at once arch and modest, sets forth the variety of that whim and caprice where-
where had vouchsafed to treat him. Let him tell his

mother brought me into this busy world in a poor and solitary house, built on the margin of a little stream—Here, on the top of a hill, I first saw the light of the sun.

My mother gave her hand to my father, (for the best reason in the world) because she liked him.—Their inclinations were mutual, their cares.—Our goods and chattles consisted at my birth in a bed, an half-starved cow, and an old mule.—With these, my mother and the fond couple made shift to live by day, and by love.—The gabelle* was paid without complaining. Our bread was softened with water, and flavoured by the royal bounty: for the king procured us salt to relish our porridge, and to heighten it.

When winter's snows had vanished from the surface of our little garden, and the enamel'd carpet of the spring was just breaking into green and fragrant odors, at my birth.—Thus my poor and homely person was crowned with richer garlands than those of the most powerful monarch. Every part of nature wore the appearance of youth and envied satisfaction.—The circumscribed horizon of our little plains was one continued garden of flowers, whose various beauties seemed to aspire into rivalled beauties of innumerable tinges. Narcissus, the daffodil, the sweet-william, and the dew-drop, were temporaries with my existence.

The *gabelle*, in France, is the duty on salt.

* Nor

‘ Nor prince, nor king, nor emperor, not even the Grand Turk with all his dazzling happiness, could rival me in the dainties of my early infancy. I drank that rich ambrosia from my mother’s breast, which nature had prepared with all her care. The daily occupations of life swelled the pure streams of health to form in my mother’s bosom, the natural aliment of my existence.—No spices to provoke, no studied dainties were made use of to enrich the fluid, but I drank it as pure, as nature, health, and happiness could bestow.—In return for all these parental cares of my mother, I grew in every just proportion of nature’s model.—Each muscle had its due swell, and every nerve received its accustomed proportion of natural sensibility.

‘ At four years of age I first began to enter into the scene of action in the great world.—An almost inexhaustible fund of health, united to an exquisite relish for every sensation, were the only *objects* on which my fortune and my happiness were equally interested. My riches were easily counted, and I knew not the perplexities which attended them, because I was without money.—All my wealth consisted in the strength of my muscles and the dexterity of my limbs.—Nature, however, had given me some small recompence for the want of fortune. My countenance bespoke the goodness of my heart, and the vermillion on my cheeks the purity of my blood. With a regular set of features, a pair of fine expressive eyes, with flowing hair, and an appearance of health and cheerfulness, I prejudiced the generality of persons in my favour. These qualities often procured me (particularly from the women) a more than common attention.

‘ During the few first years of my infancy I was intrusted with the care of our little fortune, when the Mount Cenis opened its richest sweets, to smile in varied colours of the spring. The mule and the cow, our dearest treasures, were sent to browse upon the plain, under my inspection.—I followed their various steps, sometimes over rocks of alabaster and of marble, or at other times I forced them amidst the young groves of juniper and the liburnum, to crop the shooting grass, or gather their food, amidst every sprouting flower of the spring.—At night I led them to the fold—In innocence and obscurity I passed the greatest part of my youth, nor knew the poignant torture of an illness, or the disturbed slumbers of a long and tedious night.’

When Master Jacques was grown up to manhood, he left these happy scenes and employments to a younger brother, and betook himself to the laborious occupation of carrying travellers over the Alps.—Here he had an opportunity of observing many curious characters, and of hearing many singular conversations, which he describes in a very pleasant and agreeable manner. Fortune at length placed the consequential charge of a German Baron on his shoulders, no less than that of the Baron of Grengrengaaphen, into whose favour he insinuates himself so effectually that he is taken into his service, and employed more immediately about his person. The Baron, whose character

rafter is highly drawn, went into Italy to repair a constitution ruined by debauchery. Of course he soon dies, and leaves our hero the bulk of his fortune. Master Jacques is now somebody. He puts himself in the way of attaining every gentlemanlike accomplishment, visits the principal towns in Italy, falls in love with a fine lady, and, last of all, finding that he had spent all the Baron's ready money, he returns to the castle of Grengren-graaphen to recruit. In his way thither, accompanied by his valet, he meets with a variety of adventures, and, among the rest, with the following :

' The sun was now far elevated in the heavens, and the rays darted on us with such violence, that we were glad to seek the shelter of a neighbouring forest of fir-trees.—But as misfortune would have it, the situation was unknown to us, the forest very large, and the pleasure of the shade was so agreeable, that neither Jungendorff nor myself had perceived our error, till we were quite got out of any beaten track.—To add still more to our dilemma, we perceived the gathering clouds threatening a severe storm, the rays of the sun were soon obscured, so that I was at a loss to judge of my situation from its course, and the track I should take according to the due points of the compass.

' Jungendorff, who was much more alarmed than myself, either saw, or thought he saw something resembling a shepherd's hut and neighbouring village, but it was yet at a considerable distance.—Never was object more welcome to my eyes than this, which, as we approached, we found to be an house.—In our present situation we were determined at all events to beg an hospitable retreat.

' The kind owner anticipated our wishes, and with a generosity which would have done honour to the most civilized nation, asked us to walk in and wait till the storm was over. We accepted his invitation, and after putting our mules into their stall, went into his habitation. The good old man, who stood at the door and gave the invitation, had something in his mein and aspect which seemed above the vulgar of mankind, but as I entered the house, my eyes were struck with the appearance of two men, whose figure and dress seemed to declare a load of villany and crimes.—At all events I was determined, if possible, to gain the next village or town so soon as the storm was over.—On enquiry I found there was no place within twelve miles, and the roads were over such dreadful precipices, that it would be dangerous to undertake the journey without a guide.

' The storm gathered abundantly, and the chill'd atmosphere, the whirlwind, and the desert and lonely situation of the cottage, added to the natural horror of the present scene.

' The rain began to descend in big drops, and the thunder and lightning inflamed the whole horizon, and rended as it were the neighbouring vallies with their ecchoes.—The day's fatigue had tired and made me exceeding hungry, and my servant Jungendorff, who usually took the necessary precautions concerning the provisions, had not furnished my wallet at my friend Colas's *, as there were no

* A peasant, with whom they had supped on the preceding evening.
victuals

viſuals left for us to take away. The people within had prepared their evening's repaſt, and were ſitting down to it, and invited me to partake.—The general diet of the inhabitants of theſe mountains is compoſed of curds, milk, and hard cheeſe, nor do they often taſte either a bit of bread or meat above once in the year, but to-day was a gaudy day, and our table was furniſhed magnificently on the occaſion.—Colas, whoſe hard fare appeared even to me, who had been bred in the mountains, to be mean and poor, was yet far ſuperior to our preſent ſupper. Our repaſt conſiſted of a bowl of boiled grey peaſe, ſeaſoned with ſtinking oil, and of bread that was ſo coarſe as to grate like duſt between the teeth. Hunger made me ſurmount all trifling difficulties, and I made a very hearty meal, though not without reflecting that my ſeemingly unenvied ſituation on the Mount Cenis, was luxury and happineſs to this.

‘ The ſtorm rather increaſed than diminſhed, the evening approached, and the company diſſuaded me from attempting to purſue my journey. It became at laſt ſo dark, that no choice was left for me to make. The man of the houſe offered me ſomething like a bed, which at firſt I declined accepting, as I intended to have ſat up all the night, and to have gone away at the firſt dawning of the morning.—But my journey for the two days paſt had ſo tired me that I conſented at laſt to lie down.

‘ The place in which I was to ſleep was a hole reſembling a hay loſt, in which there was no window to let in the light, nor could one get to it by any other means than that of a ladder which was placed there for the purpoſe. As ſoon as I had mounted into this loſt, one of the men with'd me a good night's reſt, took away the ladder, and left me no other way of retreating than by jumping down again, at the expence perhaps of a leg or an arm. Had I been a Somnambule, and apt to walk in my ſleep, I confeſs I ſhould have had ſome ſcruples on the occaſion, but I was in hopes of a ſound nap that evening.

‘ I undreſs'd and went to ſleep; but whether it was owing to the coarſeneſs of the food, to the too great quantity of ſupper, or the undigeſted peaſe and bread I had devoured with ſo good an appetite, I know not, but I was tormented with ſuch frightful dreams, that I awoke about midnight with all the horrors of diſturbed ſleep.—I had a ſevere thirſt upon me, and got out of bed in hopes of finding ſome water to quench it, or to awake one of the men of the houſe to get ſome for me. It was as dark as clouds and midnight could make it, and I heard a voice as I was getting out of bed, which uttered the moſt dreadful execrations and curſes that my ears had ever been witneſs to. In one corner of the room I perceived the reflection of a light or candle through the cracks of the floor, and as I applied my eye to the hole, ſaw one of the men (who look'd ſo much like a villain) going backwards and forwards with a great knife in his hand, and muttering ſome words to himſelf which I could not underſtand.

‘ A thouſand horrid ideas now crowded on my imagination, I recollected the circumſtance of taking away the ladder from the loſt in which I lay, and made no doubt that I had got into the houſe of ſome of the banditti or ſmugglers by whom theſe mountains are infeſted. In this ſituation I was determined to call for no water, but

to endeavour to escape if possible from my imprisonment, and get any where out of the house till the day came. In a few minutes I heard the same voice again which had utter'd the horrid oaths just before, and applying myself to the chink in the room, I could distinguish, in the jargon of their country, that he said to one of the other men, *Cut off his head, and throw his legs and arms into the fire.* My heart sunk within me at this speech; poor Jungendorff, thought I with myself, have I been the means of bringing thee into this cruel situation, not in the least doubting but he was the person whom these bloody villains had just sacrificed to their horrid purposes, and whose body they were going to burn to prevent detection. I apprehended my fate would soon be the same, but was still determined to sell my life at its dearest value, when they should come to attack me. I took my hanger, dress'd myself, and kept it drawn in my hand, waiting for the last moments of my life with a peaceful calmness. The agitations of my mind, and my continued apprehensions sent me at last to sleep again in spite of danger. About six in the morning I awoke, and found the rays of chearful Aurora playing through every crevice of my chamber. Pleased to find myself safe, I ventured to call for my ladder, and to descend into the room where I had supped, my mind being filled at the same time with all the ideas of the most horrid slaughters.

' The first person that saw me, when I came down, was Jungendorff, who smiling asked me for my orders.—This sight gave me new courage, but my imagination was still perplexed at what I saw and heard through the crevices of the room.

' Perhaps it is better, thought I, seeing all is safe, not to mention any thing at present, but to question Jungendorff upon the occasion the first opportunity.

' Nobody remained at home but the old man,—his two sons, with the rest of the family, were gone upon the mountains to watch their different flocks. Curiosity, however, was so prevalent that I could not refrain from letting the old gentleman know that I had heard something of what had passed in the night, and mentioned the horrid oaths which had been uttered by a voice which I judged to be that of one of his sons. True, Sir, replied the old man, Stephen my youngest son is an honest good lad, but too much addicted to a vice which he has learnt from some of his old companions. Not in fact, continued he, that he does it from a vitiated mind, but only from custom, and a false idea in children of wishing to do every thing which they think gives them the appearance of being men more early.

' Whilst the old man was gone out to fetch me some milk for my breakfast, I could not help making some reflections on this extraordinary and unmeaning vice. Its origin, thought I, must be derived from the earliest ages of antiquity.—We read in history of swearing by the oracles, the priests, the temples, and in many cases of mutually exchanging something or other, to render the tie of confidence less suspected between man and man. Some, like those of the Catilinarian conspiracy, are mutually exchanging vows of secrecy, and strengthening their horrid secrets by draughts of blood—Others, to gain the confidence of unsuspecting innocence, swear, to confirm

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their empty protestations. This then, like every other abuse, spreads itself by custom, grows at last familiar, and the crime seems to lessen by its frequency.

* Swearing, like many other customs, becomes not only more or less frequent according to the manners of the times, but different nations swear by their different divinities.

* The Italians admiring the justice of their Gods, swear by this principle of equity in all their undertakings, and *Ob! Giusti Dei!* escapes from their mouths with all the national elegance and precision.

* The religious Spaniard swears by the holy rules, *Cuerpo d'ima, Sangre del Domini*, and often pledges his Saviour's blood, to confirm the most nonsensical idea. The placid German, mild in his nature, but impetuous when provoked, swears by the rumbling elements, and calls all the thunders and lightnings to his vows, *Donner & Blitzen*, and *den transcend Sacramentum* are treasured in his heart, to hurl out on every revengeful occasion. The polite, the amorous Frenchman swears by the God of Love, or by the colour of his fair lady's hair.—*O F's, O E's. et Ventre bleu O gris*, bespeak either his pleasure or his pain.—The Englishman changing like his climate, varies his unmeaning phrases. His eyes, limbs, heart, liver, body, blood and soul, are butts at which he fires out his universal anathemas. The good old gentleman returning with my breakfast put an end to my reverie.

* Jungendorff had by this time got our mules ready and brought them to the door, my breakfast was finished, the host satisfied, and all ready for our departure. The village was now out of sight, so that I thought I might question Jungendorff very safely on the last night's adventure. I related the whole matter as nearly as I could remember, but when I came to the affair of chopping off legs and arms, the poor fellow could not help bursting out into an immediate fit of laughter. This last circumstance surprized me so much that I began to suspect both my ears and my eyes. I asked him therefore what means the people had of gaining their livelihood, and if the house was not often frequented by thieves and smugglers.

* Alas, Sir, replied Jungendorff, the poor man of the house follows the trade of a carver or sculptor, and has just been employed to set up a new Saint Peter in the village chancel, but wanting wood this morning to boil his glue-pot, he was obliged to take the body of the old worm-eaten image, whose legs, arms, and head he made his man chop off to throw into the fire.—Probably, Sir, this was the occasion of your alarm.*

The above is no bad picture of the many miserable circumstances which those who travel over that part of the continent too frequently meet with. Master Jacques soon after falls in with still more extraordinary events, which conclude this volume.

The only objection we have to this little performance, is the Author's disregard to delicacy, in a few instances, which might well have been spared.

ART. IX. *A general History of Music, from the earliest Ages to the present Period. To which is prefixed, a Dissertation on the Music of the Ancients.* By Charles Burney, Mus. D. F. R. S. Vol. I. 4to. 11. 11s. 6d. Becket. 1776.

MUSIC has, in every age, engaged the attention of mankind, and has been cultivated, or at least practised, in every climate of the earth. It may justly be considered as one of the most refined and *intellectual*, as well as most innocent, of all the sensual gratifications. It is natural for all who receive pleasure from this art, and particularly those who cultivate it as a science, or amuse themselves with the practice of it; to be inquisitive with respect to the history of its origin and progressive improvements. It appears, nevertheless, that no history of music has hitherto been published by any English author; though some French, Italian, and German writers have either wholly, or in part, executed works of this kind. To fill up 'this chasm in English literature,' the Author entered upon the present performance, which he evidently appears to have undertaken, and has now partly executed, not with the circumscribed and humble views of the phlegmatic compiler, or the interested designs of the *book-maker*, but from a genuine taste for the subject, and a liberal desire of throwing light on the art which he professes; on the illustration of which it is evident that he has bestowed much time, attention, and expence, particularly, in collecting the most valuable treatises in print, as well as inedited materials relating to it, and in meditating on their contents.

The Author's two former publications * were not more distinguished by the agreeable and unaffected manner in which he related the results of his musical inquiries in several parts of Europe, than by the ardent zeal with which he must appear to the most hasty reader to have been animated, in collecting every kind of information, from the dead and the living, that could conduce to the perfection of the present work. On a perusal of it, we are convinced that the Reader will meet with full proofs of the extensive operation of this zeal; and will, in particular, receive from it all the satisfaction that can now be expected, in those parts of musical antiquity on which time has thrown a veil, not perhaps removeable by the utmost exertions of historic industry. But even these parts of his subject the Author has embellished and rendered entertaining, where he may, perhaps, have failed to illuminate them. He has very properly thrown his

* *The Present State of Music in France and Italy*; for which, see our 45th vol. Sept. 1771. p. 161, &c. and *the Present State of Music in Germany*, &c. accounts of which are given in our 48th vol. 1773, June page 457, and our 49th vol. Sept. 1773, page 212.

inquiries concerning them into a pretty long preliminary dissertation; in order that the narrative might not afterwards be embarrassed and interrupted with scientific or technical discussions. As during the short time that this work has been in our hands, we have principally attended to this part of it, we shall, for the present, confine ourselves to the consideration of some of its most remarkable contents. The narrative or purely historical part of the work will afterwards furnish us with ample and agreeable matter for another article.

In many parts of this dissertation, we find the Author plunged into some of the deepest and darkest abysses of antiquity; where, however, he exerts the most vigorous, and frequently successful efforts to keep his head above water, and to strike out lights sufficient to enable him to grope his way through the *darkness visible* that surrounds him; as well as to avoid being led astray by the false lights held out by former adventurers. The Reader may form some judgment concerning the perplexities attending his present investigations, when he is told that even the mode of reading the Greek scale, the mere A B C of their musical system, has been a subject of uncertainty and litigation. It has been doubted whether this scale should be read from *grave* to *acute*, or in the directly contrary order; in other words, whether it should be read forwards or backwards; and whether the *Proslambanomenos*, for instance, the leading note of the system, was the highest or the lowest of the scale. Fortunately he does not suffer the mortification of tripping in the very threshold. In many parts of his subject, *proofs are countermined by equal proofs*; but here the *science of certainty* comes to his aid, in the person of old Euclid, and settles the matter at once, on the most incontrovertible foundations of physics and mathematical science. This 'Legislator of mathematicians, and whose writings have been their code,' furnishes him with an infallible rule, in his *Sectio Canonis*, where he represents *Proslambanomenos* by the *whole string*. That appellation therefore must express the lowest note that could be given by the string.

In the second section the Author explains the nature of the three *genera* in the ancient music; the *Diatonic*, the *Chromatic*, and the *Enharmonic*. The singularity of the last of these *genera*, which to us moderns appears so unnatural in itself, and so difficult in the execution, has furnished abundant matter for conjecture. The ancients have related such wonders of this long-lost and long-lamented *genus*, that the Author has thought it necessary to enter into a particular discussion concerning its existence and properties.

There is nothing, he observes, so difficult to the conception of modern musicians, as that pleasing effects should ever have

been produced by intervals *, which they themselves are unable to form, and to which, if they could form, and introduce them into *melody*, no *harmony* could be given that would be agreeable to the ear, or to the rules of counterpoint. — There are so many apparent inconsistencies, he adds, in the account of ancient Authors concerning this kind of music, that nothing but an hypothesis can reconcile them to probability. He accordingly offers his opinion on the subject under this modest form; declaring that it is the only hypothesis which he intends to hazard in the course of the work. Our musical Readers will acquire a general idea of it from the following sketch.

The Author observes, that it appears from several passages in the ancient writers on music, that there were two kinds of *Enharmonic* melodies in use among the Greeks; in the most ancient of which, the *diefis* or *quarter-tone* does not seem ever to have had admission. To this *genus*, which was exceedingly simple, indeed more simple than our modern *diatonic*, he gives the title of the *old Enharmonic*; to distinguish it from the more modern, refined, and difficult, in which the *femitone* was divided, and which he calls the *new Enharmonic*. The Author's hypothesis is principally founded on a curious passage in *Plutarch's Dialogue on Music*, of which he gives a faithful and nearly literal translation, followed by a judicious comment; in the course of which, without any forced explication of the sense of the passage, he makes it very probable that in the old and simple *Enharmonic*, though *femitones* were admitted, no *diefis* existed in it. Its character consisted in the skipping over, or leaving out, certain notes in each of the ancient *tetrachords*, probably every third sound; the effects of which omissions must have been a very considerable degree of simplicity in the melodies formed on this mutilated scale, and of facility in the execution. In short, the cast or air of this *old enharmonic* music appears, he observes, to have approached very nearly that of the old *Scottish* scale; as every musician will perceive on casting an eye over it as presented by the Author:



* The intervals of the *Enharmonic* scale were only *quarter tones* and *major thirds*. The following is a specimen of the *Enharmonic tetrachord*, which begins with two successive *quarter tones*, followed by a *major third*; that is, B, B +, C, E



P 3.

* This

‘ This, says the Author, is exactly the old Scots scale in the minor key, a circumstance which must strike every one who reads the passage of Plutarch, that is at all acquainted with the intervals of the Greek scale, and with Scots music.’

After observing that the old *Chinese* scale of six notes, mentioned by Rameau, and since considered by the Abbé Rouffier, produces nearly the identical Scots scale (C, D, E, G, A, [c]) adding only a note to complete the octave; he adds, that † there is nothing that gives a stronger character, or *ἦθος*, as the Greeks called it, to a melody, than the constant or *usual* omission of particular notes in the scale. Suppose it uncertain from this passage (before quoted from Plutarch's Dialogue) † *what* notes were missed; yet the general fact that these old musicians, composers of the ancient genuine Greek music, which Plato, Aristotle, and all the writers speak of as so excellent and superior to the more modern, *did* delight to break the diatonic progression, to *διαβιβάζειν*, or *stride over* certain notes in the melody, seems pretty clear; and this surely renders it highly probable, that the cast of the old national Greek airs was much like that of the old Scots music:—and I believe, in general, that the omission of any notes in the scale, producing *skips* of thirds, will have much the same effect on the ear.’

We shall only add to this imperfect account of the Author's investigation of this remarkable *stumbling-block* of antiquity, that, if he has not absolutely removed it, he has at least very neatly *skipped* over it; or, to quit our metaphorical pun, that his hypothesis is plausible, that it is well supported by collateral circumstances, that it clears up several difficulties, and apparent contradictions, in the ancient writers; and, which is no small recommendation on the present occasion, that it is *intelligible*:—an advantage not frequently to be met with in the disquisitions of musical antiquarians; some of whom scarce give the puzzled and mortified Reader the shadow of an idea in the course of many oracular pages, where nevertheless they make the greatest parade with their incomprehensible responses.

In the four following sections the Author explains the musical *modes* of the ancients, and treats of *mutations*, *melopoeia*, and *rhythm*. These different subjects are discussed with much learning and acuteness, and even with precision where the subject will admit of it; as is the case particularly with regard to the last, which constitutes a most essential part of melody. To *rhythm* in particular, Isaac Vossius attributed all the miraculous powers of ancient music; and our present Author observes, that ‘ if any thing like the power which ancient music is said to have had over the passions can be credited, it must have derived it chiefly from the energy and accentuation of the rhythm.’—But the

the ancients appear to have made a most woeful clatter in the exercise of this rhythmical branch of the art, or in *marking the time* of their music; the directors of which, called Ποδοκτῆται and Ποδοψοφοί, by the Greeks, and *Pedarii* or *Pedicularii* by the Romans, on account of the noise which they made with their feet, were generally furnished with wooden or iron sandals. Others employed their hands in the noisy office, by striking oyster shells and bones against each other.

‘What a noisy and barbarous music! says the Author: all *rhythm*, and no sound!—It would afford us no very favourable idea of the abilities of modern musicians, who should require so much parade and noise in keeping together. The more time is beat, says Mr. Rousseau, the less it is kept; and, in general, bad music, and bad musicians, stand most in need of such noisy assistance.’

In the course of his excellent remarks on this part of his subject, the Author observes, that ‘it is fortunate for those who wish to view as near as possible this dark angle of antiquity, that the prospect happens to be the clearest, just in that part where all its admirers assure us it is best worth examining; for however ignorant we may be of the *melody* of ancient music, the *rhythm*, or time of that melody, being regulated entirely (as he had before observed) by the metrical feet, must always be as well known to us as the prosody and construction of the verse; so that we have nothing to do but to apply to the long and short syllables any two notes, one of which is double the length of the other, in order to know as exactly as if we heard, in what manner any particular kind of *metre* was set by the ancients with respect to *time and cadence*, that boasted *rhythm*, which we are so often told was *every thing* in their music. It may therefore afford some gratification to the curiosity of those who have never considered the poetry of the ancients in this point of view, if I produce a few examples, which will, perhaps, help to throw a little light upon the *dramatic* music of the Greeks, and give some idea of the rhythmical resources of the poet-musician in one of the most interesting provinces of his art.’

The Author accordingly gives some examples, extracted from the Greek tragedies; marking the time by applying notes of correspondent lengths to the syllables, but all placed on the same line on the staff;—not hazarding the profanation of giving any *melody* to the composition, which he leaves to be supplied by the imagination of the Reader.—‘Should I, says he, presume to supply it, I might expect to be reproached as another *Salmonius* for my temerity.’

‘*Demens! qui nimbo et non imitabile fulmen, &c.*’

The two first specimens, selected from the *Hecuba* of Euripides, the Author has barred; but has not ventured to take that liberty with the third, taken from the *Oedip. Tyr. of Sophocles*, though it belongs to the *choral* part of the drama;—that part which, as he afterwards shews, ‘was more particularly musical, and the circle marked out for the musician, where all the magic of his art, with all the wonders of *rhythm*, were to be displayed.’—But such is the variety in the mixture and arrangement of feet in this specimen, that, though the relative lengths of the notes are easily determined by the prosody, it seems to defy all regular division into bars. The Author accordingly proposes it to the musical Reader as a problem well adapted to exercise his sagacity, to discover how the ancient Παιδαγωγός measured it by the thumps of his iron sandals; or, in other words, how it should be formed into modern bars,—‘in order to render it *as little tormenting* to the ear as possible.’

We cannot quit this part of the subject without giving the Reader a few of the Author's observations, relative to the ancient and modern union and separation of poetry and music. The knowledge, ingenuity, and good sense displayed in them would tempt us, were it practicable, to transcribe the whole of what he advances on this subject.

‘No circumstance, he observes, relative to ancient music, has been more frequently and triumphantly opposed to the modern, in proof of superiority, than its inviolable adherence to the *fixed quantity* of syllables. It is perhaps equally difficult to disprove this, and to conceive how such a music could be rigorously executed, without throwing both the hearers and performers into convulsions. If, however, this was the case, we need no longer wonder at the noisy expedients to which the ancients had recourse in beating time; for I believe the best modern band would find it difficult, if not impossible, to keep exactly together in the execution of a Greek chorus, though assisted by all the clatter of an ancient *Coryphæus*.

‘Upon the whole, perhaps, even the imperfect view which I have attempted to give of the rhythmical resources of ancient music, may be sufficient to warrant something more than a doubt, whether, after all that Isaac Vossius * and many others have said, a *fixed* prosody, and the rigorous unaccommodating length of syllables, be any recommendation of a language for

* This Author (*de Viribus Rhythmici*, pag. 128.) gravely advises the moderns, ‘if they would have any music fit to be heard, to dismiss all their *barbarous* variety of notes, and retain *only minims and crotchets*. This, says the Author, would indeed be *inventis fragibus, glande vesci*!’

music; that is, whether a music formed and moulded closely upon such a language must not necessarily be cramped and poor, in comparison of that free, unshackled variety, that independent range of rhythmical phrase, which constitutes so considerable a part of the riches of *modern music*. Let the most inventive composer try to set half a dozen *Hexameters*, pure *Iambics*, or any other verses that will fall into regular, common, or triple time, and he will soon find, that no resources of melody are sufficient to disguise or palliate the insipid and tiresome uniformity of the measure; and as for any thing like expression, we may as well expect to be affected by the mechanical strut of a soldier upon the parade. In other metres, such as those already given in the preceding examples, where feet of different times are intermixed, *some* variety is indeed acquired; but it is a misplaced variety, which, without obviating the tiresome effect of a confinement to no more than *two* lengths of notes, adds to it that of an awkward and uncouth arrangement: the ear is still fatigued with uniformity where it requires change, and distracted by change where it requires uniformity.

* Modern music, on the contrary, by its division into *equal* bars, and its *unequal* subdivision of these bars by notes of various lengths, unites to the *pleasure* which the ear is by nature formed to receive from a regular and even measure, all the *variety* and *expression* which the *ancients* seemed to have aimed at by sudden and convulsive changes of time, and a continual conflict of jarring and irreconcilable *rhythms*.

Thus it appears, that ancient music was an arrant slave to poetry. Our modern music, on the contrary, disdains the proper and sometimes necessary shackles of prosody, and riots too frequently in the most unbounded and shameless licentiousness. Treating afterward of the union of *modern music* with poetry, the Author reprehends the inattention which modern composers frequently shew to prosody, by which the finest sentiments and most polished verses are injured and rendered unintelligible. Unimportant expletives, and particles likewise * are forced into notice by careless or ignorant composers, who, only intent upon *mere music*, pay no regard to her sister, poetry. But then, poetry, in revenge, is as little solicitous about musical effects; for symmetry of air, or simplicity of design, are generally so little thought of, that every heterogeneous idea, which can be hitched into rhyme, is indiscriminately crowded into the same song. Indeed music and poetry, like man and wife, or other associates, are best asunder, if they cannot agree; and on many occasions, it were to be wished, that the partnership were amicably dissolved.

The Author however observes, on the other hand, that † *modern melody* requires, perhaps, more than a single sound

to a single syllable; and that a fine voice deserves now and then a long note to display its sweetness: but this should be done upon long syllables, and to open vowels, and, perhaps, in general, after the words have been once simply and articulately sung, for the hearer to know what passion is intended to be expressed, or sentiment enforced by future divisions.'

The different powers, functions, and interests of the two sister arts, considered *separately*, can scarce, perhaps, be more concisely and elegantly defined and expressed than in the two following short paragraphs.

'There is some poetry, says the Author, so replete with meaning, so philosophical, instructive, and sublime, that it becomes wholly enervated by being drawled out to a tune, which affects no part of the head, but the ear.

'And there is, again, some kind even of instrumental music, so divinely composed, and so expressively performed, that it wants no words to explain its meaning: it is itself the language of the heart and of passion, and speaks more to both in a few notes, than any other language composed of clashing consonants and insipid vowels can do in as many thousands.'

Hitherto we have been only *speculating* and reasoning on the Greek music, or treating of matters relative to the *theory* of the science, as collected from the ancient writers. Happily some examples of the *practice* of the art among the Greeks have escaped the ravages of time, and enable us to judge by the ear, as well as by the understanding, of the nature of those melodies concerning which so many wonders have been related. The excellent specimens of the performances of the ancients in sculpture and other of the fine arts which have come down to us, fully justify the highest *eulogia* of the ancient writers concerning them. But whether a very considerable abatement must not be made with respect to their musical attainments and productions, will best appear from a consideration of the curious contents of the seventh section of this dissertation; in which the Author treats of the 'Practice of *Melopoia*,' among the ancients, and gives us correct copies of the four only specimens of their musical composition which have reached us.

The valuable manuscript which contained three of these precious remains of musical antiquity was found in Ireland, among the papers of the famous Archbishop Usher; and the pieces themselves were published in the Oxford edition of Aratus, by Dr. Fell. Other editions of them, accompanied with the Greek notes or musical characters, copied from other original manuscripts, have been published in Italy and France. They consist of a hymn to *Calliope*, another addressed to *Apollo*, and a third to *Nemesis*; and are supposed to have been the productions of a Greek poet called Dionysius. Scarce any doubt can be entertained

tertained of the antiquity and authenticity of these curious fragments, which have been collated and corrected by the most able critics and musicians of this and the last century. As little can it be doubted that we at this time fully understand the import of the ancient *musical characters* * which accompany the poetry. On comparing these characters with those given by Alypius, (an ancient writer, who has left us a complete table of all the ancient musical characters, and their *powers*, in all the *modes*) it evidently appears that these three pieces were sung and *set*, in the *Lydian mode* of the *Diatonic Genus*.

Availing himself of the labours of his predecessors, and improving upon them, our musical Historian has enriched the present performance with corrected copies of these pieces; in which is first given the Greek text, with the ancient musical characters over each syllable; followed by a *translation* of the melody into the correspondent or equivalent modern notes, in the treble clef, as the best known and most familiar. To each of the hymns are annexed excellent English translations, into which our modern *Poet-musician* has happily transfused all, perhaps more than all, the spirit of the old Grecian bard.—It would be paying our Author a most ridiculous compliment, and for which he certainly would not think himself much obliged to us, to add, that he could undoubtedly have set every one of his pieces to a much better *tune*:—at least judging from our modern feelings, and notions of melody.

In this last observation we have anticipated the judgment passed by the Author on these venerable and curious remains of the Greek music. He gives his opinion of them, accompanied with a charitable apology for their mediocrity, in the following terms.

• No pains have been spared to place these melodies in the clearest and most favourable point of view; and yet, with all the advantages of modern notes and modern measure, if I had been told that they came from the *Cherokees* or *Hottentots*, I should not have been surprised at their excellence. There is music that all mankind, in civilized countries, would allow to be good; but these fragments are certainly not of that sort: for with all the light that can be thrown upon them, they have still but a rude and inelegant appearance, and seem wholly unworthy

* The notation of the Greek music was exceedingly simple; though the characters by which it was expressed were numerous. It consisted solely in placing over each syllable of the poetry with which it was always connected, the different letters of the alphabet in various positions, as erect, inverted, horizontal, &c. while the *time* or duration of each note was easily and exactly ascertained by the *prosody*.

of so ingenious, refined, and sentimental a people as the Greeks; especially if we subscribe to the high antiquity that has been given to two of the hymns, which makes them productions of that period of time, when arts and sciences were arrived in Greece at the highest point of perfection.

‘ I have tried them in every key, and in every measure that the feet of the verses would allow; and as it has been the opinion of some, that the Greek scale and music should be read Hebrew-wise, I have even inverted the order of the notes, but without being able to augment their grace and elegance. The most charitable supposition therefore that can be admitted concerning them is, that the Greek language being in itself musical, wanted less assistance from sound than one that was more harsh and rough; and music being still a slave to poetry, and wholly governed by its feet, derived all its merit and effects from the excellence of the verse, and sweetness of the voice that sung, or rather recited it. But, *as music*, there needs no other proof of the poverty of ancient melody than its being confined to long and short syllables. We have some airs of the most graceful and pleasing kind, which will suit no arrangement of syllables to be found in poetical numbers, ancient or modern; and which it is impossible to express by mere syllables in any language with which I am at all acquainted.’

It remains that we speak of a fourth, and somewhat better, or, at least more intelligible, specimen of ancient Greek music, discovered by Father Kircher, in the famous library of the monastery of St. Saviour in Sicily. The good Father (who, the Author observes, has been very truly called, *Vir immensæ quidem sed indigestæ admodum eruditionis*) entitled it a very ancient fragment of Pindar; not seeming to be aware that it was nothing more than the first eight verses of the first Pythic ode of that poet,—Χρυσέα φερμυξὶ Ἀπώλλωνος, &c. All these verses had the ancient musical characters or letters placed over them, which are such as shew this melody to have been, like the foregoing, in the *Lydian mode*. The four first are marked with the characters appropriated to the *voice*: to the beginning of the four last are prefixed the words, Χορὸς οὐς κιθάραν, *Chorus sung to the sound of the Cithara*; and over the syllables, accordingly, are written the characters peculiar to *instrumental music*.—‘ The melody of these eight verses, says the Author, is extremely simple, and composed of only six different sounds, which is a cogent proof of the antiquity of the music, since the lyre of seven strings had more notes than were sufficient for its execution.’—The melody, he afterwards adds, ‘ is so simple and natural, that by reducing it to regular time, either triple or common, and setting a base to it, which it is very capable of receiving,

receiving, it will have the appearance and effect of a religious hymn of the present century.'

The Author accordingly presents us with this precious musical composition of the Greeks, thus barred, and accompanied. And indeed, with these emendations and additions, it now looks and sounds much more like *music of this world* than any of the three preceding specimens:—but verily, the music that erst built cities, and tamed wild beasts, must have been much better than even this!

The grand question, *Whether the ancients knew counterpoint, or practised music in parts*, which has given birth to so many learned disquisitions and disputes, conducted with 'all due polemic acrimony,' forms the subject of the eighth section of this dissertation, in which our musical Antiquarian and Critic has treated the question itself, and related the history of the contest, in a clear and agreeable manner. At his entrance on this disquisition, 'I shall put, says he, into two honest and even scales all that can be urged in support of both sides, and then suspend them by the balance, as steadily as *Justice* will enable me, in order to let the Reader see and judge for himself, which of them preponderates.

The mass of evidence, and of argument, employed in this discussion, how judiciously soever compressed by the Author into a comparatively small compass, is yet too great and voluminous to admit of our attempting to collect the depositions or reasonings on either of the sides, or even of still further condensing and summing them up. We might content ourselves with giving the Author's definitive judgment against the ancients, in which we readily concur with him; but it may give satisfaction to some of our Readers, if we present them with the substance of some of the principal arguments on which his decision is founded.

Thirds and sixths, without which *harmony* like ours cannot subsist, were numbered by the Greeks among *discords*. They in fact became such, in consequence of the construction of their scale, that admitted only *perfect fifths* and *fourths*, which were considered as unalterable, *soni immobiles*:—but such 'proportions and divisions of the scale, however practicable in *melody*, are certainly inadmissible in *harmony*;' that is, in two or more *simultaneous melodies*.

In the most ample and compleat treatises on ancient music that are come down to us, the respective authors, after proposing to treat of every particular relating to the art, constantly divide their subject into seven articles;—'*sounds, intervals, systems, genera, tones, or keys, mutations, and melopœia, or melody*; which, with *rhythm, or time*, constituted the whole art or extent of their

their practical music :’—and yet, it seems that in these universal and didactic treatises, in general so minute and accurate, not a single rule, or even hint, is to be found relative to counterpoint, or what we moderns call *harmony*. So essential a part of the theory of music could not surely have been passed over in silence, as it were by common consent, had it been known to, or practised among them.

Several writers of the middle ages, cited by Father Martini, speaking of counterpoint, or music in parts, design it by the appellations of *Musica nova*, *Ars nova*, *Novitium Inventum* :—phrases which denote a recent invention, like that of gunpowder, the mariner’s compass, &c.

The ecclesiastical modes, and *Canto fermo* of the Romish church, which are generally allowed to be remains of the ancient Greek music, and which, from the slowness and simplicity of the melody, are best adapted to, and indeed seem to require the assistance of harmony, have been always written *without parts*, and constantly chanted only in *Unisons* and *Octaves*.

To these remarks we may add the Author’s observation in the preceding section; that two, at least, of the three pieces of ancient melody there exhibited, are scarce capable of having a *bass* or second part adapted to them.

After this summary, we scarce need to recite that part of the Author’s musical *creed* which relates to this long disputed question. He professes an utter disbelief in the simultaneous harmony of the ancients. His *infidelity* on this article seems to be still further justified by the following observation. Their harmony, he observes, *without thirds and sixths*, ‘ must have been insipid; and *with them*, the combination of many sounds and melodies moving by different intervals, and in different time, would have occasioned a confusion, which the respect that the Greeks had for their language and poetry, would not suffer them to tolerate.’

Two sections yet remain, in which ‘ *Dramatic music*, and the effects attributed to the music of the ancients,’ are agreeably discussed, and with that depth, acuteness, and good sense, which cannot fail to recommend all the other parts of this work to the approbation of every Reader of taste and discernment.—But our extracts from it are become already so large, that we must here, for the present, close our account of it. Its merit, however, and the novelty of the undertaking, will induce us to return to it, and to embellish our journal with some of the interesting and amusing contents of the narrative, or properly *historical* parts of it.

B.

ART.

ART. X. *A Specimen of the Medical Biography of Great Britain: With an Address to the Public.* By John Aikin, Surgeon. 4to. 1s. Johnson. 1775.

THE Literary History of this country is so intimately connected with Medical Biography, that the work which Mr. Aikin has undertaken must appear of a nature highly interesting, not only to the faculty, but to the learned world in general. The intention of this previous publication is partly to give the Public some idea of the entertainment and information they are to expect from the work; but chiefly to engage the friendly assistance of those who are possessed of scarce and valuable materials proper for an undertaking of this kind.

The Author's general plan is to give, in chronological order, an history of the lives of all the most eminent persons of the medical profession, in its several branches, who have, from the earliest period of information, flourished in these kingdoms. In this he means to include a brief but distinct account of what each may have done, either by his practice or his writings, to improve his profession; and also of every remarkable singularity in theory or practice, which may not deserve to come under that title: not excluding the most noted even of the empirical class, who have introduced any important innovations into medicine. By this means he hopes to render the work an history of the art as well as of its professors. He does not however propose so exclusively to adhere to the medical part of the plan as not to commemorate all those who, being of the medical class by profession, became eminent from their proficiency in any other part of science, or from any remarkable circumstance in their lives. Characters in which medical and literary fame were united, he means to dwell upon with peculiar regard.

Concerning the nature of the assistance which Mr. Aikin solicits from the Public, and which he judges necessary to the complete execution of his extensive and arduous undertaking, we shall give his own words:

‘The sources of information are *books, manuscripts, and anecdotes*. With respect to the first, I have found that an author is frequently his own best biographer, and that a careful perusal of his works will afford many circumstances not to be learned elsewhere. For this reason, and also for the sake of giving a general account of their works, I shall carefully examine every publication which I can meet with of the persons whose lives I write; and as many of them are now very scarce, and not to be procured from the booksellers shops, I must apply to the libraries of the curious for the loan of them, assuring the owners of their being safely and speedily returned.—*Manuscripts, relating*

lating either to the works or lives of medical persons may be expected to yield much new and important information. The greatest treasures of this kind are, I suppose, lodged in public libraries, to which more particular application will be made. Private proprietors will be pleased to accept this general request for their communications.—The article of *Anecdotes* is of all the most fertile and promising: yet it is to be supposed that its assistance will not extend to very remote times, but will be chiefly confined to subjects within present memory. Gentlemen of the Faculty of considerable standing will have it in their power beyond any others to enrich our collections under this head. From the relations or descendants of those who will be the subjects of our memoirs, much useful matter may also be derived; and their attention to this article is therefore peculiarly requested.'

From the manner in which the lives published as a specimen are written, and from the idea we have formed of the Writer's abilities and taste, from his former publications, we venture to foretell that the proposed work, enriched with the communications which the Author requests, will be a most valuable addition to British Biography.

E

ART. XI. *The Runaway; a Comedy*: As it acted at the Theatre-Royal in Drury-Lane. 8vo. 1s. 6d. Doddsley, &c. 1776.

THE *Runaway* is the production of a Lady, and is spoken of in the following terms, by the fair Authoress herself, in the Dedication of the play to Mr. Garrick:

'Unpatronized by any *name*, I presented myself to you, obscure and unknown. You perceived *dawnings* in my comedy, which you *nourished* and *improved*. With attention, and solicitude, you *embellish'd*, and presented it to the world—that World, which has emulated your generosity, and received it with an applause, which fills my heart with most lively gratitude. I perceive how much of this applause I owe to my *Sex*.—The *RUNAWAY* has a thousand faults, which, if written by a Man, would have incurred the severest lash of criticism—but the gallantry of the English nation is equal to its wisdom—they beheld a *Woman* tracing with feeble steps the borders of the Parnassian Mount—pitying her difficulties (for 'tis a thorny path) they gave their hands for her support, and placed her *high* above her level.'

After so frank and candid a confession of weakness, we wish to shew the comedy as much indulgence in the closet as the Lady tells us it has met with in the theatre. She might with equal justice ascribe its excellencies and imperfections, as well as the applause it has received, to her sex. It bears every
mark

mark of a female production. Without much strength of fable, force of character, novelty of sentiment, or humour of dialogue, a certain delicacy pervades the whole, which in some places interests and attaches us, and in all places induces us to overlook greater deficiencies. From the benefit of this remark, however, we must beg leave to exclude the episode of the strolling players, which is of a coarser texture than the rest of the incidents. The Garden Scene between the Justice and Susan is also too closely copied from *Love in a Village*. But not to dwell on faults, we will submit to our Readers an extract, which we think contains some of the most striking passages, either humorous or sentimental, in the piece :

ACT IV. SCENE, *an Apartment.*

Enter Mr. DRUMMOND and GEORGE.

Mr. D. I wish I had known it before matters had been carried so far—on a subject of this nature no woman can be affronted with impunity.

Geo. I am careless of her resentment—I will never be her husband—nor husband to any woman, but *her* to whom I have given my vows.

Mr. D. Hah!—have you carried your affair so forward?

Geo. Yes, Sir, I have made that enchanting Girl the offer of my heart and hand, and though her delicacy forbids her, while our families remain unknown to each other, to give the assent my heart aspires to—yet she allows me to catch hopes, that I would not forefeit to become master of the universe.

Mr. D. There's a little of the ardor of youth in this—the ardor of youth, George—however, I will not blame you, for twenty years ago, I might have been tempted to enter the lists with you, myself.

Geo. I should fear less to meet a Hector in the field—in such a cause the fury of Achilles would inspire me—and I would bear off my lovely prize from amidst the embattled phalanx.

Mr. D. Bravo—I like to see a man romantic in his love, and in his friendships—the virtues of him who is not an enthusiast in those noble passions, will never have strength to rise into fortitude, patriotism, and philanthropy—but here comes your Father, leave us.

Geo. May the subject inspire you with resistless eloquence! [*Exit.*

Enter Mr. HARGRAVE.

Mr. D. So, Mr. Hargrave.

Mr. H. So, Mr. Drummond—what, I guess your business.

Mr. D. I suppose you do, and I hope you are prepared to hear me with temper.

Mr. H. You'll talk to no purpose, for I am fixed, and therefore the temper will signify nothing.

Mr. D. Strange infatuation! why must George be sacrificed to your ambition?—surely, it may be gratified without tying *him* to your Lady Dinah.

Mr. H. How?

REV. MAR. 1776;

Q

Mr.

Mr. D. By marrying her yourself—which, till now, I supposed to have been your design—and that would have been sufficiently preposterous.

Mr. H. What!—make me a second time the slave of hysterics, longings, and vapours!—no, no, I've got my neck out of the noose—catch it there again if you can—what, her Ladyship is not youthful enough for George, I suppose?

Mr. D. True—but a more forcible objection is the disproportion in their minds—it would not be less reasonable to expect a new element to be produced between earth and fire, than that felicity should be the result of such a marriage.

Mr. H. Psha, psha—what, do you suppose the whole world has the same idle notions about love and constancy, and stuff, that you have? D'ye think, if George was to become a widower at five-and-twenty, *br'd* whine all his life for the loss of his deary?

Mr. D. Not if his deary, as you call her, should be a Lady Dinah; and if you marry him with no other view than to procure him a happy widowhood, I admire the election you have made—but, if she should be like my lost love—my sainted Harriet—my—oh! Hargrave—

Mr. H. Come, come, I am very sorry I have moved you so—I did not mean to affect you—come, give me your hand—'sbud, if a man has any thing to do with one of you fellows with your fine feelings, he must be as cautious as if he was carrying a candle in a gunpowder barrel.

Mr. D. 'Tis over, my friend—but when I can hear my Harriet named, without giving my heart a fond regret for what I have lost—reproach me—for then, I shall deserve it.

Mr. H. Well, well—it shall be your own way—but come, let me convince you that you are wrong in this business—'sbud! I tell you it has been the study of my life to make George a great man—I brought Lady Dinah here with no other design—and now, when I thought the matter was brought to bear—when Lady Dinah had consented—and my Son, as I supposed, eager for the wedding—why!—'tis all a sham!

Mr. D. My good friend—the motives, from which you would sacrifice your Son's happiness, appear to me so weak.

Mr. H. Weak!—why, I tell you, I have provided a wife for George, who will make him, perhaps, one of the first men in the kingdom.

Mr. D. That is, she would make him a Court Dangler, an attendant on Ministers levees—one whose ambition is to be fostered with theameleon food of smiles and nods, and who would receive a familiar squeeze with as much rapture as the plaudits of a nation—oh—shame—to transform an independent English Gentleman into such a being!

Mr. H. Well, to cut the argument short—the bargain is struck, and George shall marry Lady Dinah, or never have an acre of my land, that's all.

Mr. D. And he shall never possess a rood of mine, if he does. [*walking about.*]

Mr.

Mr. H. [aside] There, I thought 'twould come to this: what a shame it is for a man to be so obdurate!—but hold—faith, if so, I may lose more than I get by the bargain—he'll stick to his word.

Enter JUSTICE.

Jus. I am very much surprized, Mr. Drummond—Sir—that I can't be left alone in the discharge of my magisterial duties, but must be continually thwarted by you.

Mr. D. This interruption, Mr. Justice, is ill timed, and rather out of rule—I could wish you had chosen another opportunity.

Jus. No opportunity like the present—no time like the present, Sir—you've cause, indeed, to be displeased with my not observing rules, when you are continually breaking the laws.

Mr. D. Ha, ha, ha! let us hear—what hen-roost robbery have you to lay to my charge now?

Jus. Aye, Sir, you may think to turn it off with a joke, if you please—but for all that, I can prove you to be a bad member of society, for you counteract the wise designs of our legislators, and obstruct the operations of justice—yes, Sir, you do.

Mr. H. Don't be so warm—what is this affair?

Jus. Why, the poacher, whom we committed last night, Mr. Drummond has released, and given money to his family—How can we expect a due observance of our laws, when rascals find encouragement for breaking them?—Shall Lords and Commons in their wisdom assemble in Parliament, to make laws about hares and partridges, only to be laughed at? Oh, 'tis abominable!

Mr. H. Very true; and let me tell you, Mr. Drummond, it is very extraordinary that you will be continually—

Mr. D. Peace, ye men of justice—I have all the regard to the laws of my country, which it is the duty and interest of every member of society to possess—If the man had been a poacher, he should not have been protected by me—the poor fellow found the hare in his garden, which she had considerably injured.

Mr. H. Ho, ho—what, the rascal justifies himself! an unqualified man gives reasons for destroying a hare!—Zounds, if a gang of ruffians should burn my house, would you expect me to hear their reasons?

Jus. Ah, there it works—Susan's my own [*aside*].—there can be no reasons—if he had found her in his house, in his bed-chamber—in his bed, and offered to touch her—I'd prosecute him for poaching.

Mr. D. Oh, blush to avow *such* principles!

Mr. H. Look'ee, Mr. Drummond, though you govern George with your whimsical notions, you sha'n't me.—I foresee how it will be as soon as I'am gone—my fences will be cut down—my meadows turned into common—my corn-fields laid open—my woods at the mercy of every man who carries an axe—and, oh—this is noble, this is great!

Mr. D. Indeed, 'tis ridiculous.

Mr. H. I'll take care that my property sha'n't fall a sacrifice to such whimsies—I'll tie it up, I warrant me—and so, Justice, come along. [*going*.]

Mr. D. We were talking on a subject, Mr. Hargrave, of more importance, at present, than this; and, I beg you'll hear me farther.

Q 2

Mr.

Mr. H. Enough has been said already, *Mr. Drummond*,—or if not, I'll give you one answer for all—I shall never think myself obliged to study the humour of a man, who thinks in such opposition to me; I have a humour of my own, which I am determined to gratify, in seeing George a great man—He shall marry Lady Dinah in two days; and all the fine reasoning in the world, you will see, has less strength than my resolution—'Sbud, if I can't have the willing obedience of a Son, I'll enjoy the prerogatives of a Father—Come along, Justice. [Exit.]

Just. D'ye hear with what a fine *firm* tone he speaks?—This was only a political stroke, to restore the balance of power.

Mr. D. Why don't you follow, Sir? [Exit Justice.] My son shall be a great Man!—To such a vanity as this, how many have been sacrificed!—He shall be great—The happiness of love, the felicities that flow from a suitable union, his heart shall be a stranger to—but he shall convey *my name*, deck'd with titles, to posterity, though, to purchase these distinctions, he lives a wretch—This is the silent language of the heart, which we hold up to ourselves as the voice of Reason and Prudence.

Enter EMILY.

Miss Morley!—Why this pensive air?

Em. I am a little distress'd, Sir—the delicacy of the motive which induced you to place me here, I am perfectly sensible of—yet—

Mr. D. Yet—what, my dear Child?

Em. Do not think me capricious, if I intreat you to take me back to your own house, till my uncle arrives—I cannot think of remaining here.

Mr. D. Then 'tis as I hoped [aside]—What can have disgusted you?—Come, be frank; consider me as a friend, to whom you may safely open your heart.

Em. Your goodness, Sir, is excessive—Shall I confess—the Lady who will soon have most right here, treats me unkindly.

Mr. D. That you can't wonder at—Be assured, I will effectually defend you from her insults—But do you not pity poor George, for the fate his father designs him?

Em. Yes—I do pity him.

Mr. D. If I dared, I would go still further—I would hope, that, as his happiness depends on you—

Em. Sir!

Mr. D. Let me not alarm you—I am acquainted with his passion, and wish to know that 'tis not displeasing to you.

Em. So circumstanced, Sir—what can I say?—He is destined to be the husband of another.

Mr. D. It is enough—I bind myself to you from this moment, and promise to effect your happiness, if within the compass of my abilities or fortune. But, that I may know my task—favour me with the key to your Uncle's character.

Em. My Uncle possesses a heart, Sir, that would do him honour, if he would be guided by it—but unhappily he has conceived an opinion that his temper is too flexible—that he is too easily persuaded—and the consequence is—he'll never be persuaded at all.

Mr. D. I am sorry to hear that—a man who is obstinate from such a mistake, must be in the most incurable stage of the disorder. However, we'll attack this man of might—his flexibility shall be besieged, and if it won't capitulate, we'll undermine it.

Em. Ah, Sir! my Uncle is in a state of mind ill prepared for yielding—He returned from Spain with eager pleasure to his native country; but the disgust he has conceived for the alteration of manners during his absence, has given him an impatience that you will be hardly able to combat.

Mr. D. Take courage—let me now lead you back to your young companions—I am obliged to be absent a short time—but I'll watch over you, and, if possible, lead you to happiness.

[Exit Drummond leading Emily.]

The comedy is introduced by a tolerable Prologue, giving a sketch of the fair Writer's nursery. The Epilogue is an agreeable addition to the many entertaining *morceaux* of this kind, with which Mr. Garrick has obliged the Public. C.

ART. XII. *Dr. PRICE's Observations on the Nature of Civil Liberty*, concluded: See our last Month's Review.

IN the first section of the second part of these *Observations*, the Author proceeds to treat of the *Justice* of the War with America. This great question is here determined against the *Parent State*. Some of the Doctor's observations, on this head, are new, others have occurred to preceding writers; and, on the whole, the subject appears to be so much exhausted, that we shall not detain our Readers with what is said upon it [although the Author has offered some very weighty considerations to the particular attention of the Public] but proceed immediately to the question discussed in the following section; viz. 'Whether the War in America is justified by the Principles of the Constitution?'

This point is likewise determined against us. The Doctor's conclusion is, that 'this is a war undertaken not only against the principles of our own constitution, but on purpose to destroy other similar constitutions in America; and to substitute in their room a *military force*.'

In sect. III. the Author inquires into the *Policy* of this War; a subject, as the Author remarks, of the last importance, on which, also, much has been said by other writers, with great force, and in the ablest manner: he refers, particularly, to the *Considerations on the Measures, &c.* and the two *Appeals to the Justice and Interests of the People*. But I am not, says Dr. P. willing to omit any topic which I think of great consequence, merely because it has been already discussed: and with respect to this, in particular, it will, I believe, be found that some of the observations on which I shall insist, have not been sufficiently attended to.'

And, first, the Doctor urges several reasons tending to render it manifest 'that the present contest with America is a contest for *power* only.' He expatiates on the nature of the love of power for its own sake; and he gives the following note:

'I have heard it said by a person in one of the first departments of the state, that the present contest is for DOMINION on the side of the Colonies, as well as on ours: and so it is, indeed; but with this essential difference. *We* are struggling for dominion over OTHERS. *They* are struggling for SELF-dominion: the noblest of all blessings.'

'But, says Dr. P. what deserves particular consideration here is, that this is a contest from which no advantages can possibly be derived.—Not a revenue: for the provinces of America, when desolated, will afford no revenue; or if they should, the expence of subduing them and keeping them in subjection will much exceed that revenue.—Not any of the advantages of trade: for it is a folly, next to insanity, to think trade can be promoted by impoverishing our customers, and fixing in their minds an everlasting abhorrence of us.—It remains, therefore, that this war can have no other object than the extension of power.—Miserable reflexion!—To sheath our swords in the bowels of our brethren, and spread misery and ruin among a happy people, for no other end than to oblige them to acknowledge our supremacy. How horrid?—This is the cursed ambition that led a Cæsar and an Alexander, and many other mad conquerors, to attack peaceful communities, and to lay waste the earth.'

Pride, and the love of dominion, are, as this Writer observes, principles hateful enough; but he apprehends that principles worse than even these, influence some among us, viz. a blind resentment, and the desire of revenge.

'One cannot help, says he, being astonished at the virulence, with which some speak on the present occasion against the Colonies.—For, what have they done?—Have they crossed the ocean and invaded us? Have they attempted to take from us the fruits of our labour, and to overturn that form of government which we hold so sacred?—This cannot be pretended.—On the contrary, this is what we have done to them.—We have transported ourselves to their peaceful retreats, and employed our fleets and armies to stop up their ports, to destroy their commerce, to seize their effects, and to burn their towns. Would we but let them alone, and suffer them to enjoy in security their property and governments, instead of disturbing us, they would thank and bless us. And yet it is *We* who imagine ourselves ill-used.—The truth is, we expected to find them a cowardly rabble who would lie quietly at our feet; and they have disappointed us. They have risen in their own defence, and repelled force by force. They deny the plenitude of our power over them; and insist upon being treated as free communities.—It is THIS that has provoked us; and kindled our governors into rage.'

But quitting these general reflections, which, the Writer confesses, have led him from the point he intended principally to insist upon, in this section, he proceeds to investigate, by solid argument,

argument, the policy of those measures which have brought on the present unhappy contest.

Every man of experience knows that there are points which are always likely to suffer by discussion. Of this kind, the Doctor observes, are most points of authority and prerogative; and he obviously concludes, that the best policy is to avoid, as much as possible, giving any occasion for calling them in question. This remark he applies to the situation of Great Britain with respect to the Colonies; in order to shew that by unnecessary exertions of authority over them, we are likely to lose that authority altogether, and every advantage connected with it. 'So little, adds he, do men in power sometimes know how to preserve power; and so remarkably does the desire of extending dominion sometimes destroy it!'

The Doctor proceeds to evince, by the recital of a few facts, within every body's recollection, the unsteadiness, and impolicy, of our whole conduct, with respect to colonial administration; viz. the Act of 6 Geo. II. for imposing certain Duties on all Foreign Spirits, Molasses, and Sugars imported into the Plantations; the alterations made in that Act in the 4th of the present Reign; the Stamp Act; the repeal of the Stamp Act; the Act for imposing Duties, in America, on Tea, Paper, Glass, Painter's Colours, &c. the repeal of this last Act, EXCEPT the duty upon *Teas*; the Act for enabling the East-India Company to export their Tea to America, free of all Duties here; the Boston Port Bill, with that for destroying the chartered Government of the Province;—and the Quebec Bill: and, to crown all, the sending troops to Boston, to enforce obedience to these acts. The last measure here enumerated, and condemned, is, the proposal sent to the Colonies, called *Conciliatory*; the plain English of which, says Dr. P. was only this,—“If you will tax yourselves BY OUR ORDER, we will save ourselves the trouble of taxing you.”—‘They received, adds our Author, the proposal as an insult; and rejected it with disdain.’—‘An horrid civil war is commenced; and the empire is distracted and convulsed.’—Here our Author pauses; and, after a warm and pathetic exclamation, steps back for a few moments, to take a parting glance at TIMES PAST, in order to compare the ground we have left, with that on which we now find ourselves:

‘In those times, says Dr. Price, our Colonies, foregoing every advantage which they might derive from trading with foreign nations, consented to send only to us whatever it was for our interest to receive from them; and to receive only from us whatever it was for our interest to send to them. They gave up the power of making sumptuary laws, and exposed themselves to all the evils of an increasing and wasteful luxury, because we were benefited by vending among them the materials of it. The iron with which Providence

had blessed their country, they were required by laws, in which they acquiesced, to transport hither, that our people might be maintained by working it for them into nails, ploughs, axes, &c. And, in several instances, even one Colony was not allowed to supply any neighbouring Colonies with commodities, which could be conveyed to them from hence.—But they yielded much farther. They consented that we should have the appointment of one branch of their legislature. By recognizing as their King, a King resident among us and under our influence, they gave us a negative on all their laws. By allowing an appeal to us in their civil disputes, they gave us likewise the ultimate determination of all civil causes among them.—In short. They allowed us every power we could desire, except that of taxing them, and interfering in their internal legislations: and they had admitted precedents which, even in these instances, gave us no inconsiderable authority over them. By purchasing our goods they paid our taxes; and, by allowing us to regulate their trade in any manner we thought most for our advantage, they enriched our merchants, and helped us to bear our growing burdens. They fought our battles with us. They gloried in their relation to us. All their gains centered among us; and they always spoke of this country and looked to it as their home.'

'Such,' continues our Author, 'was the state of things;—What is it now?'—His answer to this important question constitutes the most elaborate and most interesting part of his performance. It consists of estimates relating to the great decrease of *specie* in the kingdom; the enormous and dangerous increase of *paper* money; the precarious nature of *paper credit*; discussion of Bank security; the loss of the American trade, &c. We have not room for particulars, and shall therefore only observe, that the general *conclusion* drawn by our Author, from his view of our *present state*, is a most discouraging one, indeed! It affords a prospect at which he himself shudders; and he takes leave of it with these alarming words: A KINGDOM ON AN EDGE SO PERILOUS, SHOULD THINK OF NOTHING BUT A RETREAT.

A *retreat*! this word must sound gratingly, indeed! in the ears of every Briton, who is in the least zealous for the reputation and dignity of his country: and this brings our Author to sect. IV. in which he considers 'the Honour of the Nation, as affected by the War with America.'

One of the pleas, for continuing this contest is, "That our honour is engaged; and that we cannot now recede without the most humiliating concessions:" the Doctor examines this plea; views the question in a variety of lights; and, finally, concludes, that all the disgrace we have to fear, will proceed only from our persisting in the prosecution of an unjust and imprudent war. In our circumstances, the dignity, he apprehends, would 'consist in retracting freely, speedily, and magnanimously.'

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He adopts, on this occasion, the words 'applied to this very purpose, in a great assembly, by a Peer to whom this kingdom has often looked as its deliverer, and whose ill state of health at this awful moment of public danger every friend to Britain must deplore, to adopt, I say, the words of this great man—"RECTITUDE IS DIGNITY. OPPRESSION ONLY IS MEANNESS; AND JUSTICE, HONOUR."

This part of our Author's doctrine, we believe, will be very unpalatable to the generality of Dr. Price's readers. The notion of *retracting* may seem not unlike the man's idea of *refund- ing*, which he liked the worst of all *funds*. To be serious, we cannot, here, heartily accord with our worthy Author; whose zeal for the liberties of *mankind*, seems to have carried him farther than the high spirit of this great nation will chuse to follow. The man who *retracts* while his adversary's sword is pointed at his breast, will do it with so bad a grace, that, however generous his motive, it would be impossible for him to escape the imputation of *cowardice*. When we are in a condition to *disstate* (as we hope we shall soon be, notwithstanding the frightful picture of our circumstances, drawn by Dr. Price) it will *then* be 'magnanimous' to retract whatever we may discover to have been wrong in our past conduct.

In the next section, 'on the Probability of succeeding in the War with America,' the Author introduces a variety of observations, some of which are of a religious nature, and are intended to shew how little reason we have to expect the favour of Heaven, in *such* a contest. And here, among other intimations of the injustice of our cause, he has a remark, which will be new to many readers. It is continually urged that the Americans are our *subjects*. This is positively denied by our Author, 'The people of America, says he, are no more the subjects of the people of Great Britain, than the people of Yorkshire are the subjects of the people of Middlesex. They are our *fellow-subjects*.' This proposition we have not yet heard controverted. If it be admitted, a great deal more must be admitted with it.

We come now to our Author's GENERAL CONCLUSION; in which he introduces the subject of PACIFICATION;—though apprehensive that there is not, at present, much disposition in the Public to attend to plans of this kind: and fearful 'that nothing but *calamity* will bring us to repentance and wisdom.'—In order, however, to complete the design of his publication, he here lays before us a sketch of a plan of accommodation; but it is not the Doctor's own; nor does he give it as such. 'It was opened, he says, before the holidays, to the House of Lords, by the *Earl of Shelburne*;' on whom the Doctor passes some encomiums; and then proceeds to give us the plan, in his Lordship's own words. We shall refer our Readers to
this

this paper, as it appears in the Doctor's pamphlet; and shall only remark—that we believe a plan of *our Author's* would have been altogether as acceptable to the Public, as any thing of the kind from whatever LORD, or GREAT MAN. The genuine, original sentiments of a person so respectable for his abilities, and for his private character, as Dr. Price, could never want the sanction of titled names, or of any men who derive their eminence from the figure they make at the head of a party.—We do not mean, however, to cast any invidious reflection on Lord S. or his plan. His Lordship has thrown out some very good hints; and we heartily wish they may now be attended with more effect from this publication, than they appear to have produced in the place where they were first delivered.

In his Appendix, which is chiefly intended to illustrate what he has advanced, in the body of his work, on the *Policy* of the War in America, our Author has particularly stated our national *expenditure* and *income* for ten years, from 1764 to 1774.

From this account, says the Doctor, it will appear, that the money drawn every year from the Public by the taxes, falls but little short of a sum equal to the whole *specie* of the kingdom; and that, notwithstanding the late increase in the productiveness of the taxes, the whole surplus of the national income has not exceeded 320,000 l. per ann. This is a surplus so inconsiderable as to be scarcely sufficient to guard against the deficiencies arising from the common fluctuations of foreign trade, and of home consumption. It is NOTHING when considered as the only fund we have for paying off a debt of near 140 millions.—Had we continued in a state of profound peace, it could not have admitted of any diminution. What then must follow, when one of the most profitable branches of our trade is destroyed; when a THIRD of the empire is lost; when an addition of many millions is made to the public debt; and when, at the same time, perhaps, some millions are taken away from the revenue?

We have not room for our Author's calculations at length. Some objections have been raised against them, by the anonymous author of *The Rights of Great Britain**; who has, thro' undoubted information, discovered some inaccuracies in the Doctor's state of the revenue and national debt; but these do not affect, materially, the general argument, nor serve, in any degree, to obviate the Doctor's melancholy conclusions.

At the close of the pamphlet, the Doctor (though with little hope of being much attended to, where attention might take *effect*) has offered some proposals for the retrieval of our public concerns, particularly the speedy reduction of the national debt: but for these hints, and calculations, we must refer to the work itself. They appear to be of great importance; and their worthy

* Mentioned in the Review for February.

Author is firmly persuaded that, if carried into execution, we should, in a few years, from the operation of the means here proposed, see this country ABOVE ALL ITS DIFFICULTIES.

☞ After we had put a period to this Article, as above, we looked into the Fifth Edition of these Observations; in which we find that the Author has very prudently availed himself of the corrections made in his estimates, by the above-mentioned author of *The Rights of Great Britain*; so that we have now a better authenticated and more exact account of the NATIONAL DEBT, and APPROPRIATED REVENUE, as they stood at Midsummer last, than the Doctor was able to give in his First Edition: his work is, therefore, considerably improved* in its value to the Public. G.

N. B. Since this account of these celebrated *Observations* was sent to the press, we obtained a sight of an estimate of the national debt, expences, and revenues, formed by the Earl of St***r, and (as we are told) upon the most authentic evidences. This estimate places the state of public wealth in a much more unfavourable point of view than that in which Dr. Price has left it. We are not at liberty to mention particulars on this topic;—suffice it, therefore, when we say, that from the results of the estimate in question, only seven millions of the public debt have been discharged since the termination of the last war; and of these only three millions were paid from the ordinary revenues of the state: the residue having been liquidated by accidental transitory supplies produced and left by the war, and which are now exhausted and gone—such as the annual contribution of 400,000 l. paid by the East-India Company to Government for several years, but which has now ceased:—the sums arising from the sale of prizes taken in the last war, and from the sale of lands in the newly ceded West-India islands:—the sums received for the maintenance of French prisoners during the late war, &c. &c. amounting in all to about four millions.

From the same estimate it likewise appears that the annual difference between the amount of the public income (supposing no diminution of it to ensue by a loss of the American trade) and the public expenditure is less than 300,000 l. This difference, then, is the only fund on which we are to borrow the immense sums necessary to carry on the present American war, and the only means left us for paying the interest of what we may thus borrow; but if the loss of our American commerce should (as it most certainly will) so far diminish the public re-

* To this new Edition is added, beside a second *Præface*, a *POSTSCRIPT*, containing an account of public debts discharged, money borrowed, and annual interest saved, from 1763 to 1791.

venue as to annihilate this remaining annual 300,000 l. what can then preserve us under the additional debts now contracting, from a national bankruptcy?

B.....t.

FOREIGN LITERATURE

(By our CORRESPONDENTS.)

ART. I.

G E N E V A.

AN interesting and instructive work has lately made its appearance here, in two volumes, large octavo, intitled; *Instructions d'un Pere à ses Enfants, sur la Nature & sur la Religion*: i. e. *The Father exposing to the View of his Children the Works of Nature, and the Truths and Duties of Religion*.— This respectable, this excellent Father, is Mr. ABRAHAM TREMBLEY, Fellow of the Royal Society, and known with distinction in the Republic of Letters, by his curious discoveries in natural history. The instructions he gives his children on these important subjects, are conveyed in forty-five discourses; and these discourses bear the amiable characters of candid simplicity, paternal tenderness, religious sensibility founded on the most rational views of Deity, and a perpetual and zealous solicitude to draw from philosophy its proper fruits, to make it the guide, the comforter, the ornament of the mind, the source of internal serenity, benevolence, virtue and happiness. The whole strain of this work discovers these effects of philosophy in the heart of its Author, and give him an aspect of dignity and usefulness, which the *cloud-cap'd* sceptic will never derive from the most ingenious efforts of his barren and uncomfortable sophistry. In a word, we see the blended characters of the true philosopher, the good man, and the rational Christian, in these two volumes. In the first five discourses of this useful work, the Author treats, among other things, of Happiness and the means of arriving at it, of the *Origin and Nature* of Man, of *Life, Death, and Immortality*, of the Knowledge of the Deity, as the true source of felicity; and of the Contemplation of his *Works*, as the source of that knowledge. To open interesting views of the Divine Operations, Mr. Trembley, in the seventeen succeeding discourses, takes a large and circumstantial survey of the *Vegetable and Animal* Worlds, considers the external and diversified forms, the nutrition and growth, the internal structure and organization of plants and animals. From the twenty-second to the twenty-seventh discourse inclusive, he considers the *sensibility, knowledge, and natural character* of the *Animal* World in general, their wants, *instincts*, and means of self-preservation, the impressions they receive from heat and cold, from the succession of day and night, and from the vicissitudes of the season. He

points

points out the tender and touching scenes of parental affection they exhibit in the spring, the various aspects of *union, sociability, and industry* they offer to the view of an observer; as also their *perfect and imperfect* associations, and the precautions Nature has taken for their preservation and support. These objects form the principal contents of the first volume.

In the second volume, Mr. TREMBLEY continues his survey. In the *ten* succeeding discourses, he passes in minute review the *inanimate* scenes of Nature, the *Earth*, with its *atmosphere, its elements, and minerals*; and MAN, in that mixed nature by which he stands allied to matter and spirit, to time and to eternity. From hence he rises to the other globes that compose our Solar System, considers their *laws, motions, and influences*; and, though in the course of this assiduous contemplation of nature, he never loses sight of its great Author: yet, in the *nine* last discourses, he ascends more professedly from the works to the Worker. Here he expatiates with complacency and sensibility on the noble subject, exposes the absurdity of Atheism, demonstrates the necessity of a *first cause*, treats of the *Divine Perfections and Providence*, and proves the perfect, the infinite *wisdom, power, and goodness* of the Deity, notwithstanding the seeming or real disorders that take place in this transitory, spot and period, of the natural and moral world.—Such is the general tenor of the work before us, which CHARLES BONNET will put with a fraternal kind of pleasure upon the same shelf with his own respectable and delightful volumes, and we think it will *live* with them through succeeding ages, in the esteem and veneration of the worthy and the wise.

. We find, by an advertisement in the papers, that this work has been imported by Owen.

††† *We are obliged to postpone the remainder of the FOREIGN ARTICLES to our next, in order to make room for such of our DOMESTIC Publications as, being of a TEMPORARY as well as of a very IMPORTANT Nature, must be supposed to interest, in a peculiar manner, the attention of our Readers.*

M.

MONTHLY CATALOGUE,

For MARCH, 1776.

AMERICAN CONTROVERSY.

Art. 14. *A Letter to the Rev. Dr. Price, on his "Observations on the Nature of Civil Liberty, &c."* 8vo. 6d. Evans, &c.

THE less argumentative parts of Dr. P.'s *Observations* are considered by this Author merely as declamatory; and he declaims against the Doctor's declamation. He says he *could* easily have refuted, at large, the whole argument of Dr. Price's performance,

ance, on the Doctor's own premises, and on indisputable facts,'—had he thought it of any salutary consequence, in the too critical circumstances of this country. But he declines the task; for 'as the day of grace, so the hope of salvation is past.'—We are sorry for the Author's want of hope; but we wish him not to despair, however; because it may happen that the day of grace is *not* passed; and, consequently, that salvation may yet come,—whether from the North or the South,—and how little soever we may deserve it.

Art. 15. *Remarks on Dr. Price's "Observations, &c."* 8vo.

1 s. Kearsley.

This Remarker cannot reason, but he can rail; and where he fails to confute, he fails not to call names.

SPECIMEN.

'Mr. P. [for he nowhere allows the Doctor his *D*, but in the title-page of these Remarks] is a Dissenting preacher, born and nourished in the very bosom of *sedition*. I do not speak the language of bigotry or persecution; but I cannot help considering the Dissenters as secret enemies to government.'—If this be *not* the language of *bigotry*, we should be glad to know what language it is.

Art. 16. *The Honour of Parliament and the Justice of the Nation Vindicated. In a Reply to Dr. Price's "Observations on the Nature of Civil Liberty."* 8vo. 1 s. 6 d. W. Davis.

This Defender of the Honour of Parliament is rather lively than solid. He exclaims, without mercy, against the Americans, as *rebels, traitors, parricides, &c. &c.* and is not a little sarcastic on Dr. Price's profession, as a preacher among the Dissenters.—The advocates for America will reprobate the politics of this Writer, while the friends of Government will assert that he has given his antagonist many a smart rap on the knuckles. A moderate byestander will probably deem both sides too warm to judge impartially of his merit. Indeed, IMPARTIALITY and CANDOUR seem, at present, to have little chance of being heard, with their still, small voice, amidst the tumult and violence of our American disputants. But when passion subsides, both parties, we doubt not, will honestly own that they have been in the wrong.

Art. 17. *The Critical Moment, on which the Salvation or Destruction of the British Empire depends. Containing the Rise, Progress, present State, and natural Consequences of our American Disputes.* By Janus. 8vo. 2 s. Setchell. 1776.

In tracing the rise and progress of the present dangerous misunderstanding between Great Britain and her American Colonies, and in deducing its supposed fatal consequences, this Author shews a more comprehensive knowledge of the subject, than is common to the pamphleteers of the times. His general view is 'to point out former mistakes, to explain the present dangers, and to offer a new mode for allaying our unhappy ferment.' He appears to be particularly well informed of the present state and circumstances of America, and of the true grounds on which our fellow-subjects in that quarter of the globe have taken arms against us. Possibly [but this is a mere random conjecture] he is a native of some part of that country: at least, his zeal for the Colonies, and the acrimony with which

ch he generally speaks of administration at home, may serve to attenuate the suspicion of a partiality, like that which men of the characters always feel, for their *natale solum*; and which, if a knave's, is, surely, not an unpardonable one.

We could have wished, however, that a Writer so apparently honest, so sensible, and (in many respects) so well informed, had a less severe in his *reflections* on the Ministry: his arguments would then, perhaps, have had more weight with moderate and candid readers, of either party.

With respect to the Author's plan of reconciliation, we conceive to be totally inadmissible on the part of Government, as the relinquishing of our parliamentary claim of internal taxation is, with us, a *sine qua non*; and we are not yet so humbled as to give up that great point, for the sake of which we are hazarding every thing. Whether the point be worth what we have staked upon it, is another question.

The language of *Janus* is very frequently incorrect; of which he seems to be duly sensible. He apologizes for it; alleging a regard to simplicity, and integrity of meaning, rather than to the ornaments of style.

t. 18. *Some Observations on a Pamphlet lately published, entitled, "The Rights of Great Britain asserted", &c."* By the Author of *The Answer* † to Dr. Stubbears and Dr. Johnson. 8vo. 1 s. Donaldson. 1776.

The present answerer of the famous pamphlet abovementioned, is an elegant or a correct Writer; but he appears to be a well-animating one,—equally zealous for the honour and welfare of Great-Britain, on the one hand, and for the rights of the Colonies, on the other. In politics he is a true Whig, of the old Revolution stamp. His, indeed, was sufficiently obvious from his two former tracts; and by turning back to our accounts of them, we find that the Author of these several performances is Dr. Hugh Baillie, late Judge of the Admiralty-Court in Ireland.

This Writer, who appears to be considerably advanced in years, and who talks quite in the sober, reflecting strain of a man of observation and experience, gives us his remarks on every material fiction advanced by the author of the *Rights*, &c. in the course of which, many things are repeated which are commonly urged by those who disapprove our American measures; and some new arguments offered. But his chief view, he says, in writing this pamphlet, is to warn us of the danger of our speedily becoming a province to France, in consequence of our country being left exposed, by the great draughts from our land and sea forces for the American service. A good Man's fears on this head will probably appear chimerical to those readers who entertain a better opinion of the watchful guardians of our state. Indeed, there seems no reason to fear that any reader will find us in the *very* defenceless condition supposed by our apprehensive observer.

* See our last, p. 145.

† See Review for January 1774, p. 35; and for the June following, p. 548.

Art. 19. *A Letter from an Officer retired, to his Son in Parliament.*
8vo. 1 s. Cadell. 1776.

The good, old, gallant officer, full of zeal for the honour of the British arms, and the interest of his country, pathetically exhorts his son to use his utmost endeavours, as a senator, in support of vigorous measures against the Americans; but in the true generous spirit of a soldier, he intimates his hope, that when we have humbled these rebellious children of ours, and made them duly sensible of our superiority of power, as well as right of authority, we may then greatly prove our MAGNANIMITY, and HEROIC POLICY, by granting to them 'every communicable privilege, every degree of liberty, consistent with their *subordination* to the SOVEREIGN STATE.' But, that any part of the British empire, hath a right of sovereign dominion over another part, implies a *claim* on the one hand, and a *concession* on the other, not likely to be soon adjusted.—This worthy veteran may have been an excellent officer, but he is a very moderate politician.

Art. 20. *A further Examination of our American Measures, and of the Reasons and the Principles on which they are founded.* By the Author of "Considerations on the Measures carrying on with respect to the British Colonies in North America." 8vo. 3 s. Boards. Baldwin, &c. 1776.

This is generally received and acknowledged as the work of Mr. M—w R—b—n—n. His former production justly obtained the Public's and our applause*. The present is not less meritorious. It is indeed written with scarce any regard to systematical arrangement, and in a style abounding in peculiarities and redundancies of expression; but it is the production of a vigorous comprehensive mind, deeply impressed by the subject, and filled with just, bold, liberal, and reflected ideas. It contains many excellent observations on the principles of civil government; on the steps pursued and pursuing towards the people of America; on the nature and extent of treason as defined by the statute 25 Edw. III. and applied to the Colonists; and on some of the doctrines and assertions of Judge Bl—, Dr. Johnson, Dean Tucker, Mr. Wesley, and others. These and other parts of the work are accompanied with sound arguments, salutary admonitions, and very alarming predictions. But we find it wholly impracticable to epitomize the work on account of the multitude and variety of its contents, and shall therefore only present our Readers with an extract from the beginning of it, as a specimen of the Author's style and manner:

* The Writer of the following papers has before troubled the Public concerning our present civil contention; neither his words nor they of wiser than him were then heard; our affairs are from being at those times bad, become now much worse: these increasing difficulties do but too well warrant an individual to offer once more his humble sentiments on the subject: the counsels of those at the helm have hitherto not been so successful as to preclude all other from being proposed. Let us a little look back upon our history. We and our colonies of North-America were lately in the utmost har-

* See Review, Feb. 1775, p. 177.

mony and tranquillity : the same state might have continued, if that our ministers could have been contented with it : they began to trouble it about the tea : that circumstance gave rise to some distastes and disturbances : these were pretended to require the sending of ships and of troops, the overturning of charters, the stopping up of ports, and the taking away the inquest of blood in the country where they happened. Fleets and armies are not always the best peace-makers, nor oppression the surest cure for dissatisfaction. These means much increased the mischief. Our ministers thereupon repeated and heightened their remedies. We sent more men of war and more regiments, having found such very ill effects from those which went before : we strived to starve the people there by preventing their procuring provisions, which proved but an unlucky manner of reconciling them to us ; we forbade them their trade and their fisheries, by which means we drew from their leaders to ourselves the discontents arising from the restraints upon their commerce : we contrived to make the contest a common cause and quarrel of all our Colonies, whereby we exceedingly weakened ourselves, and strengthened to the greatest degree the league against us ; if any application came from them or from any of the first men of our country on their behalf, we answered it with rejection, lest they should slacken or suspend their operations from any hopes and expectations of peace. We have by this very extraordinary conduct brought on an open, avowed, a declared civil war with thirteen colonies of that continent united and combined together against us. We have sown the seed, we have nursed, have watered, have raised and reared the plant ; the tree is now to come to its maturity, we find it to bear bitter fruit, nauseous to the palate, and noxious to the health ; we pretend to complain of the owners of the soil ; but the whole nation both at home and abroad must swallow down the poisonous produce, that our political quacks may have the profit and the benefit of administering it. This is the American scene. The same ministers have sown the dragon's teeth in our settlements of the East-Indies, and are dooming to famine and to distress our islands of the West ; Ireland is discontented and impoverished ; Spain is armed ; France is strengthening and recovering ; the nation at home is desponding of its condition, and sinking under its burthens. We are in the mean time not to consider which way we came into these perplexities and difficulties ; we are not to return and to retreat by treading our steps backwards ; we are to go on because we have got so far ; our having begun at first with folly and with madness, is an unanswerable reason for our proceeding with fury and with desperation.

All the old and the mutual ties, the union, the conjunction between Great Britain and our ancient North-America are now cut, severed, and dissolved : acts of parliament, acts of assembly, orders of council, charters are between us become only a dead letter and waste paper : the authority of the mother-country on the one hand, and the duty of our colonies on the other, are totally and absolutely cancelled : our protection is changed into war and into waste towards them, and their dependence into resistance, and into a return of hostility towards us : the dominion of Great-Britain over rich and vast territories, so lately her own, extends now no further than our can-

non can command: we have parted with our prodigious possessions on that continent, only for the hopes and the prospect of conquering them again; they are in future all to be recovered by the dint of the sword and the push of the pike; the next relation or conditions between us must be just as the chance of arms shall decide and determine; but what ought most nearly to concern us, we have parted with a people who have for ages past been to us most cordial, as countrymen; most affectionate, as friends; most faithful, as allies; most dutiful, as descendants and dependants; and, what some may value above all, most profitable and most beneficial, as inhabitants of our provinces. All considerations of interest discarded out of the question, can any man but be moved with the reflection of our ingratitude and our insensibility towards this community, who have certainly deserved after a very different manner at our hands? If statesmen and ministers must be made of stuff fit for such measures; God grant to me and to mine an humble life, in which we may preserve some remains and sensations of humanity!

Let us however banish all these foolish feelings of the human breast; let us leave the mean subject of morality to casuists or to philosophers; let us consider our present proceedings in the light only of policy and of ambition, the superior objects of the great and the sublime spirits, with whom we are going to reason and to argue. We are told by those the best informed, that this country contains three millions of souls. All due allowances therefore made for slaves or for any others not to be taken into our account, there will on that number remain not so few as four hundred thousand fighting or sensible men. Their popular forms of government suffer and enable them to arm all these: they are now in fact availing themselves of that advantage; they are turning their whole country and continent into soldiery. We were before told what might be expected on this head: it gained then no credit: we shall now bid fair to believe our own eyes. These are circumstances, which majorities cannot, at the command of a minister, confirm or over-rule, as they please. Here is at our outset some small impediment in the way: four hundred thousand are a great many throats to cut of men able, ready, and willing to defend themselves. These same people are likewise masters upon the spot, and of every thing there. Their towns, their houses, and other buildings, provide them with barracks; their wives and their children serve them for sutlers; their herds and their flocks furnish their provision: they are assisted with all these things, and the contest is for them. Their desertions must be almost, as if trees were to desert their forests, they having in like manner been by the hand of nature planted and rooted, where they are. They are free, and they fight to be free. Their governments partake of the principles, which magnified Greece and Rome, and which made their citizens the first soldiers ever known in the world. They will both in council and in action be conducted by the best and the ablest men; which their continent contains, and will supply for the purpose. Their country is one general and natural fortress, the defence of which its natives well understand. Should they with all these advantages stand in need of help from abroad, they will not fail to find it; as surely, as that we have the most potent nations upon the globe

globe for constant and for inveterate rivals, whether with regard to Europe, to Africa, to Asia, or to this very America.'

Here the Author enters on a circumstantial examination of the present state of the nation; but for farther particulars we must refer to the book at large.

B...t.

Art. 21. *Considerations on the American War.* Addressed to the People of England. 8vo. 1 s. Becket. 1776.

To calumniate the British inhabitants of America, has, of late, become the fashionable employment of the mob of ministerial advocates; who, as we fear, are commonly induced to defend the measures of government, on every occasion, and under every administration, not so much from a persuasion of their rectitude, as from views of self-interest: and hence it probably is that their productions so seldom deserve the approbation of a discerning judge. Their authors being themselves unconvinced, are ill qualified to convince others. They attempt it without facts suited to justify their conclusions, and therefore recur too often to falsehoods. Necessity compels them to supply the want of just arguments by a liberal use of invectives; and as they cannot hope to satisfy the judgments, they endeavour to inflame the passions, of their readers. We do not indeed suspect the present Writer to have been *hired* on the side of government, because from his ignorance, as well of the subject as of every rule of grammar, and of literary composition, he is unworthy of *any hire*. We rather consider him as a volunteer, who vainly expects, by the present exertion, to recommend himself to the favourable notice of men in power. He begins with expressing an affected conviction of the great use of 'philosophical speculations' for enabling us deeply to 'investigate the actions of society.' 'If we trace, says he, the cause of the discontents in America on a political scale, we may attribute them to some *erroneous conduct*; but if we mark them with a philosophic eye, we shall perceive them to proceed from innate principles, which will ever struggle with the power that opposes them. It is an observation which experience often verifies, that the vices or virtues of a race will break out in the disposition of succeeding generations, and sometimes with increasing vigour, from the torpidity they may have endured. This remark, though not universally just, may appositely be applied to the Colonists.'—

The ancestors of these Colonists are, by our Author, described, 'as men whose *flagitious* crimes had rendered them objects of public punishment, or whose turbulent and refractory dispositions made them enemies to *every* established government'—as men 'whom the law would not suffer to remain in their native land; whose turbulent and restless temper could not brook a government, where every political liberty, consistent with the general welfare of society, is admitted in the fullest extent.' This account of those industrious, enterprising, and useful men, who first planted and settled in our American Colonies, is delivered to us as a reason (discovered by the Writer's deep philosophical researches) why 'the same spirit of disobedience and factious temper should glow so strong in their descendents'—so that the Colonists, by nature, are rendered absolutely incorrigible, and we shall never gain a proper share of benefits from America, unless we exterminate the present race of men there, and stock it with a

better breed.—What an excellent reason this for the carnage and devastation which some people hope may take place in America the ensuing summer! But unfortunately it is not quite consistent with facts. The Colonists who migrated from hence on account of their dislike to the government of this country, were the Dissenters, who planted New-England, and the time of their migration was just before the commencement of the civil war which brought Charles the First to the scaffold. The numerous infringements, both of civil and religious liberty, which then prevailed, were ill suited to the character which the Writer gives of our government, nor do we think that a dislike of such infringements will be considered as a proof that these emigrants were '*enemies to every established government*;'—And with regard to convicts, the Author should be told that in several of the Colonies, and particularly those of New-England, none have ever been admitted, nor were they received into any of the other provinces, until after they had been peopled by honest industrious settlers, who by the good order and morality preserved among them, were able to correct and reform even the criminals of our own country. This expedient for "better peopling the Colonies," has been long complained of by them as an insult and a grievance, and therefore if the number of convicts thus sent to America had been much more considerable than it really is, and were it true (though contrary to all experience) that the vices of individuals descend to their posterity, it would be cruel to reproach the Colonists with the contamination which we have thus forced upon them.

B. C.

Art. 22. *A Plan of Reconciliation between Great Britain and her Colonies; founded in Justice and Constitutional Security: By which the Rights of Englishmen, in Matters of Taxation, are preserved to the Inhabitants of America and the Islands beyond the Atlantic.* By the Author of "The Historical Essay on the English Constitution." 8vo. 1s. Johnson. 1776.

'The whole essence of this political controversy, will be found, says the Author, by all honest impartial men to consist in two objects.

'First, in obtaining justice for England by an American taxation.

'Secondly, in obtaining constitutional security for America in the operation of our taxation laws.—

'The true and only constitutional principle, continues the Author, upon which the Parliament of Great Britain can tax the people of America, is to tax them in common with the people of England, where the nature of the tax will permit.

'Unhappily for Great Britain and America, administration have never thought proper to confine themselves to this constitutional rule. They began in error, with the stamp act; and they have continued in error, by every taxation law they have thought proper to impose upon our distant provinces.'

The Author afterward proceeds: 'I hope that some gentleman, then, in the House of Commons, will move for leave to bring in a bill, "To quiet the minds of his Majesty's subjects residing in America, and other provinces beyond the Atlantic Ocean, against all fears and jealousies grounded upon the apprehension, that if they are subject to the payment of taxes, and other imposts granted to his Majesty, by the Parliament of Great Britain, as a separate and distinct

distinct people from his subjects residing in England, they may, in time to come, be exposed to a very arbitrary and unequal distribution of taxes."

'Upon this ground I would move, That they may receive the full benefit and security of the English constitution, by being taxed in common with his Majesty's subjects residing in England; and that all taxation laws intended to affect the Colonies, become so far general laws as to affect England and the Colonies alike; so that no tax may be paid, by our distant provinces, but what we shall be obliged to pay in the same manner and proportion in England.'

This is our Author's 'Plan of Réconciliation.'—It has, however, been several times proposed and recommended by others—and even so lately as in August last, in our account of a volume of "*Remarks on the principal Acts of the Thirtieth Parliament of Great Britain*," we noticed a plan exactly similar to the present; and we then gave reasons why it could not be expected to prove satisfactory to the people of America. In addition to those reasons we might further add, that whilst the Colonies themselves defray the expences of their own respective governments, it can hardly be thought just that they should also contribute to the support of ours, in equal proportion with ourselves: and even were this difficulty removed, equity seems to require that before we subject them to British taxes, they should be relieved from those commercial restraints by which we now monopolize their trade, and permit them to become as rich as ourselves. Equal burthens ought to be accompanied with equal benefits and abilities. To impose the former and deny the latter is to exact money from those whom we have deprived of all means and opportunities of acquiring it. It is not our design, however, to encourage the people of America to refuse an equitable share of that part of the national expences from which they shall derive protection and benefit; but we think that they may be left to make their just contributions in such a way as will consist with the fundamental principles of our constitution, and the essential inherent rights of property. And we do not know that they have ever refused us assistance when properly asked to grant it in this way.

The latter part of this publication contains several of the arguments which were delivered in the *Review of the American Controversy—Taxation no Tyranny*, &c. for supporting the claim of Parliament to tax the Colonies; but if, notwithstanding what has been urged to the contrary, the Author really thinks these arguments are in any degree just and conclusive, we venture to say (from good information) that he will shortly have abundant reason to relinquish that opinion.

Art. 23. *Seasonable Advice to the Members of the British Parliament concerning conciliatory Measures with America, and an Act of Perpetual Insolvency*, &c. 8vo. 1s. Bew.

This Writer warmly and fluently declaims in favour of the Colonists and of confined Debtors.

B... t.

- Art. 24. *Reflections on the present State of the American War.*
8vo. 1s. Payne. 1776.

The chief view of this Reflector, is to shew us the great danger that will attend our holding forth the olive branch toward the revolted Americans. 'Any proposal,' says he, 'of a treaty, any offer of composition or accommodation, in the present circumstances and state of the war, would be a measure the most pernicious that could possibly be adopted or devised. Such a proceeding would throw a lasting dishonour upon this country, it would, in the instant, be productive of dangerous mischief, and, in the end, would be *useless, unavailing*, and without any *effect*.'—To prove this doctrine, is the general business of the pamphlet. The Author seems resolutely bent on the conquest or extermination of the devoted Colonists. Yet he graciously gives them to understand that if they will 'lay down their arms, the horrors of war will cease.' 'Let them,' says he, 'abandon the leaders of the revolt to the just vengeance of an insulted empire, and a veil may be indulgently cast over the delinquency of the rest. Let them come as suppliants, and they may obtain through intreaty what can never be extorted by force.'—This is great language, indeed! and well does it comport with our Author's high sentiments of the relation between sovereign and subject:—'on the one side *unlimited* authority; and obedience *unreserved* on the other.'—We wonder how much time it would require to effect an accommodation with America, if the business were referred to this Gentleman and Dr. Price!

D R A M A T I C.

- Art. 25. *Airs and Chorusses in the Mask of the Sirens.* As performed at the Theatre-Royal, Covent-Garden. 4to. 6d. Becket. &c. 1776.

The songs of these Sirens are not very enchanting: at least it must be most excellent music that makes them so. For a moment, gentle Reader, listen to their notes!

A I R, P A R T H E N O P E.

Ye elves and fairies, green and blue,
That sip the spangled morning dew;
That in the blue-bells cups repose,
And drink the essence of the rose,
Attend my call!

R E C I T A T I V E.

Ye wizards, witches, old and bare,
That ride upon the frisking air,
Put on your kirtles, wind your spells,
Come from your bogs, heaths, woods, and dells,
Come all, come all.

D U E T, C O R N E L I A and C A R L O S.

- CARL. Pleasures court us to this island,
Faithless seas may tempt in vain;
Knots, and bows of love shall bind me,
Fair Cornelia's faithful swain.

CORN.

CORN. O, transporring, sweet idea,
 Courteous Cupid, God of Love;
 Realize imagination,
 And thy vot'ry's pray'rs approve.

A I R, G R E N A D E.
 She was fair as the Queen of the Skies,
 And chaste as Diana believ'd;
 I thought myself blest with the prize,
 Ah! well-a-day, I was deceiv'd.
 She was pure as the Goddess of Health,
 She was Nature's surpassing design;
 I call'd her my treasure of wealth,
 Ye gods, when her heart wasn't mine!

A I R, C O R N E L I A.
 Thrice hapless fate, when torn away,
 From him we love, for whom we sue!
 To cares, to sighs, to tears a prey,
 And yet to love, to virtue true!
 But when repos'd on Friendship's breast,
 The beating heart is lull'd to rest.
 Thus when the bird forsakes her nest,
 Her mate, he guards the brittle store;
 What griefs the while invade his breast,
 For fear she may return no more:
 But when restor'd, he spreads his wings,
 And jocund on the tree top sings.

The Author, we are told, is a sailor, who follows both Neptune and the Mules: his poetical bark, however, seems now and then in danger of being overfet by a *squall*:

"But when restor'd, he spreads his wings,
 "And jocund on the main-top sings."

Art. 26. *Airs, Ballads, &c. in the Blackamoor Wash'd White.*

A new Comic Opera. As performed at the Theatre-Royal, Drury-Lane. 8vo. 6d. Corral. 1776.

Of these *Airs* the two following may serve as a specimen:

A I R V.
 The stream that environ'd her cot
 All the charms of my deity knew;
 How oft has its course been forgot,
 While it paus'd—her dear image to woo?
 Believe me, the fond silver tide
 Knew from whence it deriv'd the fair prize,
 For silently swelling with pride,
 It reflected her—back to the skies.

VI. B A L L A D.

I.

When first I came hither to *service*,
 I thought I wou'd learn how to woo,
 So at Lammis I courted *Doll Jarvis*,
 Oh, there was the devil to do!

R 4

The f

Tho' at first my poor heart she *dey'd* it,
 She made it as sick as a dog,
 And like a *Jack Lantern* decoy'd it
 With her eyes,—over briar and bog.

II.

Odsooks, but the tit beat me hollow,
 She run me so soon off my wind,
 For the more little Jerry did follow,
 She left him the further behind;
 But one moon-shiny night made me happy,
 For home in a tiff did I jog,
 And left *Doll* for to find a new *sappy*,
 To dance over briar and bog.

The idea, on which the first of these *Airs* is founded, is, in our opinion, rather forced; and the barbarisms in the second, though intended as *characteristic*, are not happily hit off. On the whole, these ballads contain no great portion of poetry or humour. C.

P O E T I C A L.

Art. 27. *The Heroic Epistle answered.* By the R—H— Lord C—. 4to. 1s. Wilkie.

This is not quite so severe a satire on his Lordship as the *Heroic Epistle* addressed to him. *That* made him appear a very indifferent kind of man, *this* only an indifferent kind of author. But it is not improbable that both the *Epistles* are productions of one pen. L.

Art. 28. *Infancy*; a Poem. Book the *Third*. By Hugh Downman, M. D. 4to. 1s. Kearsley.

This part contains some excellent precepts with regard to the general nurture of children, after they have been some time taken from the breast. The poetry, too, is spirited and elegant, and the philosophical principles on which the didactic part is founded, appear to be perfectly just:

————— remove
 Far from thy children each high-season'd dish,
 Each sauce impregnate with the seeds of fire,
 Each spice, and pungent vegetable, none
 Admit, of foreign, or of native growth

Heed well thy child, O parent, he will teach
 Full oft the diet suited to his frame.
 See with what marks of loathing he at first
 Rejects the hot and acrid; instinct dwells
 Within, a faithful guard; his rapid pulse
 And native warmth by these are quickly urged
 Beyond their bounds. He relishes the bland,
 And to thy taste th' insipid; these controul
 Each motion, nor, permit his heat to rise
 Above its due degree ———

Art. 29. *Asmodeus*. 4to. 1s. Wilkie.

Asmodeus is Samuel Foote, Esq; concerning whose affair with the Dutchess of Kingston the Author has taken most scurvy pains,—for a dinner.

Art. 30. *The Latin Odes of Mr. Gray*, in English Verse, with an Ode on the Death of a favourite Spaniel. 4to. 1 s. Ridley.

Mr. Gray's English compositions have been translated into Latin with somewhat better success than his Latin poems have been done into English. That sublime Alcaic Ode, *O Tu severi, &c.* which ought to have been transfused into the strongest numbers of the English lyric, is turned into the weakest, the infantine measures of Ambrose Philips. The ode on the death of Mr. Walpole's spaniel is a trifle, without art or elegance.

Art. 31. *Epistle to Mrs. M^{rs}, Institutors of a poetical Society near Bath*; in which is included a Comparison between the Ancient and modern Times, being a Subject proposed in the foregoing Year. 4to. 6d. Doddsley.

— 'My Muse, bemir'd in prose so long,
Again shall rise among the rhyming throng.'
— I wish thy Muse were in a mire!

Old Scotch Song.

Art. 32. *Poetical Amusements at a Villa near Bath*. Vol. II. 8vo. 3 s. Dilly.

These are not graceless poets, however; for they have heard our voice*, and laid their *Bouts Rimés* 'under a general prohibition.' O that the god of Poetry would send them his grace!

Art. 33. *A poetical Epistle from the late Lord Melcombe to the Earl of Buts*; with Corrections by the Author of the Night Thoughts. 4to. 1 s. Becket. 1776.

This poem, though of a courtly kind, has some merit, and some morality in it. It is, really, as decent a thing as one could expect from a Lord.

Art. 34. *Variety: a Tale, for married People*. 4to. 1 s. Doddsley. 1776.

A most pleasing, elegant, little poem; said to be written by the present Laureat. It is incapable of abridgment or extract, without injury to the whole: but the *moral application* may here be given entire:

The moral of my tale is this,
Variety's the soul of bliss;
But such variety alone
As makes our home the more our own,
As from the heart's impelling power
The life-blood pours its genial store;
Though, taking each a various way,
The active streams meandering play
Through ev'ry artery, ev'ry vein,
All to the heart return again;
From thence resume their new career,
But still return, and centre there:
So real happiness below
Must from the heart sincerely flow;
Nor, list'ning to the syren's song,
Must stray too far, or rest too long:

* See Review for May, 1775, p. 458.

All human pleasures thither tend ;
Must there begin, and there must end ;
Must there recruit their languid force,
And gain fresh vigour from their source. L

Art. 35. *The Devoted Legions*—Addressed to Lord George Germaine, and the Commanders of the Forces against America. 4to. 6d. Kearsly.

Founded on the story of Attæius, the Roman tribune ; who having in vain opposed the unjust war against the Parthians, placed himself at the gate of the city through which Crassus led the troops, and there (arrayed in the vestments used in the dreadful ceremonies of the *auspices*, and scattering incense from a fire which he had prepared in one of the sacred vessels) he solemnly execrated the expedition, and devoted the army to destruction.—The intended application of this incident is obvious ; and the poem in which it is here celebrated is nervous, harmonious, and pathetic :—but we hope the British Attæius, though a spirited poet, will not prove, as the Roman did, a true prophet.

P O L I T I C A L.

Art. 36. *Septennial Parliaments justified*. 8vo. 1s. Wilkie. 1776.

A rational and truly political discussion of the question, Whether the septennial act ought to be continued or repealed ? would be worthy of attention ; but the present performance is too insignificant, in respect both of argument and composition, to merit any particular notice. It must be a far superior advocate who can be able to prove that septennial parliaments are agreeable to the dictates of sound wisdom, and to the principles of the constitution. K

Art. 37. *Thoughts on the present State of the Poor, and the intended Bill for their better Relief and Employment*. By a Kentishman. 8vo. 1s. Conant. 1776.

Our Kentishman shews great humanity, as well as judgment, in the investigation of this difficult subject. He apprehends, with many other sensible writers, that the intended bill is pregnant with more evils than advantages to the community ; and, particularly, that the poor, themselves, would be great sufferers by it.—He has some remarks on Mr. Gilbert's *Observations on the Resolutions of the House of Commons, with respect to the Poor, &c.* which merit the serious consideration of that gentleman, and the other advocates for the bill.

Art. 38. *Observations on the Bill intended to be offered to Parliament for the better Relief and Employment of the Poor*. By Richard Burn, LL. D. 8vo. 1s. Cadell. 1776.

This very judicious and distinguished Writer is likewise an objector to the bill, in a variety of respects ;—all of them important, and worthy of the strict attention of the legislature. He recites the plan and heads of the bill ; and he allows that, in theory, it looks plausible ; and that it may, perhaps, on trial, in some counties, be found effectual. He acknowledges, too, that he has not, himself, had a sufficient practical knowledge of any county, except that only in which he has, for a long time, most commonly resided, namely, *Westmoreland* : he, therefore, confines his observations chiefly to the circumstances

Written by M.^r Day.

circumstances of that county; leaving it to others to determine, on their more perfect information, how far the same may be applicable to any other county or place.

M I S C E L L A N E O U S.

Art. 39. *Three Discourses*: Containing, I. The Character and Office of a Clergyman, in a Letter to the Rev. Dr. Backhouse, Archdeacon of Canterbury. II. Of the Excellency of the British Constitution; in a Letter to a Member of Parliament. III. Of Liberty, Public Spirit, and the Power of the British Legislature; in a Letter to Dr. S —, Provost of the College at Philadelphia. By the Rev. Mr. Bisset. 8vo. 1s. Law, &c. 1775.

As these discourses are written in a language which, we honestly confess, we do not understand, our Readers will, we hope, forgive us, if we are silent concerning them. If it shall please the Author, or any of his friends, hereafter to publish an English translation, we will review them in the best manner we are able.

Art. 40. *A Biographical History of England, &c.* By the Rev. James Granger, Vicar of Shiplake, in Oxfordshire. The Second Edition, with large Additions and Improvements. 8vo. 4 Vols. 1l. 4s. Becket, &c. 1775.

To the ample commendation bestowed by us on the first edition of this curious and singular work, we have but little to add in regard to this second impression.

In our 41st vol. ann. 1769, we gave a pretty large account of the first publication of Mr. Granger's performance, in 2 Vols. 4to.

In our 52d vol. Number for March, 1775, our Readers had a second Article on this subject, occasioned by the publication of the Author's *Supplement* to his *Biographical History*: and in both Articles sufficient specimens of the work were given; with a justly merited encomium on the compiler. This Supplement was likewise in 4to. constituting, in effect, though not professedly, a *third* volume: it consisted, indeed, only of corrections and additions to the *first* and *second*.

The present edition possesses the advantage of having all the corrections and additions which had been published separately in the *Supplement*, regularly inserted in their proper places; beside other improvements: so that here we have, in a reduced size, and at about one-third of the price of the 4to impression, 'as correct and complete' an edition (to use Mr. G.'s own words) as it was in his power* to give: we refer to his prefatory advertisement; in which he takes occasion to acknowledge the friendly assistance afforded him by persons of distinction in the literary world, particularly the late Bishop of Rochester; Mr. Walpole; Mr. Cambridge; the Rev. Mr. Farmer, Master of Emanuel-College in Cambridge; the Rev. Mr. Ashby, late President of St. John's; the Rev. Mr. Cole, some time Fellow

* Many inaccuracies, and other little defects, must be expected in a work of this kind, for which the compiler may be held very excusable, as he could not be supposed answerable for the veracity and exactness of all his multifarious authorities and materials; to a thorough examination of which, a man's whole life, from youth to old age, might prove inadequate.

of King's, in that University; and (principally) to John Loveday, Esq; of Caversham, in Oxfordshire.

Art. 41. *Philosophical Arrangements*: By James Harris, Esq; 8vo. 6s. Boards. Nourle. 1775.

Though we respect the learning and ingenuity of the Author of this work, the subject on which he has chosen to exercise them is of so dry and, in general, of so uninteresting a nature, that we think it will be sufficient barely to explain the title and design of his undertaking. By the modern title of '*Philosophical Arrangements*,' the Author means those artificial divisions of Being and its attributes, which Aristotle and the schoolmen arranged under ten genera or classes, well known by the title of *Categorias*, or *Predicaments*. We shall be silent concerning the utility of such an undertaking as the present; and shall only observe that, notwithstanding the intermingled *abstruseness*, and *triteness*, of the subjects discussed in this work; those whose peculiar taste, or reverence for antiquity, may incline to speculations of this nature, will here find the *predicaments* aforesaid served up in a much more palatable form than could have been expected from such dry, tough, and tasteless materials.

For our parts,—to borrow a saying from Father Shandy,—*We left off our substantial forms at an early age, and have ever since gone on reasoning very tolerably without them.* The present exposition is, however, undoubtedly a work of genius, but of genius misapplied. The erudition, taste, and precision exhibited in some parts of it, seem to be thrown away on subjects that appear, to us at least, not to be deserving of so minute and laboured an investigation as is here bestowed upon them.

Art. 42. *Mrs. M. C. Rudd's genuine Letter to Lord Weymouth*; with several authentic Anecdotes of the late Messrs. Perreaus: together with an Explanation of the Conduct of a certain Great City Patriot. 8vo. 1s. Kearsly.

The Perreaus being *gone*, and liable to nothing worse, in this world, it may have appeared to some people, a desirable thing, that the *escaping* party should make the most of the lucky circumstance of *survivorship*. Life being preserved, the next point of solicitude would naturally arise from a regard to *reputation*; without which (bad as the world is) a person makes but an indifferent figure in it, and will have little enjoyment of any situation. Accordingly, by blackening the memories of the late unfortunate brothers, and sinking their characters as low as possible, that of Mrs. R. it might be expected, when placed in the opposite scale, must rise in proportion: as the *darkened* figures in a picture make the others stand fairer to the view of the spectator. Hence this laboured invective against 'the most abandoned men, that ever disgraced society;'—as they are here styled: and (it may be) with too much truth. But whether *their* conviction, on this new trial, at the bar of the Public, will produce the honourable acquittal of Mrs. R. is a consequence which we pretend not to ascertain. The Letter to Lord W. * bears, indeed, very hard upon the memory of

* Dated Jan. 15; the Perreaus were executed on the 17th.

Robert Perreau ; who, we doubt not, richly deserved to share the fate of his brother.

As to the expectation that may be raised, by the mention of a *Great City Patriot*, in the title page of this pamphlet, it is *par-turient montes*.

Art. 43. *The Case and distressed Situation of the Widows of the Officers of the Navy*, explained in a Letter from a Captain in the Navy, to a Member of Parliament. 8vo. 1s. Ridley, &c. 1775.

The distressed situation of the widows of the commission and warrant officers of our navy, is worthy of public attention, and highly deserving of redress. Their pensions (of which they lose near one third, in time of peace) were established so long ago as the year 1732, when, as their present worthy advocate * justly remarks, the necessaries of life were much cheaper than they are now. The widows of our gallant sea-officers might then comfortably subsist on the provision made for them ; but, by the changes which time has wrought, these unfortunate gentlewomen are reduced to—just enough to *starve upon*.

It is, therefore, with pleasure we learn, that a number of gentlemen of the navy, in which our Author is honourably included, have associated, for the laudable purpose of relieving these distressed widows,—not only by a proper application to government, in their behalf, but by a generous offer of an additional contribution by fresh deductions from their pay.

Those who wish to be informed of the various circumstances of the case before us, will find a succinct and satisfactory detail of the subject, in this benevolent publication.

L A W.

Art. 44. *Several Special Cases on the Laws against the further growth of Popery in Ireland*. By Gorges Edmond Howard, Esq; Dublin, printed for Lynch. 8vo. 6s. bound. Sold in London by Robinson. 1775.

Much has been pleaded, by several able men, in favour of a mitigation of the popery laws in Ireland ; on the foundation, not only of equity and humanity, but even of policy, accommodated to the alteration of circumstances which time has effected in that island, since those laws were made. Mr. Howard is an advocate for such relaxation ; the expediency of which he proves by some very striking observations : these will be found in the postscript discourse.

According to the diligent reporter's account, these cases were collected with much trouble and difficulty. They appear to be carefully stated ; to contain a great variety of circumstances relating to prosecutions on the popery laws ; and are furnished with proper indexes.

RELIGIOUS and CONTROVERSIAL.

Art. 45. *Joy in Heaven. And the Grief of Devils*. Two Sermons preached October 29, 1775. By Augustus Toplady, A. B. Vicar of Broad Hembury. 8vo. 1s. Vallance, &c. 1775.

From the first of these sermons we learn, that the joy which is said to be in heaven over one sinner that repenteth is owing to the

* Capt. Edward Thompson.

certain proof, which every true conversion furnishes, 'that the person converted is one of the *elect* number, and that he shall be infallibly *preserved* and *brought* to that very region of blessedness' into which angels and saints are already entered. 'The contrary belief,' says the infallible preacher, addressing himself to these celestial inhabitants, 'would silence your harps and chill your praises.' 'There are no "*election doubters*," no *perseverance-deniers*, in the kingdom of heaven. The happy spirits there are as orthodox as the sun is bright. *When a sinner repents*, they rejoice over him, knowing, that he could not have *repented* if he had not been *elect*: and that, as surely as he was *elect*, so surely shall he be *glorified*.'

In the second sermon Mr. T— informs us, 'that there is nothing absurd in the *metaphysical* theory of *apparitions*;' that this notion is confirmed by Scripture authority, as in the case of *Eliphaz* and of our Lord's *transfiguration*; and 'that the *devils* are incomparably more *orthodox* than 19 in 20 of our modern divines. Do you think there is such a being as an *Arian* devil? or a *Socinian* devil? or a *Sabellian*? Is there an Anti-Trinitarian among the devils? or an Arminian? or a Pelagian? No.' Nor is there a *human* soul, that is 'an *Arian*, a *Socinian*, a *Sabellian*, a *Pelagian*, or an *Arminian*, weltering in that lake of fire. As there are no Heretics in heaven, so there are none in hell. It is only on earth, that men have the dreadful prerogative of *out-funning* the very *devils* themselves." It is happy for mankind, that Mr. T—'s judgment is not final; and that the disposal of places is not left to his arbitration. Nay, for our own part, we cannot help being of opinion, that he introduces 'the very devils themselves.'

R-8.

Art. 46. *Considerations (in Residuo) on the State intermediate, or, first future Revolution of Being.* Three Sermons, preached in St. Giles's Cripplegate and St. Luke's, Old Street, soon after the death of the Rev. Dr. William Nicholls, late Vicar of Cripplegate and Rector of St. Luke's, by George Marriot, Rector of Alphamstone and one of the Lecturers of St. Luke's, formerly Chaplain of the Factory in Sweden. 8vo. 1 s. 6 d. Leacroft. 1775.

We have, on former occasions, spoken with approbation of Mr. M—, as a preacher; we are now sorry to be under a necessity of declaring, that he does not improve upon us by a farther acquaintance. Some of the sentiments which he advances in these discourses are so extravagant, and his language is often so involved and obscure, that we can by no means renew our commendation. We are ever ready to allow *originality*, whether in matter or manner, its just praise; but when a preacher affects *singularity*, and is perpetually endeavouring to surprise his hearers or readers, he risks his own reputation with the sober and judicious, without answering any important and useful end.

'*Whither I go, ye know, and the way ye know.*' On this passage the author has the following criticism: these 'words most certainly encourage a supposition which is congenial to the human soul, and of which, not even those who in argument have opposed it have been able to divest themselves, I mean the idea of a former existence, and that in some celestial abode, from whence the soul had its original, being a native of the skies. If our Lord

meant that the disciples had formerly seen the *orb* to which he was going, and the *way* in their passage from it, there is no inconsistency in his saying they *knew* the place and the way, notwithstanding they had now forgotten it;—it being quite sufficient, in common sense, that their oblivion was not so deep as to prevent their recognition upon a second sight of the scenes in question. For we usually say, that men know persons they have forgotten, when we only mean that they will recollect them at the first interview; and that they know places they have forgotten, when we only mean that their memories will be refreshed the next time they visit them. But indeed in strictness we should read it thus: *Whither I go ye have known*, οἰδατε; and the way οἰδατε, ye have known, or, could ye now behold the place and the way, the long forgotten scenes would be familiar to your eyes.

In answer to the objection against an intermediate state, 'arising from the idea of punishment or reward taking place *before* the general judgment as well as *after*,' he remarks, the uses of that judgment respect not the good, who shall then be acquitted, but the wicked, who shall then be condemned. For it may be presumed, that if there were none to be condemned, there would be no such judgment, or process of tribunal, with a view only to the acquittal of the servants of God, the rewards of the righteous might be allotted without that awful solemnity. And we find accordingly, that those rewards will actually be begun, and will have been considerably progressive long before it, first in the state celestial and intermediate, and then in the state terrestrial of the resurrection, onward to the close of a vast term of duration, through the whole course of which the wicked dead lie involved in the density of *outer darkness*. Now, as to the wicked, we may observe, that, according to the clearest prophetic light with which we are favoured from those full revelations which were granted to the *beloved disciple*, the sentence of their condemnation in judgment will be grounded, not entirely on their crimes in *this* life, but on their crimes also in a *future*, after they shall have been indulged by the divine forbearance with a *resurrection*, at the close of that long term which the saints who rose at its commencement shall have enjoyed, and with a sight of *their* happiness.—It is the previous punishment then of the state-intermediate, which bears relation to the crimes of this life. The punishment pursuant to the sentence of the final judgment bears relation to the superadded and more criminal abuses of another life and grace, and follows upon the last and most decisive proof of an incorrigible heart.

As a specimen of our preacher's address we shall give the following passage; by which those of his hearers who understood it, were, without doubt, greatly edified. He thus concludes one of his discourses. 'Oh sirs! behold, collected in true goodness, the powerful emanations of God, the true magic of nature, the charm which was from everlasting, the incorruptible Talisman of the universe, the secret energetic power, and sympathetic magnet of creation, which penetrates, controuls and attracts, in subordination to itself, all qualities of obedient matter. Ask it above all things of God, and
' cultivate

'cultivate the gift when it is in you. Oh, cherish the celestial spark, until it shall spread forth to a copious garment of light, a beautiful circle of glory, fit to adorn a saint in the retinue of the son of God.'

R-

S E R M O N S.

I. *The Duty of Hearers*—Preached at Palgrave in Suffolk, at the Ordination of the Rev. Mr. Barbauld, Mr. Beynon, Mr. Alderfon, and Mr. Pilkington, Sept. 13, 1775. By John Whitehead of Yarmouth. To which is added, a *Charge*, delivered on that Occasion, by Edward Pickard. Published at the Request of those that heard them. 8vo. 1s. Buckland, &c. 1775.

This *Sermon* and *Charge* are sensible and liberal: they are animated with a pious and benevolent spirit; and, as they were excellently calculated to make the best and most durable impressions on the hearts both of the people and ministers to whom they were immediately addressed, they cannot be read without equal pleasure and benefit by others, for whose use they were not originally designed. R3

II. *The sinful State of the Nation, &c.*—Preached in St. Mary's Chapel, Birmingham, in 1775. By the Rev. John Riland, M. A. Chaplain of the said Chapel. 8vo. 6d. Dilly.

A mixture of Methodistical rant, with high-flown Toryism; such would have been almost universally despised in the last reign, but, in all probability, will be better received in this.—And yet this Birmingham Divine contends that the times are abundantly worse now than they were twenty years ago: Is the encouragement given to such preachers and writers as Mr. Riland a proof of this?

III. *Grace Triumphant*—At St. Bennet's, Gracechurch-street, Nov. 12, 1775, on the Death of Mr. Thomas Jackson. By the Rev. Erasmus Middleton, *Lecturer*, &c. 8vo. 6d. Vallance, &c. d1

CORRESPONDENCE.

W. B.'s favour relating to the revenue drawn from Scotland, compared with the advantages derived to us from America, is not, in all respects, suitable to our Review; but, if the Author pleases, we will recommend it to one of the most reputable public *Papers*.

ERRATA in our last.

In the account of the Abbé Rozier's Journal, the Reader is desired to make the following corrections:

At p. 128, l. 5, for '*vivified*,' read '*revivified*'; and at l. 7, for '*long confaed*,' read '*long continued*.'

— 156, l. *ult.* for *Sabaſtian*, r. *Sebaſtian*.

— 157, l. 1, for 1260, r. 1500.

G. Fitz-Adam's Letter is received; and the tract which he mentions shall be sought after.

* * Several pamphlets have been sent to the Publisher's, in order to their appearance in this month's Review; but most of them, though duly conveyed, came too late to the hands of the Reviewers:

T H E MONTHLY REVIEW,

For A P R I L, 1776.

ART. I. *The Lusiad; or, the Discovery of India: An Epic Poem.*
Translated from the original Portuguese of Luis de Camoëns. By
William Julius Mickle. 4to. 1 l. 1 s. Cadell. 1776.

IN a language little known to us, or, if known, cultivated only for commercial purposes, it is no wonder if we have even a capital poet to introduce, as, in some measure, a stranger. The fortune of Camoëns' labours, inauspicious as that of his life, left him only to partial attention, and incidental praise. If he had distinction, it was merely local; if he had popularity, it was altogether provincial; if he was read at all a century ago, it was only by those few discerning spirits, that will ever dart through the obscurity of the times, and unveil the splendor of buried genius. But later years have been more favourable to his fame. He has fallen into the hands of men of taste and elegant researches, who have entered deep into the merits of the *Lusiad*, and found it possessed of all the spirit, and great component parts of the epic. Men of minuter studies, and sentiments less enlarged, have, indeed, cavilled at what they thought some deviations from the epic system; that system which scholastic formality and mechanical minds had drawn from those great archetypes, who, themselves, knew no rule but the implicit pursuit of nature.

If we consider only the state of the *IBERIAN* poetry at and even after the time when Camoëns wrote, we must look upon his *Lusiad* as a wonderful performance. He was the original poet of his country. He had not, like Tasso, a Dante to smooth his way, nor, like Milton, a Spenser. Around him all was obscurity, and even an affectation of obscurity. They looked with the highest veneration on the writings of Balthazar Gracian (then commonly known by the name of *Lorenzo*) because they were abstracted and unintelligible; like the pedant

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in Quintilian, who told one of his scholars that his oration must be excellent, because he did not understand it. The Spaniards frankly own that they do not understand their poet Gongora, and it is, probably, for this reason that they call him *Maravilloso Luis De Gongora*. This, at least, is certain, that his obscurity became proverbial, and, as the Castilians commonly say, *es de Lope*, to signify any thing that is excellent, alluding to their poet *Lopez de Vega*, so they say *escuro como las Soledades de Gongora*, to describe any thing that is obscure. These *Soledades* were two little poems on solitude, remarkably abstracted and profound. Nay even their most celebrated poet whom we have just mentioned, *Lopez de Vega*, wrote in the same strange enigmatical style; insomuch that when Pierre Camus, Bishop of Bellay, visited him in Spain, and asked him to explain one of his sonnets which he did not very well understand, the poet answered him without any embarrassment, that *he did not understand it himself*. In short, his poetry, which may be considered at least as a specimen of the Iberian style, was a whimsical, heterogeneous mixture of the *emphure* of the French, and the *conetti* of the Italians, interwoven with the sombre, but fantastic ground of the *Moresca*.

When these defects of the national poetry are considered, those of Camoens in particular will be thought the more excusable, and his excellencies will do him the greater honour.

Mr. Mickle has very judiciously prefaced his translation with a copious and satisfactory introduction to the history of the poem. This consists principally of a narrative of the operations and discoveries of the Portuguese in India (which make the subject of the *Lusiad*) and of some memoirs of its Author. The narrative is liberal and elegant, interspersed with many sensible observations and just political reflections. The memoirs we shall in some measure bring before our Readers, that they may form an acquaintance with the poet before we introduce them to his work:

Different cities claimed the honour of his birth. But according to N. Antonio, and Manuel Correa his intimate friend, this event happened at Lisbon in 1517. His family was of considerable note, and originally Spanish. In 1370, Vasco Perez de Caamans, disgusted at the court of Castile, fled to that of Lisbon, where king Ferdinand immediately admitted him into his council, and gave him the lordships of Sardoal, Punnete, Marano, Amendo, and other considerable lands; a certain proof of the eminence of his rank and abilities. In the war for the succession, which broke out on the death of Ferdinand, Caamans sided with the king of Castile, and was killed in the battle of Aljubarrota. But though John I. the victor, seized a great part of his estate, his widow, the daughter of Gonfalo Toreyro, grand master of the order of Christ, and general of the Portuguese army, was not reduced beneath her rank. She had three
sons,

soda, who took the name of Camoëns. The family of the eldest inter-married with the first nobility of Portugal, and even, according to Castela, with the blood royal. But the family of the second brother, whose fortune was slender, had the superior honour to produce the Author of the *Lusiad*.

Early in his life the misfortunes of the Poet began. In his infancy, Simon Vaz de Camoëns, his father, commander of a vessel, was shipwrecked at Goa, where, with his life, the greatest part of his fortune was lost. His mother, however, Ann de Macedo of Santarene, provided for the education of her son Luis at the university of Coimbra. What he acquired there his works discover: an intimacy with the classics, equal to that of a Scaliger, but directed by the taste of a Milton or a Pope.

When he left the university he appeared at court. He was handsome, had speaking eyes, it is said, and the finest complexion. Certain it is, however, he was a polished scholar, which, added to the natural ardour and gay vivacity of his disposition, rendered him an accomplished gentleman. Courts are the scenes of intrigue, and intrigue was fashionable at Lisbon. But the particulars of the amours of Camoëns rest unknown. This only appears: he had aspired above his rank, for he was banished from the court; and in several of his sonnets he ascribes this misfortune to love.

He now retired to his mother's friends at Santarene. Here he renewed his studies, and began his poem on the Discovery of India. John III. at this time prepared an armament against Africa. Camoëns, tired of his inactive obscure life, went to Ceuta in this expedition, and greatly distinguished his valour in several encounters. In a naval engagement with the Moors in the straits of Gibraltar, in the conflict of boarding he was among the foremost, and lost his right eye. Yet neither the hurry of actual service nor the dissipation of the camp could stifle his genius. He continued his *Lusiads*, and several of his most beautiful sonnets were written in Africa, while, as he expresses it,

One hand the pen, and one the sword employ'd.

The fame of his valour had now reached the court, and he obtained permission to return to Lisbon. But while he solicited an establishment which he had merited in the ranks of battle, the malignity of evil tongues, as he calls it in one of his letters, was injuriously poured upon him. Though the bloom of his early youth was effaced by several years residence under the scorching heavens of Africa, and though altered by the loss of an eye, his presence gave uneasiness to the gentlemen of some families of the first rank where he had formerly visited. Jealousy is the characteristic of the Spanish and Portuguese; its resentment knows no bounds, and Camoëns now found

The French translator gives us so fine a description of the person of Camoëns, that it seems to be borrowed from the Fairy Tales. It is universally agreed, however, that he was handsome, and had a most engaging mien and address. He is thus described by Nicolas Antonio, "*Mediocris statura fuit, et carne plena, capillis usque ad croti colorem flavescens, maxime in juventute. Eminabat ei frons, & medius nasus, cetera longis, et in fine crassiusculis.*"

it prudent to banish himself from his native country. Accordingly, in 1553, he sailed for India, with a resolution never to return. As the ship left the Tagus he exclaimed, in the words of the sepulchral monument of Scipio Africanus, *Ingrata patria, non possidebis ossa mea*! Ungrateful country, thou shalt not possess my bones! But he knew not what evils in the East would awake the remembrance of his native fields.

When Camoëns arrived in India, an expedition was ready to sail to revenge the king of Cochin on the king of Pimenta. Without any rest on shore after his long voyage, he joined this armament, and in the conquest of the Alagada islands, displayed his usual bravery. But his modesty, perhaps, is his greatest praise. In a sonnet he mentions this expedition: we went to punish the king of Pimenta, says he, *e succedones bem, and we succeeded well*. When it is considered that the Poet bore no inconsiderable share in the victory, no ode can conclude more elegantly, more happily than this.

In the year following he attended Manuel de Vasconcello in an expedition to the Red Sea. Here, says Faria, as Camoëns had no use for his sword he employed his pen. Not was his activity confined in the fleet or camp. He visited Mount Felix and the adjacent inhospitable regions of Africa, which he so strongly pictures in the *Lusiad*, and in one of his little pieces, where he laments the absence of his mistress.

When he returned to Goa he enjoyed a tranquillity which enabled him to bestow his attention on his Epic Poem. But this serenity was interrupted, perhaps by his own imprudence. He wrote some satyrs which gave offence, and by order of the viceroy Francisco Barreto he was banished to China.

Men of dull abilities are more conscious of their embarrassment and errors than is commonly believed. When men of this kind are in power, they affect great solemnity; and every expression of the most distant tendency to lessen their dignity, is held as the greatest of crimes. Conscious also how severely the man of genius can hurt their interest, they bear an instinctive antipathy against him, are uneasy even in his company, and on the slightest pretence are happy to drive him from them. Camoëns was thus situated at Goa; and never was there a fairer field for satyr than the rulers of India at this time afforded. Yet whatever esteem the prudence of Camoëns may lose in our idea, the nobleness of his disposition will doubly gain. And so conscious was he of his real integrity and innocence, that in one of his sonnets he wishes no other revenge on Barreto, than that the cruelty of his exile should ever be remembered.

The accomplishments and manners of Camoëns soon found him friends, though under the disgrace of banishment. He was appointed commissary of the defunct in the island of Macao, a Portuguese settlement in the bay of Canton. Here he continued his *Lusiad*; and here also, after five years residence, he acquired a fortune, though small, yet equal to his wishes. Don Constantine de Braganza was now viceroy of India, and Camoëns, desirous to return to Goa, resigned his charge. In a ship, freighted by himself, he set sail, but was shipwrecked in the gulph near the mouth of the river Mehon on the coast of China. All he had acquired was lost in the waves:

waves : his poems, which he held in one hand, while he swimm'd with the other, were all he found himself possess'd of, when he stood friendless on the unknown shore. But the natives gave him a most humane reception ; this he has immortalised in the prophetic song in the tenth *Lusiad* * ; and in the seventh, he tells us, that here he lost the wealth which satisfied his wishes.

Agora da esperança ja adquirida, &c.

Now blest with all the wealth fond hope could crave,

Soon I beheld that wealth beneath the wave

Forever lost ; ———

My life like Judah's heaven-doom'd king of yore

By miracle prolong'd ———

* On the banks of the Mehon, he wrote his beautiful paraphrase of the psalm, where the Jews, in the finest strain of poetry, are represented as hanging their harps on the willows by the rivers of Babylon, and weeping their exile from their native country. Here Camoëns continued some time, till an opportunity offered to carry him to Goa. When he arrived at that city, Don Constantine de Braganza, the viceroy, whose characteristic was politeness, admitted him into intimate friendship, and Camoëns was happy till Count Redondo assumed the government. Those who had formerly procured the banishment of the satyrists, were silent while Constantine was in power. But now they exerted all their arts against him. Redondo, when he entered on office, pretended to be the friend of Camoëns ; yet, with the most unfeeling indifference, he suffered the innocent man to be thrown into the common prison. After all the delay of bringing witnesses, Camoëns, in a public trial, fully refuted every accusation of his conduct, while commissary at Macao, and his enemies were loaded with ignominy and reproach. But Camoëns had some creditors ; and these detained him in prison a considerable time, till the gentlemen of Goa began to be ashamed, that a man of his singular merit should experience such treatment among them. He was set at liberty ; and again he assumed the profession of arms, and received the allowance of a gentleman volunteer, a character at this time common in Portuguese India. Soon after, Pedro Barreto, appointed governor of the fort at Sofala, by high promises, allured the poet to attend him thither. The governor of a distant fort, in a barbarous country, shares in some measure the fate of an exile. Yet, though the only motive of Barreto was, in this unpleasant situation, to retain the conversation of Camoëns at his table, it was his least care to render the life of his guest agreeable.

* Having named the Mehon ;

Este recebera placido, & brando,

No seu regaço o Canto, que molhado, &c.

Literally thus : “ On his gentle hospitable bosom (*sic brando poeticé*) shall he receive the song, wet from woeful unhappy shipwreck, escaped from destroying tempests, from ravenous dangers, the effect of the unjust sentence upon him, whose lyre shall be more renowned than enriched.” When Camoëns was commissary, he visited the islands of Ternate, Timor, &c. described in the *Lusiad*.*

* Chagrined with his treatment, and a considerable time having elapsed in vain dependance upon Barreto, Camoëns resolved to return to his native country. A ship, on the homeward voyage, at this time touched at Sofala, and several gentlemen * who were on board were desirous that Camoëns should accompany them. But this the governor ungenerously endeavoured to prevent, and charged him with a debt for board. Anthony de Cabral, however, and Hector de Sylveira, paid the demand, and Camoëns, says Faria, and the honour of Barreto, were sold together.

* After an absence of sixteen years, Camoëns, in 1569, returned to Lisbon, unhappy even in his arrival, for the pestilence then raged in that city, and prevented his publication for three years. At last, in 1572, he printed his *Lusiad*, which, in the opening of the first book, in a most elegant turn of compliment he addressed to his prince, king Sebastian, then in his eighteenth year. The king, says the French translator, was so pleased with his merit, that he gave the Author a pension of 4000 reals, on condition that he should reside at court. But this salary, says the same writer, was withdrawn by Cardinal Henry, who succeeded to the crown of Portugal, lost by Sebastian at the battle of Alcazar.

* But this story of the pension is very doubtful. Correa, and other cotemporary authors, do not mention it, though some late writers have given credit to it. If Camoëns, however, had a pension, it is highly probable that Henry deprived him of it. While Sebastian was devoted to the chase, his grand uncle, the Cardinal, presided at the council board, and Camoëns, in his address to the king, which closes the *Lusiad*, advises him to exclude the clergy from state affairs. It was easy to see that the Cardinal was here intended. And Henry, besides, was one of those statesmen who can perceive no benefit resulting to the Public from elegant literature. But it ought also to be added in completion of his character, that under the narrow views and weak hands of this Henry, the kingdom of Portugal fell into utter ruin; and on his death, which closed a short inglorious reign, the crown of Lisbon, after a faint struggle, was annexed to that of Madrid. Such was the degeneracy of the Portuguese, a degeneracy lamented in vain by Camoëns, and whose observation of it was imputed to him as a crime.

* Though the great patron of one species of literature, a species the reverse of that of Camoëns, certain it is, that the Author of the *Lusiad* was utterly neglected by Henry, under whose inglorious reign he died in all the misery of poverty. By some, it is said, he died in an alms-house. It appears, however, that he had not even the certainty of subsistence, which these houses provide. He had a black servant, who had grown old with him, and who had long experienced his master's humanity. This grateful Indian, a native of Java, who, according to some writers, saved his master's life in the

* According to the Portuguese Life of Camoëns, prefixed to Gedron's, the best edition of his works, Diogo de Couto, the historian, one of the company in this homeward voyage, wrote annotations upon the *Lusiad*, under the eye of its Author. But these unhappily have never appeared in public.

unhappy

by shipwreck where he lost his effects, begged in the streets of
for the only man in Portugal on whom God had bestowed
talents, which have a tendency to erect the spirit of a down-
go. To the eye of a careful observer, the fate of Camoëns
great light on that of his country, and will appear strictly
led with it. The same ignorance, the same degenerated spi-
rit which suffered Camoëns to depend on his share of the alms beg-
the streets by his old hoary servant, the same spirit which
this, sunk the kingdom of Portugal into the most abject vas-
sage experienced by a conquered nation. While the grandees
were blind to the ruin which impended over them, Ca-
moëns beheld it with a pungency of grief which hastened his exit.
In his letters he has these remarkable words, "*Em fim da
a vida, e verrão todas que foy afeiçada a minha patria, &c.*"
ending the course of my life, the world will witness how I have
my country. I have returned, not only to die in her bosom,
die with her." In another letter, written a little before his
he thus, yet with dignity, complains, "Who has seen on
l a theatre as my poor bed, such a representation of the dis-
timents of fortune. And I, as if she could not herself subdue
have yielded and become of her party; for it were wild auda-
cious to surmount such accumulated evils."

this unhappy situation, in 1579, in his sixty-second year, the
after the fatal defeat of Don Sebastian, died Luis de Camoëns,
greatest literary genius ever produced by Portugal; in martial
and spirit of honour, nothing inferior to her greatest he-
And in a manner suitable to the poverty in which he died
buried. Soon after, however, many epitaphs honoured his
y; the greatness of his merit was universally confessed, and
his was translated into various languages*. Nor ought it to
be noted, that the man so miserably neglected by the weak king
was earnestly enquired after by Philip of Spain, when he
received the crown of Lisbon. When Philip heard that Camoëns
died, both his words and his countenance expressed his disap-
pointment and grief.

From the whole tenor of his life, and from that spirit which
shines throughout the *Lusiad*, it evidently appears that the courage
and manners of Camoëns flowed from true greatness and dignity of

According to Gedron, a second edition of the *Lusiad* appeared
same year with the first. There are two Italian and four Spa-
nish translations of it. An hundred years before Castler's version it
appeared in French. Thomas de Faria, Bp. of Targa in Africa,
translated it into Latin, and printed it without either his own or the
of Camoëns: a mean but vain attempt to pass his version upon
the public as an original. Le P. Nicéron says there were two other
translations. It is translated also into Hebrew with great ele-
gance and spirit by one Luzzetto, a learned and ingenious Jew, au-
thor of several poems in that language, and who, about thirty years
lived in the Holy Land.

soul. Though his polished conversation † was often courted by the great, he appears so distant from servility, that his imprudence in this respect is by some highly blamed. Yet the instances of it by no means deserve that severity of censure with which some writers have condemned him. Unconscious of the feelings of a Camoëns, they knew not that a carelessness in securing the smiles of fortune, and an open honesty of indignation, are almost inseparable from the enthusiasm of fine imagination. The truth is, the man possessed of true genius feels his greatest happiness in the pursuits and excursions of the mind, and therefore makes an estimate of things, very different from that of him whose unremitting attention is devoted to his external interest. The profusion of Camoëns is also censured. Had he dissipated the wealth he acquired at Macao, his profusion indeed had been criminal; but it does not appear that he ever enjoyed any other opportunity of acquiring independence. But Camoëns was unfortunate, and the unfortunate man is viewed

——— through the dim shade his fate casts o'er him :
A shade that spreads its evening darkness o'er
His brightest virtues, while it shews his foibles
Crowding and obvious as the midnight stars,
Which in the sunshine of prosperity
Never had been descried ———

Yet after the strictest discussion, when all the causes are weighed together, the misfortunes of Camoëns will appear the fault and disgrace of his age and country, and not of the man. His talents would have secured him an apartment in the palace of Augustus, but such talents are a curse to their possessor in an illiterate nation. After all, however, if he was imprudent on his first appearance at the court of John III. if the honesty of his indignation led him into great imprudence, as certainly it did, when at Goa he satyrised the viceroy and the first Goths in power; yet let it also be remembered, that "The gifts of imagination bring the heaviest task upon the vigilance of reason; and to bear those faculties with unerring rectitude or invariable propriety, requires a degree of firmness and

† Camoëns has not escaped the fate of other eminent wits. Their ignorant admirers contrive anecdotes of their humour, which in reality disgrace them. Camoëns, it is said, one day heard a potter singing some of his verses in a miserable mangled manner, and by way of retaliation, broke a parcel of his earthen ware. "Friend, said he, you destroy my verses and I destroy your goods." The same foolish story is told of Ariosto; nay, we are even informed, that Rinaldo's speech to his horse in the first book,

Ferma Baiarda mio, &c.

was the passage mistuned; and that on the potter's complaint, the injured poet replied, "I have only broken a few base pots of thine not worth a groat, but thou hast murdered a fine stanza of mine worth a mark of gold." But both these silly tales are borrowed from Plutarch's life of Arcefilaus, where the same dull humour is told of Philoxenus. "He heard some brick-makers mistune one of his songs, and in return he destroyed a number of their bricks."

" of

of cool attention, which doth not always attend the higher gifts of the mind. Yet difficult as nature herself seems to have rendered the task of regularity to genius, it is the supreme consolation of dullness and of folly to point with Gothic triumph to those excesses which are the overflowings of faculties they never enjoyed. Perfectly unconscious that they are indebted to their stupidity for the consistency of their conduct, they plume themselves on an imaginary virtue, which has its origin in what is really their disgrace.—Let such, if such dare approach the shrine of Camoëns; withdraw to a respectful distance; and should they behold the ruins of genius, or the weakness of an exalted mind, let them be taught to lament, that nature has left the noblest of her works imperfect *."

After a masterly confutation of some ill-grounded criticisms and gross misrepresentations of Voltaire's, respecting the *Lusiad*, Mr. Mickle proceeds to an examen of the machinery and construction of the poem on the principles of the *Epopœia*, and presents us with the following analysis:

The poem opens with a view of the Portuguese fleet before a prosperous gale on the coast of Ethiopia. The crews, however, are worn with labour, and their safety depends upon their fortune in a friendly harbour. The gods of ancient or poetical mythology are represented as in council. The fate of the Eastern world depends upon the success of the fleet. But as we trace the machinery of the *Lusiad*, let us remember that, like the machinery of Homer and Virgil, it is also allegorical. Jupiter, or the Lord of Fate, pronounces that the Lusians shall be prosperous. Bacchus, the evil dæmon or genius of Mohammedism, who was worshipped in the East, foreseeing that his empire and altars would be overturned, opposes Jove, or Fate. The celestial Venus, or heavenly Love, pleads for the Lusians. Mars, or divine Fortitude, encourages the Lord of Fate to remain unaltered; and Maia's son, the Messenger of Heaven, is sent to lead the navy to a friendly harbour. The fleet arrives at Mozambic. Bacchus, like Juno in the *Eneid*, raises a commotion against the Lusians. A battle ensues, and the victorious fleet pursue their voyage, under the care of a Moorish pilot, who advises them to enter the harbour of Quiloa. According to history they attempted this harbour, where their destruction would have been inevitable; but they were driven from it by the violence of a sudden tempest. The poet ascribes this to the celestial Venus,

———— whose watchful care

Had ever been their guide ———

They now arrive at Mombassa. The malice of the evil dæmon or genius of Mohammedism, still excites the arts of treachery against them. Hermes, the messenger of heaven, in a dream, in the style of Homer, warns the hero of the poem of his danger, and commands him to steer for Melinda. There he arrives, and is received by the prince in the most friendly manner. Here the hero receives the first

* * This passage in inverted commas is cited, with the alteration of the name only, from Langhorne's account of the Life of William Collins.

certain intelligence or hope of India. The prince of Melinda's admiration of the fortitude and powers of his guests, the first who had ever dared to pass the unknown ocean by the tempestuous Cape, actually prepares the reader for a long episode. The poem of Virgil contains the history of the Roman empire to his own time. Caçmoëns perceived this, and trod in his steps. The history of Portugal, which Gama relates to the king of Melinda, is not only necessary to give their new ally an high idea of the Lusian powers and spirit, but also naturally leads to, and accounts for the voyage of Gama; the event, which in its consequences, sums up the Portuguese honours. It is as requisite for Gama to tell the rise of his nation to the king of Melinda, as it is for Eneas to relate to Dido the cause of his voyage, the destruction of Troy. And Gama's long account of his own voyage, will bear to be read after the similar parts of either the *Odyssey* or the *Æneid*. Pleased with the fame of their nation, the king of Melinda vows lasting friendship with the Lusians, and gives them a faithful pilot. As they sail across the great Indian ocean the machinery is again employed. The evil dæmon implores Neptune and the powers of the sea to raise a tempest to destroy the fleet. The sailors on the night watch, fortify their courage by the valiant acts of their countrymen, and an episode in the true poetical spirit of chivalry is introduced. Thus Achilles in his tent is represented as singing to his lyre the praises of heroes. And in the *Épic* conduct, this narrative and the tales told by Nestor, either to restrain or inflame the rage of the Grecian chiefs, are certainly the same.

The accumulation of the tempest in the meanwhile is finely described. It now descends. Celestial Venus perceives the danger of her fleet. She is introduced by the appearance of her star, a stroke of poetry which would have shined in the *Æneid*. The tempest is in its utmost rage,

The sky and ocean blending, each on fire,
Seem'd as all nature struggled to expire,
When now the silver star of Love appear'd;
Bright in her east her radiant front she rear'd;
Fair through the horrid storm the gentle ray
Announced the promise of the cheerful day.
From her bright throne Celestial Love beheld
The tempest burn——

And in the true spirit of Homer's allegory she calls her nymphs, and by their ministry stills the tempest. Gama now arrives in India. Every circumstance rises from the preceding one; and, as fully pointed out in the notes, the conduct in every circumstance is as exactly Virgilian, as any two tragedies may possibly be alike in adherence to the rules of the drama. Gama, having accomplished his purpose in India, sets sail for Europe, and the machinery is the last time employed. Venus, to reward her heroes, raises a Paradisaical island in the sea. Voltaire, in his English essay, has said, that no nation but the Portuguese and Italians could bear such lascivious description. In the French he has suppressed this sentence, but has compared it to a Dutch brothel allowed for the sailors. Yet this idea of it is as false as it is gross. Every thing in the island of Love resembles

like the statue of Venus de Medicis. The description is warm, but it is chaste as the first loves of Adam and Eve in *Milk*. And so far from deserving the censure of Voltaire, were Dante, Tasso, Spenser, and even Milton himself, to contend with the palm of modesty, there could be no hesitation in fixing on the brow of Camoëns. After the poet has explained the allusion of the island of Love, the Goddess of the ocean gives her aid and commits her empire to Gama, whom she conducts to her home, where, in a prophetic song, he hears the actions of the heroes who were to establish the Portuguese empire in the East. In his conduct nothing can be more masterly. The funeral games in honour of Patroclus, after the *Iliad* has turned upon its great hinge, the death of Hector, are here most happily imitated after the *Lusiad* so turned upon its great hinge, the discovery of India. The death of the hero is the same, though not one feature is borrowed. Ulysses and his crew are sent to visit the regions of the dead; and Voltaire's heroes must also be conveyed to Hell and Heaven. But how superior the spirit of Camoëns! He parallels these striking adventures by a fiction of his own. Gama in the island of Bliss, and Eneas in the island of the dead, are in Epic conduct exactly the same; and in this unborrowingness, he *artfully interweaves the history of Portugal*: artfully as he himself confesses. The episode with the king of Melinda, the description of the painted ensigns, and the prophetic song, are all in manner and purpose with the episode of Dido, the shield of Aeneas, and the vision in Elysium. To revenge the rage of Achilles, and to lay the foundation of the Roman empire, are the purposes of the *Iliad* and *Eneid*; the one effected by the death of Hector; the other by the alliance of Latiaus and Eneas, accomplished in the death of Turnus. In like manner, to establish the Portuguese Christian empire in the East, is the grand design of the *Lusiad*, accomplished in the happy return of Gama. And thus, in the spirit of the *Epopeia*, ends the *Lusiad*, a poem where every allusion rises in just gradation, till the whole is summed up in one perfect unity of Epic action.

Such is the business of the poem, which, in Mr. Mickle, has not only an able translator, but a spirited advocate. We must refuse admittance to the following animated observations, beautiful sonnet, before we suspend this Article.

As the grand interest of commerce and of mankind forms the thread of the *Lusiad*, so with great propriety, as necessary accompaniments to the voyage of his Hero, the Author has given poetical pictures of the four parts of the world. In the third book, a view of Europe; in the fifth, a view of Africa; and in the tenth, a picture of Asia and America. Homer and Virgil have been highly praised for their judgment in the choice of subjects which interested their countrymen, and Statius has been as severely condemned for his uninteresting choice. But though the subject of Camoëns be particularly interesting to his countrymen, it has also the peculiar happiness to be the Poem of every trading nation. It is the Epic Poem of Birth of Commerce. And in a particular manner the Epic Poem

Poem of whatever country has the controul and possession of the commerce of India.

An unexhausted fertility and variety of poetical description, an unexhausted elevation of sentiment, and a constant tenor of the grand simplicity of diction, complete the character of the *Lusiad* of Camoëns: a poem which, though it has hitherto received from the Public most unmerited neglect, and from the critics most flagrant injustice, was yet better understood by the greatest poet of Italy. Tasso never did his judgment more credit, than when he confessed that he dreaded Camoëns as a rival; or his generosity more honour, than when he addressed this elegant Sonnet to the Hero of the *Lusiad*:

S O N N E T T O.

*Vasco, le cui felici, ardite antenne
In contro al sol, che ne riporta il giorno
Spiegar le vele, e fer colà ritorno,
Dove egli par che di cadere accenne:
Non più di te per aspro mar sostenne
Quel, che fece al Ciclope oltraggio, e scorno:
Ne chi turbò l'Arpie nel suo soggiorno,
Ne diè più bel soggetto a colte penne.*

*Et her quella del colto, e buon' Luigi,
Tant' oltre stende il glorioso velo
Che i tuoi spalmati legni andar men lunge.
Ond' a quelli, a cui s'alza il nostro polo,
Et a chi ferma in contra i suoi vestigi,
Per lui del corso tuo la fama aggiunge.*

S O N N E T.

Vasco, whose bold and happy bowsprit bore
Against the rising morn; and, homeward fraught,
Whose sails came westward with the day, and brought
The wealth of India to thy native shore:

Ne'er did the Greek such length of seas explore:
The Greek, who sorrow to the Cyclop wrought,
And hé, who, Victor, with the Harpies fought,
Never such pomp of naval honours wore.

Great as thou art, and peerless in renown,
Yet thou to Camoëns ow'st thy noblest fame;
Farther than thou didst sail, his deathless song
Shall bear the dazzling splendor of thy name;
And under many a sky thy actions crown,
While Time and Fame together glide along.

(To be concluded in our next.)

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ART. II. *The History of the American Indians, &c.* By James Adair, Esq; a Trader with the Indians, and Resident in their Country Forty Years. 4to. 15 s. Boards. Dilly. 1775.

THE subject of this work must be highly interesting to every philosophic inquirer, because it is intimately related to the history of *man*, the nature and properties of the human mind, and the steps and modes by which it spontaneously advances from the savage to a civilized state. We wish it were allowable for us to pronounce the execution of it as meritorious as the subject is useful and important.

The appetites, passions, faculties, powers, wants, infirmities, and aversions, common to all mankind, have, in their natural operations, led the inhabitants of very distant and unconnected countries into similar superstitions, pursuits, customs, and modes of life; several writers, however, not attending to this truth, have imagined the Aborigines of America to be descended from the Jews, because their manners and religious ceremonies, in some particulars, resemble those which subsisted among the Israelites while they, like other nations, were in a savage state. Mr Adair, in particular, has adopted this notion of the Hebrew origin of the American Indians, and a great part of his work is employed in supporting it, by arguments drawn from 'their division into tribes—their worship of Jehovah—their notions of a theocracy—their belief of the ministration of angels—their language and dialects—their manner of counting time—their prophets and high priests—their festivals, fasts, and religious rites—their daily sacrifice—their ablutions and anointings—their laws of uncleanness—their abstinence from unclean things—their marriages, divorces, and punishments of adultery—their several punishments—their cities of refuge—their purifications, and ceremonies preparatory to war—their ornaments—their manner of curing the sick—their burial of the dead—their mourning for their dead—their raising seed to a deceased brother—their choice of names adapted to their circumstances and the times—and their traditions. But we have reason to believe that in many of these particulars a strong predisposition of our Author's imagination has led him to fancy resemblances where they do not really exist; and, in some cases, it certainly has induced him to misrepresent and explain away facts militating against his favourite hypothesis. Of this we find instances even at the very beginning of his work, where, to discredit the opinion of those who maintain the Indians of America, to be a distinct *species* of the *human genus*, originally created on that continent, and to prepare us to believe the notion of their Jewish extraction, he labours to confound and destroy the two great characteristic peculiarities of these

these Indians; we mean their want of beards, and their reddish brown colour. The latter of these he represents as an *artificial* circumstance; and the former, as a fallacious appearance, occasioned by a practice said to exist among them, of plucking out the hairs which would otherwise render them bearded. Nothing can however be more feeble and erroneous than the Author's reasons and assertions respecting these particulars. It is not true that the use 'of bears oil or grease mixed with a certain red root,' does, as he asserts, 'produce the Indian colour;' because this colour is common to all the different aboriginal nations of America, many of whom, to our certain knowledge, do not use any external application fitted to produce it. But were the skins of the people of one generation thus artificially stained, the discolouration would not descend to their posterity, as the children of gypsies sufficiently prove. Indeed Mr. Adair himself appears conscious of this truth, and therefore recurs to the influence of maternal imagination, as a cause of the propagation of the pretended artificial Indian colour. This however is a cause which modern philosophers will hardly admit, though it may be satisfactory to nurses and others equally ignorant and credulous. The effects which he mentions as having been occasioned by *Jacob's rods*, could only result from a supernatural interposition of Divine Power, and are therefore totally inapplicable to this question. But if Mr. Adair thinks otherwise, let him repeat Jacob's experiment, and, the better to discover whether the varieties of colour which may happen among his herds in the course of it, are really produced by the force of imagination, let him paint his rods scarlet or green, and see if he can ever obtain a calf spotted with those colours.

We are ready to admit, with Mr. Adair, that the savages in many parts of America do occasionally extract the fine slender hairs growing in different parts of their bodies; but, from the best authority, we maintain that these hairs are very different in texture and species from those which grow on the chins of adult males in Europe, and that they are wholly incapable of ever producing what is properly termed a *beard*.

After having employed near 200 pages in attempting to prove that the Aborigines of America are '*red Hebrews*,' the Author proceeds to describe the manners and customs of the *Katabba*, *Cberake*, *Muskohge*, *Choktab*, and *Chikkasah* nations; but with these we are not sufficiently acquainted to determine how far his descriptions are in all cases just, or in what particular instances he has been misled by his favourite hypothesis.

Mr. Adair next proceeds to deliver some '*General Observations on the North American Indians*,' and, as a specimen of the work, we shall give our Readers some extracts from this part of it:

It has been too long feelingly known, that instead of observing the generous and hospitable part of the laws of war, and saving the unfortunate who fall into their power, that they generally devote their captives to death, with the most agonizing tortures. No representation can possibly be given, so shocking to humanity, as their unmerciful method of tormenting their devoted prisoner; and as it is so contrary to the standard of the rest of the known world, I shall relate the circumstances, so far as to convey proper information thereof to the reader. When the company return from war, and come in view of their own town, they follow the leader one by one, in a direct line, each a few yards behind the other, to magnify their triumph. If they have not succeeded, or any of their warriors are lost, they return quite silent; but if they are all safe, and have succeeded, they fire off the Indian platoon, by one, two, and three, at a time, whooping and insulting their prisoners. They camp near their town all night, in a large square plot of ground, marked for the purpose, with a high war-pole fixed in the middle of it, to which they secure their prisoners. Next day they go to the leader's house in a very solemn procession, but stay without, round his red-painted war-pole, till they have determined concerning the fate of their prisoners. If any one of the captives should be fortunate enough to get loose, and run into the house of the archi-magus, or to a town of refuge, he by an ancient custom, is saved from the fiery torture—these places being a safe asylum to them if they were invaded, and taken, but not to invaders, because they came to shed blood.

Those captives who are pretty far advanced in life, as well as in gradations, always atone for the blood they spilt, by the tortures of fire.—They readily know the latter by the blue marks over their breasts and arms; they being as legible as our alphabetical characters are to us. Their ink is made of the foot of pitch-pine, which sticks to the inside of a greased earthen pot; then delineating the parts, like the ancient Picts of Britain, with their wild hieroglyphics, they break through the skin with gair-fish teeth, and rub over them that dark composition, to register them among the brave; and the impression is lasting. I have been told by the Chikkasah, that they formerly erased any false marks their warriors proudly and privately gave themselves—in order to engage them to give real proofs of their martial virtue, being surrounded by the French and their red allies; and that they degraded them in a public manner, by stretching the marked parts, and rubbing them with the juice of green corn, which in a great degree took out the impression.

The young prisoners are saved, if not devoted while the company were sanctifying themselves for their expedition; but if the latter be the case, they are condemned, and tied to the dreadful stake, one at a time. The victors first strip their miserable captives quite naked, and put on their feet a pair of bear-skin moccasins, with the black hairy part outwards; others fasten with a grape-vine, a burning fire-brand to the pole, a little above the reach of their heads. Then they know their doom—deep black, and burning fire, are fixed seals of their death-warrant. Their punishment

ment is always left to the women; and on account of their false standard of education, they are no way backward in their office, but perform it to the entire satisfaction of the greedy eyes of the spectators. Each of them prepares for the dreadful rejoicing, a long bundle of dry canes, or the heart of fat pitch-pine, and as the victims are led to the stake, the women and their young ones beat them with these in a most barbarous manner. Happy would it be for the miserable creatures, if their sufferings ended here, or a merciful tomahawk finished them at one stroke; but this shameful treatment is a prelude to future sufferings.

The death-signal being given, preparations are made for acting a more tragical part. The victim's arms are first pinioned, and a strong grape-vine is tied round his neck, to the top of the waspole, allowing him to track round about fifteen yards. They fix some tough clay on his head, to secure the scalp from the blazing torches. Unspeakable pleasure now fills the exulting crowd of spectators, and the circle fills with the Amazon and merciless executioners. The suffering warrior however is not dismayed; with an insulting manly voice he sings the war-song, and with gallant contempt he tramples the rattling guard with pebbles in it to pieces, and outbraves even death itself. The women make a furious onset with their burning torches: his pain is soon so excruciating, that he rushes out from the pole, with the fury of the most savage beast of prey, and with the vine sweeps down all before him, kicking, butting, and trampling them; with the greatest despite. The circle immediately fills again, either with the same, or fresh persons: they attack him on every side—now he runs to the pole for shelter, but the flames pursue him. Then with champing teeth, and sparkling eye-balls, he breaks through their contracted circle afresh, and acts every part, that the highest courage, most raging fury, and blackest despair can prompt him to. But he is sure to be over-powered by numbers, and after some time the fire affects his tender parts. Then they pour over him a quantity of cold water, and allow him a proper time of respite, till his spirits recover, and he is capable of suffering new tortures. Then the like cruelties are repeated till he falls down, and happily becomes insensible of pain. Now they scalp him, and dismember and carry off all the exterior branches of the body, (*pendens non exceptis*) in shameful, and savage triumph. This is the most favourable treatment their devoted captives receive: it would be too shocking to humanity either to give, or peruse, every particular of their conduct in such doleful tragedies—nothing can equal these scenes, but those of the merciful Romish inquisition.

Not a soul, of whatever age or sex, manifests the least pity during the prisoner's tortures: the women sing with religious joy all the while they are torturing the devoted victim, and peals of laughter resound through the crowded theatre—especially if he fears to die. But a warrior puts on a bold austere countenance, and carries it through all his pains:—as long as he can, he whoops and outbraves the enemy, describing his own martial deeds against them, and those of his nation, who he threatens will force many of them to eat fire in revenge of his fate, as he himself had often done to some of their relations at their cost.

* Though the same things operate alike upon the organs of the human body, and produce a uniformity of sensations; yet weakness, or constancy of mind derived from habit, helps in a great measure, either to heighten, or lessen the sense of pain. By this, the afflicted party has learned to stifle nature, and shew an outward unconcern, under such slow and acute tortures: and the surprising cruelty of their women, is equally owing to education and custom. Similar instances verify this, as in Lisbon, and other places, where tender-hearted ladies are transformed by their bloody priests, into so many Medeas, through deluded religious principles; and sit and see with the highest joy, the martyrs of God, drawn along in diabolical triumph to the fiery stake, and suffering death with lingering tortures. —

* The Indians formerly had stone axes, which in form commonly resembled a smith's chisel. Each weighed from one to two, or three pounds weight---They were made of a flinty kind of stone: I have seen several, which chanced to escape being buried with their owners, and were carefully preserved by the old people, as respectable remains of antiquity. They twisted two or three tough hickory slips, of about two feet long, round the notched head of the axe; and by means of this simple and obvious invention, they deadened the trees by cutting through the bark, and burned them, when they either fell by decay, or became thoroughly dry. With these trees they always kept up their annual holy fire; and they reckon it unlawful, and productive of many temporal evils, to extinguish even the culinary fire with water. In the time of a storm, when I have done it, the kindly women were in pain for me, through fear of the ill consequences attending so criminal an act. I never saw them to damp the fire, only when they hung up a brand in the appointed place, with a twisted grape-vine, as a threatening symbol of torture and death to the enemy; or when their kinsman dies. In the last case, a father or brother of the deceased, takes a fire-brand, and brandishing it two or three times round his head, with lamenting words, he with his right hand dips it into the water, and lets it sink down.

* By the aforesaid difficult method of deadening the trees, and clearing the woods, the contented natives got convenient fields in process of time. And their tradition says they did not live straggling in the American woods, as do the Arabians, and rambling Tartars; for they made houses with the branches and barks of trees, for the summer-season; and warm mud-walls, mixt with soft dry grass, against the bleak winter, according to their present plan of building, which I shall presently describe. Now, in the first clearing of their plantations, they only bark the large timber, cut down the sapplings and underwood, and burn them in heaps; as the suckers shoot up, they chop them close by the stump, of which they make fires to deaden the roots, till in time they decay. Though to a stranger, this may seem to be a lazy method of clearing the wood lands; yet it is the most expeditious method they could have pitched upon, under their circumstances, as a common hoe and a small hatchet are all their implements for clearing and planting.

Rev. Apr. 1776.

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“ Every dwelling-house has a small field pretty close to it : and, as soon as the spring of the year admits, there they plant a variety of large and small beans, peas, and the smaller kind of Indian corn, which usually ripens in two months, from the time it is planted ; though it is called by the English, the six weeks corn. Around this small farm, they fasten stakes in the ground, and tie a couple of long split hickory, or white oak-sapplings, at proper distances to keep off the horses : though they cannot leap fences, yet many of the old horses will creep through these enclosures, almost as readily as swine, to the great regret of the women, who scold and give them ill names, calling them ugly mad horses, and bidding them “ go along, and be sure to keep away, otherwise their hearts will hang sharp within them, and set them on to spoil them, if envy and covetousness lead them back.” Thus they argue with them, and they are usually as good as their word, by striking a tomohawk into the horse, if he does not observe the friendly caution they give him at the last parting. Their large fields lie quite open with regard to fencing, and they believe it to be agreeable to the best rules of œconomy ; because, as they say, they can cultivate the best of their land here and there, as it suits their convenience, without wasting their time in fences and childishly confining their improvements, as if the crop would eat itself. The women however tether the horses with tough young bark-ropes, and confine the swine in convenient pens, from the time the provisions are planted, till they are gathered in---the men improve this time, either in killing plenty of wild game, or courting against the common enemy, and thereby secure the women and girls, and get their own temples surrounded with the swan-feathered cap. In this manner, the Indians have to me excused their long contracted habit and practice.

“ The chief part of the Indians begin to plant their out-fields, when the wild fruit is so ripe, as to draw off the birds from picking up the grain. This is their general rule, which is the beginning of May, about the time the traders set off for the English settlements. Among several nations of Indians, each town usually works together. Previous thereto, an old beloved man warns the inhabitants to be ready to plant on a prefixed day. At the dawn of it, one by order goes aloft, and whoops to them with shrill calls, “ that the new year is far advanced,---that he who expects to eat must work,---and that he who will not work, must expect to pay the fine according to old custom, or leave the town, as they will not sweat themselves for an healthy idle waster.” At such times, may be seen many war-chieftains working in common with the people, though as great emperors, as those the Spaniards bestowed on the old simple Mexicans and Peruvians, and equal in power, (i. e. persuasive force) with the Imperial and puissant Powhatan of Virginia, whom our generous writers raised to that prodigious pitch of power and grandeur, to rival the Spanish accounts. About an hour after sun-rise, they enter the field agreed on by lot, and fall to work with great cheerfulness ; sometimes one of their orators cheers them with jests and humorous old tales, and sings several of their most agreeable wild tunes, beating also with a stick in his right

right hand, on the top of an earthen pot covered with a wet and well stretched deer-skin: thus they proceed from field to field, till their seed is sown.

Corn is their chief produce, and main dependence. Of this they have three sorts; one of which hath been already mentioned. The second sort is yellow and stinty, which they call "hommony-stint." The third is the largest, of a very white and soft grain, termed "bread-corn." In July, when the chestnuts and corn are green and full grown, they half boil the former, and take off the fat; and having sliced the milky, swelled, long rows of the latter, the women pound it in a large wooden mortar, which is wide at the mouth, and gradually narrows to the bottom: then they knead both together, wrap them up in green corn-blades of various sizes; about an inch thick, and boil them well, as they do every kind of seethed food. This sort of bread is very tempting to the taste, and reckoned most delicious to their strong palates. They have another sort of rolled bread, which is mixed with beans, or potatoes; they put on the soft corn till it begins to boil, and pound it sufficiently fine;—their invention does not reach to the use of any kind of milk. When the flour is stirred, and dried by the heat of the sun or fire, they sift it with sieves of different sizes, curiously made of the coarser or finer cane splinters. The thin cakes mixt with bear's oil, were formerly baked on thin bread stones placed over a fire, or on broad earthen bottoms fit for such a use: but now they use kettles. When they intend to bake great loaves, they make a strong blazing fire, with short dry split wood, on the hearth. When it is burnt down to coals, they carefully rake them off to each side, and sweep away the remaining ashes: then they put their well-kneaded broad loaf, first steeped in hot water, over the hearth, and an earthen basin above it, with the embers and coals a-top. This method of baking is as clean and efficacious as could possibly be done in an oven; when they take it off, they wash the loaf with warm water, and it soon becomes firm, and very white. It is likewise very wholesome, and well-tasted to any except the vitiated palate of an epicure.

The French of West-Florida, and the English colonists, got from the Indians different sorts of beans and peas, with which they were before entirely unacquainted. And they plant a sort of small tobacco, which the French and English have not. All the Indian nations we have any acquaintance with, frequently use it on the most religious occasions. The women plant also pompions, and different sorts of melons, in separate fields, at a considerable distance from the town, where each owner raises an high scaffold, to overlook this favourite part of their vegetable possessions: and though the enemy sometimes kills them in this their strict watch duty, yet it is a very rare thing to pass by those fields, without seeing them there at watch. This usually is the duty of the old women, who fret at the very shadow of a crow, when he chances to pass on his wide survey of the fields; but if pinching hunger should excite him to descend, they soon frighten him away with their screeches. When the pompions are ripe, they cut them into long circling slices, which they barbecue, or dry with a slow heat. And when they have half boiled the larger sort of potatoes, they likewise dry them over a moderate fire,

and chiefly use them in the spring season, mixt with their favourite bear's oil. As soon as the larger sort of corn is full-eared, they half boil it too, and dry it either by the sun, or over a slow fire; which might be done, as well, in a moderately hot oven, if the heat was renewed as occasion required. This they boil with venison, or any other unsalted flesh. They commonly have pretty good crops, which is owing to the richness of the soil; for they often let the weeds out-grow the corn, before they begin to be in earnest with their work, owing to their laziness and unskilfulness in planting: and this method is general through all those nations that work separately in their own fields, which in a great measure checks the growth of their crops. Besides, they are so desirous of having *multum in parvo*, without much sweating, that they plant the corn-hills so close, as thereby to choak up the field.—They plant their corn in straight rows, putting five or six grains into one hole, about two inches distant.—They cover them with clay in the form of a small hill. Each row is a yard asunder, and in the vacant ground they plant pumpkins, water-melons, marsh mallows, sun-flowers, and sundry sorts of beans and peas, the last two of which yield a large increase.

‘They have a great deal of fruit, and they dry such kinds as will bear it. At the fall of the leaf, they gather a number of hickory-nuts, which they pound with a round stone, upon a stone, thick and hollowed for the purpose. When they are beat fine enough, they mix them with cold water, in a clay basin, where the shells subside. The other part is an oily, tough, thick, white substance, called by the traders hickory milk, and by the Indians the flesh, or fat of hickory-nuts, with which they eat their bread. A hearty stranger would be as apt to dip into the sediments as I did, the first time this vegetable thick milk was set before me. As ranging the woods had given me a keen appetite, I was the more readily tempted to believe they only tantalized me for their diversion, when they laughed heartily at my supposed ignorance. But luckily when the basin was in danger, the bread was brought in piping hot, and the good natured landlady being informed of my simplicity, shewed me the right way to use the vegetable liquid. It is surprising to see the great variety of dishes they make out of wild flesh, corn, beans, peas, potatoes, pumpions, dried fruits, herbs and roots. They can diversify their courses, as much as the English, or perhaps the French cooks: and in either of the ways they dress their food, it is grateful to a wholesome stomach.’

The Author has likewise added an Appendix, ‘containing a Description of the Floridas and the Mississippi Lands, with their Productions—the Benefits of colonizing Georgiana, and civilizing the Indians, and the way to make all the Colonies more valuable to the Mother Country.’ And, in treating of the last of these topics, Mr. Adair highly censures the present coercive and hostile proceedings towards America.

B. . . .

ART.

ART. III. *Therapeutics: or a new Practice of Physic, &c.* 4to. 11. 1s. Shrewsbury. 1775.

THIS work, which now first appears in an English dress, was originally published in Latin, in the city of Dublin, and is the production of Dr. Marryat. The doctrines and practices inculcated and recommended in it, appear to have the sanction of a long and extensive experience, acquired in consequence of the Author's having, during the space of above twenty years, set apart two hours every day to the giving medical advice *gratis*, to all the sick poor—'even some hundreds in a day'—who consulted him:—a practice which, for the sake of improvement, as well as from motives of humanity, the Author warmly recommends to his brethren, particularly young physicians; declaring that 'the advantages resulting from it will amply compensate all fortuitous inconveniencies.' The present practical work is the result of the large experience thus laudably acquired; in which the Author, leaving the *high priori* road of theory, recommends only such medicines and modes of treatment as he had found to be salutary and efficacious, in the above-mentioned extensive course of practice and observation.

In his youth, our Author was a staunch theorist. He then fell under our critical animadversion; justly, as he acknowledges in a passage contained in his preface, which we have too much generosity to quote. The principal cause however which produced his conversion from theory and speculation, to observation and experiment, is thus related by himself, with a characteristic simplicity which runs throughout the whole of his introductory address to his readers.

'When he first began business,'—the Author is here speaking of himself—'he entertained a wonderful opinion of his own abilities, but soon met with a case which baffled all his efforts, and obliged him to call in an old physician, who was so kind as to set him right, and convinced him that there were many methods necessary to be taken in *practice* incompatible with the best formed *theory*. Conscious of his deficiency, he from that moment resolved to sacrifice two hours every day to the gratuitous assistance of all those who should apply to him;' and to this determination he has ever since invariably adhered.

Having brought the Author and our Readers in some measure acquainted, it is time that we give them some account of his work; which requires the more particular notice, as it is not a mere compilation, like the generality of productions under similar titles, but contains much original matter. It is divided into distinct articles, in which the Author seems not to have adopted any systematical or regular arrangement of diseases. Under each disease, after a definition or short description of the disorder,

disorder, he enumerates its causes, the diagnostic or pathognomic signs, and prognostics, in a very concise manner; concluding each article with a more full account of the method of cure which he has found most efficacious in his own practice. This last, as it constitutes the largest, is at the same time the most valuable part of the present performance; as the Author has indicated by the title [*Therapeutics*], which he has given to the work. His principal attention is directed towards the curative process, without bestowing equal pains in discriminating the nature of each disease; otherwise than by its popular name, a recital of its most general causes, and most obvious symptoms.

The present performance is therefore better calculated for the use of the well-informed and experienced practitioner, than for that of the *tyro*, or novice in the art of healing.—*A fortiori*, it is not a work fit to be trusted in the hands of the ignorant and rash dabblers in domestic quackery; though even the prescriptions are written in English; many of which are undoubtedly some of the keenest and most formidable *edge tools* of physic.

In a treatise of this kind it can only be expected that we should take notice of the new or more singular methods of cure recommended in it. The Author's practice is, in general, far from being tame or unmeaning. He frequently deals in the most active medicines, which he liberally dispenses in powerful doses. Those who have grown old in the practice of the healing art generally acquire a predilection for particular drugs or modes of practice. Our Author, who seems not to have escaped the influence of this medical *favouritism*, appears to have given frequent instances of it in his repeated recommendations of the following, surely very rugged and furly, vomiting powder. His prescription of it occurs almost at every twentieth page; but it is first prescribed at page 17; where the Author affirms, that 'if it be repeated every morning, it will be *alone* sufficient to remove any intermittent fever.'

‘Take of Blue vitriol,

‘Emetic tartar, of each *eight* grains.

‘Make into three powders. Let one be taken early in the morning, fasting, in a large spoon about half full of water: let the patient strain, but drink nothing with it till he ejects some yellow or porraceous matter; if his sickness doth not then go off of itself, half a glass of brandy should be taken; if that should come up immediately, the repetition of it will settle his stomach, and he may then go about his usual business.’

This emetic, which the Author afterwards constantly designs by the appellation of the ‘*Dry Vomit*,’ together with the same vexatious and teasing regimen, we find prescribed in certain diseases, where, as will afterwards appear, a timid practitioner would scarce venture to exhibit it. Nevertheless, under
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On the article *Epilepsy*, he declares that 'nothing can be more mild, safe, or gentle, than one of these vomits; and I have known,' he adds, 'great numbers of persons, by whom the repetition of them was more eagerly requested than opiates have been by those who were in pain.'

Treating of this last mentioned disease, he says, 'I shall now subjoin all the medicines which I ever used that proved efficacious in the removal of this disorder, and many hundreds of cases I have been fortunate enough to succeed in. Let it be added, that the *dry vomit* was never omitted, excepting in those cases which were owing to worms, or spasms, and then the following pills and drops have *never once* * failed to answer expectation.'—The pills are composed only of *filings of iron* and *succotrine aloes*, made into a mass with *balsam of Peru*; about ten grains of which are directed to be taken night and morning, and to be washed down with a teaspoonful of tincture of wood-soot put into a glass of water. Various other *formulae* are however subjoined.

The confidence with which Dr. Marryat speaks of the uncommon virtues of the *balsam. capivi*, preceded by the exhibition of the *dry vomit*, in the cure of that frequent and fatal disease, the *phthisis*, or consumption, justifies and even requires our giving a pretty large extract from what he says on this head.

'I intreat,' says he, 'the Reader's indulgence, and bespeak his candour in attending to the apology for proposing a method so intirely opposite to that which is pursued by the rest of my brethren. It is not without a very sensible uneasiness and reluctance that I differ from them; but however dear Socrates and Plato may be, truth is still dearer. Strange must it appear that I should recommend a medicine as our sheet-anchor, the use of which has been condemned by the most enlightened and justly celebrated physician in Europe, to whom the *nil ortum tale* may with the utmost propriety be ascribed; but as he took it for granted that the *balsam of capivi* possessed a *healing quality*, his reasoning, however conclusive, could be of little consequence, as the basis on which it is erected is a non-entity; for the fact is, that the said balsam, from its utility in pleurisies and lowering the pulse, from its allaying spasms, appeasing irritation, and considerably decreasing the hectic fever, appears to have, like other detergents, a quite contrary quality. As I

* We have no reason to question the Author's veracity; but he often surprises us with his very frequent declarations of *never-failing success* attending the exhibition of certain medicines, or particular modes of treatment. Fortunate indeed must be the practitioner, who in all cases similar to the many which are to be met with in this work, particularly even in the present, *can go and do likewise!*

have for several years occasioned the consumption of some quarts in a week of this balsam, I am certainly intitled to speak with some degree of confidence on the effects it produces.'

After condemning the use of bleeding in this disorder, the Author relates the success of the method here recommended, in his own case, which is rather the history of a *resurrection* than of a recovery. We shall give it in his own words.

'I was upwards of thirty years of age, when, from a neglected cold in the month of November, I was seized with a hectic, which in the rapidity of its progress equalled any thing that I ever saw. Before the expiration of the ensuing month I was in the following condition, notwithstanding all the efforts of two judicious and learned physicians, *viz.* laboured under an invincible diarrhoea, with colliquative stools and sweats, an incessant cough which precluded all possibility of sleep, an intire loathing of all food, legs swelled to an enormous size, a body as much emaciated as that of any human being could be, to continue in existence, too weak to walk or even to stand without assistance, violent spasmodic constrictions of the lungs every night, which I had not the least expectation of surviving, but at the approach of evening, entertained not the smallest hopes of beholding the light of another day: my physicians pronounced my recovery impossible; I was then, at my own earnest request, with great difficulty removed to a dryer air at about a mile's distance, and to a much higher ground. I took the *dry vomit* immediately, and repeated it every morning for several days, used the *balsam of capivi* twice a-day, and swallowed a teacupful of pork broth as often as I could: in a word, I pursued the same method recommended below (which I have since recommended to *thousands* in the same disorder, with the same success), and in six weeks time was perfectly recovered, nor have ever since felt the slightest complaint; but at this present time of writing, *am as healthy and hearty a grey-headed old fellow as any one in his Majesty's dominions.*

'The success I have met with in the treatment of this disorder, is too well known for me to add any thing further than this solemn declaration, that I have concealed nothing relative to the method used with myself and with all those who have been under my care for phthisical disorders: the subsequent, I repeat it, is precisely the same, and I beg to be excused from producing any arguments in its defence; for as facts are of a nature too stubborn to bend, there are a cloud of *living* witnesses, who are sufficient proofs of its propriety.—For the Author's remaining directions and prescriptions, which are intended to co-operate towards the cure, we must refer to his work.

One of the cases in which the Author's recommendation of the *dry vomit* will probably give the greatest shock to the medical
Reader,

Reader, is that of the *hæmoptoe*, or spitting of blood. After justly, in our opinion, though rather too indiscriminately, reprobating the general practice of repeated blood-lettings in internal hæmorrhages, and asking ‘of what signification it is whether a person loses his life by bleeding from a natural or an artificial orifice?’—he adds, ‘Innumerable instances have I been witness to of the most alarming hæmorrhages which have all yielded to the use of vomits and the method laid down below, without a single application of the lancet.—I *never failed* of success with those who had *not* been bled. The first thing given was always the *dry vomit*, &c.’—To prevent a return, he administers *balsam capivi*, the bark, and other strengthening or astringent medicines

In treating of the *stone*, after giving a prescription for an injection containing *tinctura thebaica*, which we can readily believe will often, as the Author affirms, give immediate ease in the most racking pain; he rather exercises the faith of the Reader, in declaring that ‘it is a most notorious fact that *Turlington’s balsam* gives ease’ (in the stone cholic) ‘more expeditiously than an opiate:’—a fact ‘to which he has been an eye-witness numberless times.’—‘Twenty drops,’ he says, ‘should be given on sugar every *five* minutes till the pain ceases, which it generally does on the second dose;’—that is, in the space of *ten minutes*:—and yet he has tried every ingredient singly, of which this balsam is composed, without success; nor could he ever find out to what combination the effect is owing. ‘Let me not be condemned,’ adds the Doctor, ‘for countenancing a quack medicine, when so many of my brethren scruple not to prescribe an *empirical powder* much more precarious in its operation, and by no means superior to those medicines which are kept in the shops.’

The efficacy ascribed likewise to the first *formula* which the Author gives for the cure of the *dysentery*, is as remarkable.—‘Take,’ says he, ‘two sheets of white paper, cut into slips, boil in a pint and half of milk to a pint, to be taken at twice. N. B. This *never deceived* me.’—The medicine that ‘*never deceived*’ the prescriber or dispenser must be a very singular one. We, at least, are not acquainted with any such; and should, least of all, suspect the present to be one of that class.

At page 128 the Author ascribes equally astonishing effects to another medicine as simple as the foregoing, in the case of the *hoarse-ness*; when he tells us that ‘half a pint of new milk, with half a pound of suet dissolved in it, and drank warm, will *almost instantaneously* relieve, but is by no means a pleasant,’ nor, we may add, a small, potation.

In the *gout*, when it seizes the stomach, the Author prescribes *half an ounce of æther, undiluted*, to be given immediately, with
a scruple

a scruple of camphor dissolved in it. 'Let it be taken *alone*,' he says, 'in a spoon, without swallowing any liquid for some minutes after it: if the sensation it occasions is disagreeable, he may rinse his mouth with a little cold water and spit it out. It is an admirable remedy, and *never deceived me*.'—For the *cardialgia*, or heartburn, likewise, when proceeding from a spasmodic or rheumatic pain in the stomach, the Doctor recommends this spoonful of *liquid fire*, as 'the noblest of all antispasmodics.'—We have no reason to doubt its efficacy, but the patient should, we think, be apprised beforehand of the singular sensation that it must necessarily excite on its first entrance into the mouth and passage through the throat.

Some of the Author's directions for the cure of the gout deserve to be particularised. He observes that it is generally supposed to be incurable, 'as all disorders are said to be which we know not *how* to cure:' but he recommends a method 'which has succeeded in the removal of many inveterate gout, though they were of long standing, and had been every year exacerbating.' He directs the patient to *live wholly on animal food*, and to abstain from *all vegetables*; against which last the Doctor seems, in most cases, to entertain no small degree of prejudice. When the fit is come on in good earnest, he boldly, and, as he affirms, successfully prescribes as follows:

'Take of Camphor, fifteen grains;
Thebaic extract, *four* * grains;
Ipecacuanha, three grains;
Yellow emetic mercury, two grains;
Cordial Confection,

Enough for a bolus. Let this be washed down with the following draught:

Take of Volatile tincture of guaiacum, six drachms;
Pure water, eight spoonfuls.

After taking this bolus and draught, the patient should lie between flannel sheets. Let the draught be repeated every night for some time, with the addition of two drachms of *elixir of aloes*, if costive; and, *That the gout is incurable*, is a proposition that will be no longer taken for granted.'

Under the article *Cholic*, the Author affirms that he has often known electricity remove this disorder. 'I never,' he says, 'knew it tried without giving almost immediate relief: it (the cholic) has sometimes returned, but a repetition of the same has had the same effect as before.'—In what manner the electric

* The Author here, and elsewhere, deals in very *Herculean* doses, as well as remedies. The present dose, as well as some others which we could point out, is certainly too large, to be prescribed without any specification of circumstances, or other modifications.

ter was administered, or in what species of cholic, the Author does not inform us.

These specimens of the present work, selected from many others equally interesting, and all apparently founded on the author's personal experience, will be sufficient to shew that it contains many useful and original observations. From the Author's candid acknowledgments in his preface, we have reason to believe that he will take in good part the criticisms, direct or implied, that occur in the course of this Article; and which are by no means intended to depreciate his performance. We would not, in particular, avoid taking notice of the warmth and confidence with which he speaks of the *never-failing* virtues of particular drugs, as we have the misfortune of differing from him in our notions respecting the *certainly*, or *omnipotence* of physic; a few privileged cases (such as the *lues*, ague, itch, &c.) excepted. In so complicated and difficult an art, in the practice of which we are too apt to ascribe, without sufficient proof, to effects we observe, to the medicine last administered, we must make great allowances for the partialities of its professors in particular medicine; the exhibition of which has been followed by a recovery, which was, perhaps, not occasioned by it. Though the present Author appears frequently to be under a delusion of this kind, we think that his work may occasionally be consulted, with advantage, by every qualified reader.

B...y.

ART. IV. *An Account of the Weather and Diseases of South Carolina.* By Lionel Chalmers, M.D. of Charles-Town, South Carolina. 8vo. 2 Vols. 6s. Dilly. 1776.

WHEN Dr. Chalmers transmitted his present laborious and useful work from America to be printed in London, we presume he little expected that all intercourse between this country and that from which it was sent would have been interdicted before the publication of it. We hope, however, that men of science, and especially those in pursuit of medical knowledge, will never be at variance. The healing art particularly requires the united efforts of all its votaries.

Of the literary benefits derivable to this country from America, the present account is a strong additional proof; and whether their respective inhabitants are hereafter to be considered as friends or foes, it may at least be expected that they will unite in promoting the common interests of humanity. In his expectation, we presume, Dr. Chalmers will endeavour to justify: he is known to be a lover of science; to have discharged the duties of his profession with uncommon reputation, and to regret as much as any man the present (may it prove but a temporary) separation, between Great Britain and the Colonies.

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The first of these volumes opens with a sketch of the climate, water, and soil of South Carolina, from which we shall give some extracts, that will probably be acceptable to our Readers, more especially as at this time almost every communication respecting America, is received with avidity :

‘ The province of South Carolina comprehends that extent of territory, which lies between the 35th and 31st degree 45 minutes of north latitude ; stretching along the Atlantic Ocean, north-east by north, and south-west by south nearly.

‘ The coast of this country is so low and flat, that it cannot be seen at the distance of more than seven leagues : but, about fifty miles from the shore, the land becomes more unequal, and consists of spacious levels, interspersed with easy risings ; which gradually advancing in height towards the west, terminate in a range of lofty mountains, that form, as it were, a chain, which runs throughout the continent of North America, at the distance of about 300 miles from the sea coast.

‘ From the east sides of these mountains, many rivers arise, and run in very winding courses, to discharge themselves into the ocean—And as the waters of all the adjacent lands fall into them, these rivers are liable to excessive inundations ; swelling, sometimes, more than twenty feet in perpendicular height, in the short space of twelve hours ; particularly in those places where the channels are narrow, and the banks sufficiently high to confine the waters. But where the land is lower, the waters spread themselves many miles beyond their ordinary limits ; whereby cattle, and all other land animals that cannot reach the high grounds are destroyed ; and thus the low lands may continue deluged for many weeks. These land floods are owing, either to the melting of snow in the mountains, or the falling of heavy rains in the interior parts of the country ; and they sometimes happen, both in the spring and autumn, but most frequently in the latter season ; and some years the rivers do not swell at all ; or this may be in so small a degree, as not to do any damage. When such inundations happen in the spring, the planters cannot sow their grain ; and, in the autumn, the produce of their lands is either swept away by the stream, or so rotted, that little or nothing can be reaped for that year.—However, so prolific are those lands, that if one crop is lost out of three, the planters are sufficiently recompensed, so great is the increase, which is yielded by those places that had thus been repeatedly overflowed, from the vast depth of fine rich mould, that has been deposited on them in a long course of time ; so that their fertility is inexhaustible.

‘ Some gentlemen who own lands of this sort have assured me, that they can thrust a reed twenty feet long quite down ; the whole of which depth consists of a rich mellow earth. In order to prepare such lands for planting, dams or banks of earth are made, to prevent the waters from overflowing them ; by which means, the surface soon becomes dry and fit for cultivation, with whatever grain they chuse—If it be with rice, cross dams also are made throughout the field, so as to inclose one or more acres within each square ; and at the bottoms of these banks, hollow trunks of wood are placed,
having

having a valve at each end, by which means the spring tides (being fresh water) can either be let in or kept out at pleasure, as well as detained on the whole or any part of the field when it is admitted, and the rice requires it; for *this* is properly a water plant; at least, when of a proper age, it thrives best in water.—Besides, another great advantage arises from this manner of overflowing those fields; which is, that thereby not only most sorts of grass and weeds are destroyed, but various insects also, which are pernicious to the young rice, are likewise drowned thereby. On the other hand, this preventive of the above inconveniencies, is often productive of another equally mischievous; for such multitudes of crawfishes breed in the water, that amazing quantities of rice are cut down by them—Nor do the plants that have thus been cut off, ever send out new shoots from their roots; so that it is not uncommon to see the surface of the water covered with young rice that has been so destroyed—It is true, that to prepare a field, perhaps of several hundred acres, by making so many dams, is a work of much time and labour; but when once it is done, it will stand for many years, requiring only some repairs now and then; and thus the planters cannot fail in having large crops, barring such accidents as we have mentioned; the common increase from good land being about eighty bushels of rough rice per acre, which when beat out and cleaned, will yield two thousand pounds weight, or four barrels fit for market; besides a considerable quantity of small broken rice, which negroes eat.—Notice was taken above of spring tides in the fresh water rivers, the reason of which should be explained—*These* are owing to the greater influx which the sea makes for three days before, and as many after every change and full of the moon; so that they hold for the space of six days every fortnight. For, at such times, the sea flowing in with a stronger current, and rising some feet higher in the rivers so far as the tide flows,—this more rapid influx checks the course of the waters in the rivers, which tend naturally towards the ocean, and causes them to swell and overflow the low lands above.

‘ But besides the principal rivers spoken of above, there are many others of less extent, which arise from low, springy or marshy lands; and, as they branch out far and wide, innumerable navigable creeks are every way formed throughout the country, an easy water-carriage thereby given from one place to another; a great convenience *this*, which no province is more favoured with than South Carolina—All these rivers discharge such quantities of muddy water into the sea, that when ships come into soundings, at the distance of fifteen or twenty leagues from the shore, the water, from having been of a transparent azure colour, now appears thick, as containing many earthy particles. One thing worthy of remark is, that all our rivers (and I suppose it to be so every where) have what are called *Bars*, where they disembogue themselves into the sea. So that according to the quantity of water they discharge, and the rapidity with which this is done, these *Bars* lie nearer to or farther from the shore. By *Bars* are meant banks of sand, on which the water is shallower than in other parts—These are formed by what are called counter-tides. For, as the waters in all rivers, are ultimately discharged in the sea, and before they empty themselves into it, their rapidity is greatest
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on the tide of ebb; and as the waters of rivers always abound with sandy and earthy particles, and a pause happens between low water and the first of the flood, as well as between high water and the ebb, the grosser parts then have time to subside.—But, as the sea also, by its superior pressure on its influx or flood, soon overcomes the force with which the waters in rivers tend downwards, and it likewise by the swiftness of its flowing, brings along with it much sand, broken shells, &c. whatever was before deposited on such places is likewise added to, this way.——

‘ The *Soil* of this country is very various; for within twenty miles of the sea, it is generally light and sandy; but far from being infertile—This, however, is to be understood of the uplands only; for in many other places, the mould is as rich and deep, as can be found any where. But, even in the most barren lands, vegetation is so luxuriant when the weather is showery, that a plentiful increase is reaped from them. On the other hand, such moist weather is productive of innumerable multitudes of those reptiles and insects, that require standing water for their *ova* to hatch in; some of which are very troublesome to the inhabitants; more especially at night, unless they be secured from their stings, by surrounding the beds with gauze pavilions. But the heat of the sun is so great when the season is dry, and the earth becomes so parched, that no seed which is sown will grow: and those things that were thriving and promised well before, may at such times be destroyed or yield but little.—In this respect, however, rice seems the most hardy of all plants; for it will recover when the rains set in, even after it had been burnt down to the ground.

‘ Further back in the country, the uplands very generally have a good soil; and the fertility of these that are low, is thought to be inexhaustible.—Even the very mountains are covered with a fine verdure of lofty trees, except in some few places, where the summits consist of naked rocks; amongst which is lime stone or marble of different colours. But, except in one river, a stone larger than a pebble is not to be found any where within twenty miles of the sea, setting aside those that have been brought hither as ballast for ships.

‘ I doubt not but South Carolina produces all sorts of metals—*Gold, silver, copper, iron* and *lead*, have already been discovered. We also have *antimony, alum, talk, blacklead, marble*; and very fine *white clay*, which is fit for making *porcelain*—I likewise have seen *emeralds*, that were brought from the country of the Cherokee Indians, which when cut and polished, fell nothing short of those which are imported from India in lustre; and *rock crystal* abounds in several places.

‘ When the English first took possession of this country, excepting *Savannahs* (which are plains naturally without trees) and some small openings, that were here and there made by the Indians, the whole was one continued forest; and perhaps, one twentieth part of it is not yet cleared and cultivated

‘ From the surfaces, therefore, of so many large rivers, and numerous collections of standing waters; such quantities of stink, fenny and marshy lands, and the vast Atlantic Ocean that borders on our coast, it may readily be inferred, that excessive exhalations must be
made

side in this sultry climate: to which should we add the exuberant inspiration from the soil, and the abundant perspiration from vegetables of all sorts, which every where cover the ground, the reason will plainly appear, why our climate should be very moist—And as it is so, will be clearly seen from the rain that falls at Charleston, which at a medium for ten years, was 42 inches annually; without regarding the moisture that descended in *fogs* and *dews*. During the above period, the greatest depth of rain in one year was 54.3, and the least 31.95 inches; the most of twelve hours being 26 inches; and on the 28th day of June 1750, the rain of two hours was 5.30 inches. However, 65.96 inches of rain have been known fall in one year, before I kept a journal of the weather.—

* The quantity of rain that was said to fall here, will no doubt appear large to those who live in more temperate climates. Yet by what I could learn, the rains must have been greater as well as more frequent, fifty or sixty years ago; for an old *gentleman*, who was Provincial Secretary in the year 1735 assured me, that in the space of twenty-four hours, an empty tar-barrel thirty inches deep, which stood on end, was filled to the brim by the rain; nay, that much of the water that fell into it had ran over. But to make allowances for exaggeration, he mentioned a *gentleman* having won a wager which he made, that it would rain on forty successive days, towards the end of summer.

Our Author's account of the effects of heat in one of the warmest seasons of South Carolina, cannot fail of being acceptable to our philosophic Readers. It contains some facts which seem to corroborate the conclusion drawn from several late experiments, that living animals are endowed with a power of destroying or resisting heat, and preserving their respective natural temperatures in an atmosphere considerably hotter than their own bodies.

* I cannot, says Dr. Chalmers, convey a better idea of the heat we perceive, in passing along the streets at noon in the summer, than by comparing it to *that glow* which strikes one, who looks into a very warm oven; for it is so increased by reflection, from the houses and sandy streets, as to raise the mercury, sometimes, to the 130th division of the thermometer, when the temperature of the shaded air, may not exceed the 94th: solid bodies, more especially metals, absorb so much heat at such times that one cannot lay his hand on them, not for a short time, without being made very uneasy. Nay, I have seen a beef-steak of the common thickness, so deprived of its juices, when laid on a cannon for the space of twenty minutes, as to be rendered according to the usual way of speaking.

* How high the mercury would have risen in the sun-shine, during the months of June and July in the year 1752, when the weather was warmer than it ever had been known here, I could not discover, having then no thermometer whose scale reached above 120 degrees. But as the mercury rose to *this* height, in the space of 15 minutes, when the glass was exposed to the sun, suspended at the distance of six feet from the ground, it became necessary to remove that instrument immediately, else it would have burst. *This* experiment

was

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was made in an open garden, where many things, being still green, shaded the earth; and consequently the heat was thereby lessened. But, for some trials that were since made in cooler weather, I have reason to believe, the mercury would have risen twenty degrees higher at the above season, had a proper instrument been at hand to make the experiment with.

‘ During the hot season we are speaking of, when the shaded air was warmer than the natural heat of our bodies (for the mercury fell six degrees in a thermometer placed in my armpit) those who were exposed to the open sunshine, sustained a degree of heat, greatly surpassing any that ever shewed itself in the most acute disease; or even what is commonly thought to be inconsistent with life, much less health. Yet *labourers* and *tradesmen* worked abroad as usual; and *blacksmiths*, as well as *cooks*, did their business within doors; a few accidents happening to those mostly who lived in small rooms; in particular when their employments obliged them to keep fires in the same apartments; and also to others, who over-heated themselves by walking or drinking too freely of spirituous liquors, more especially if they lay down to sleep immediately after. Some again were seized with *Apoplexies*, who happened to be hemmed in by a crowd at public sales; under which several circumstances several people died suddenly in town; and the like befel many negroes in the country who were much exposed abroad.

‘ At this time, I observed that my negro cook often quitted the kitchen, and stood in the open sunshine for a little while, fanning himself with his apron. This shewed that though the heat was very great abroad, it was yet refreshing to him, when compared to *that* which he sustained in the house. But the difference arose from a stream of free air or small breeze that was then blowing.

‘ In order to know what degree of heat my servants were exposed to in the kitchen, I suspended a thermometer to a beam, eight feet from the floor and fifteen from the fire, the windows and doors being all open on both sides of the house; so that this was the coolest station in it. But, even here, the mercury stood at the 115th division; and notwithstanding *this* seeming distress, the negroes assured me, they preferred this sort of weather, to the winter’s cold.

‘ As a register of the weather, perhaps, was never kept during so warm a season, some extracts from mine relating to *this*, may not displease the curious.

‘ The preceding spring having been unusually dry, and not more than 5.11 inches of rain falling in May and June, we had not a shower from the 20th of the latter month, till the 21st of July; the weather in the mean time being excessively hot. The consequence was, that the vapours which floated in the air, were so elevated by *rarefaction*, that *dews* soon failed: the great heat of the nights also contributing to their being detained aloft in the atmosphere; so that by the 13th of July a general drought prevailed. For the earth was so parched and dry, that not the least perspiration appeared on plants, which shrunk and withered. All standing waters were dried up, as were many wells and springs: so that travellers could not find water, either for themselves or their beasts for a whole day together: for, the soil being light and very transpirable, it was soon drained

of its moisture. Those who were so happy as to have a small supply of water in wells, willingly divided it between themselves and their cattle. But, the latter not having a sufficiency to satisfy their cravings, were still clamorous for more; which yet could not be had, till the wells were replenished; and for *this* event, the poor suffering beasts waited so anxiously, that no driving could keep them long from the place. In several settlements no water could be found, by digging ever so deep; for which reason, the inclosures were laid open, and the cattle drove out to shift for themselves. But very many of *them* perished for want both of pasturage and water; as probably did great numbers of those birds that require drink; for none of them were to be seen amongst us. In short, the distresses of men and beasts, at this time, are not to be described.

When the mercury rose to the 97th and 98th degree of the thermometer in the shade, the atmosphere seemed in a glow, as if fires were kindled around us: the air likewise being so thick and smoky withal, that the sun appeared as a ball of red-hot metal, and shined very faintly. In breathing, the air felt as if it had passed through fire; nor were the nights much less sultry and distressing to us than the days. For the weather being generally calm, and the mercury often up to the 88th division at bed-time, it was not in our power to lie long still, as being obliged to turn almost incessantly, in order to cool the side we rested on before. Refreshing sleep, therefore, was a stranger to our eyes; insomuch that people were in a manner worn down with watching, and the excessive heat together. Nor did this restlessness and frequent tossings prevent our being constantly bathed with sweat; though we lay on thin mattresses spread upon the floor, and had all the windows in our rooms open. Nay, many people lay abroad on the pavements. A man, who had been out on some business, died instantly on his returning home, complaining only of his being fatigued and drowsy. His body presently became all over livid; the *subcutaneous* veins being greatly distended; and an excessive heat was found every where; which, as well as the *venous plethora*, continued but with little abatement, so long as his corpse lay unburied. But so speedy was the putrefaction of this and some other carcases, that they required to be quickly interred. For in the short space of five hours, the body of a pretty corpulent woman, who died as she was ironing linen, burst the coffin; so violent was the putrefaction. In order therefore to prevent such accidents, as well as to guard against the offensive smell of so rapid a putrefaction, it was found necessary to wrap dead bodies in sheets that were wrung out of tar, and bind them up tightly with cords.

During this season, a candle was blown out, and set in a chimney at ten o'clock at night, the wick of which continued to burn clearly till next morning; and was likely to do so for many hours longer, &c. Was this owing to a want of moisture in the air to extinguish it?

When this violently hot weather began to break up about the 21st of July, every shower was accompanied with most dreadful lightning and thunder; by which several persons were killed in different places, besides the damages that were done to buildings and vessels. Among other instances of the alarming effects of lightening this

year, the distress of one poor family may be related. The father and one of his sons being ploughing with four horses, they together with their beasts were all struck dead by one flash. The most dreadful and dangerous showers of this sort happen, when the clouds are collected as it were over our heads, without a brisk wind blowing at the same time, to carry them quickly from us. On such occasions I have known it to lighten and thunder violently and with but little intermission, for eight or ten hours together; the clouds being all this while so low; that in one afternoon, the lightening fell on sixteen different objects in town; among which were nine dwelling-houses, one church, a meeting-house, and five vessels were dismasted in part, besides receiving damage in their hulls. Yet, though the lightening struck so many places at this time, only two persons were killed by it.

* The sudden death and excessive putrefaction of a dog, which was shut up in a sugar-baker's stove, where the mercury rose to the 146th degree, led *Dr. Boerhaave* into some mistakes, with respect to the effects of heat on living animals: which almost every year are contradicted by experience in this climate. And certainly, no one circumstance that occurred in his experiments, can properly be applied to the effects of warm air, so it be but free, and is not too far deprived of its density and elastic pressure, as it must have been in that hot close place. The creatures therefore, which were the subjects of those experiments, did not die of heat alone, but rather of the rarity of the air, and the *mephitical* qualities it contracted in the stove, for want of ventilation. For we are assured that, on several occasions, a still greater degree of heat is sustained by mankind, and for a longer time together, without any immediate danger to life.

* During the summer of 1752, the mercury often rose above the 90th degree of the thermometer throughout the months of May, June, July, and August; and for twenty successive days, excepting three, in June and July, the temperature of the shaded air varied between the 90th and 101st division, and, sometimes, it must have been 30 degrees warmer in the open sunshine; to which great numbers of people were daily exposed for many hours together, as already hath been said. I have also mentioned, that in the coolest part of my kitchen, the mercury stood at the 115th degree for several hours together. Besides they whose business required them to be near the fire sustained a still much greater heat, without any accident or disease ensuing from it in my family, as well as in most others. Neither was ever a more healthy season known than this, so long as the weather continued steadily warm and fair. True indeed it is, that those who happened to sicken during these intensely hot months, might almost literally be said to have escaped through the fire when they recovered; which few in truth did, who were seized with fevers; and all those died on whom dropries had made any considerable progress.

* All creatures seem equally affected with man by such intensely hot weather; for horses sweat profusely in the stable, and flag presently when ridden. Dogs seek the shade, and lie panting with their tongues lolling out, as if they had long pursued the chase. Poultry droop the wing and breathe with open throats, in the manner cocks
do

do when much heated in fighting. Crows and other wild fowls do the same; and are so unwilling to move, that they will suffer a man to come nearer them than at other times, before they fly.'

In the winter, the Author informs us, the weather is generally so moderate that candles burn steadily in the open balconies, on nights of public rejoicings—That 'it seldom freezes more than four or five times in the above season; but then a thaw so soon succeeds, that in the space of ten years the ice may not be strong enough to bear a man.'—That 'the *Aurora Borealis* is rarely seen:—that whirlwinds or typhons happen seldom near the sea coast, but oftener in the hilly country—and that the lowest station of the thermometer, for ten years, was 18, and the highest 101. The difference between which being 83 degrees, may be considered as the utmost variation in the temperature of the shaded air for the above space of time. This indeed, continues our Author, seems greater than might be expected in so southerly a latitude: though some years before, the mercury fell to the tenth division or 22 degrees below freezing. I always made three observations daily; the first before sunrise, the second at two P. M. and the last at ten o'clock at night; besides noting whatever remarkable difference happened in the state of the air between whiles. Now if the sum of all the stations of the mercury in the thermometer be taken together for the year, or any number of years, and divided by the number of observations that were made, the produce will be 66 degrees, for the annual mean heat of our climate. This exceeds 48, which is nearly the medium of the heat in Great Britain more than that does the freezing point.

'The difference in the range of the *barometer* for the space of fifteen years, was not more than 1.22 inches: so that, if *this* instrument measures the weight of the atmosphere, *that* did not vary more than $\frac{1}{22}$ part in the above time. Very warm air, or the flame of a candle held near the tube, will cause the mercury to rise in the *barometer*; and east or northerly winds do the same; but it subsides with a south or west wind, more especially if the weather be overcast and moist. I say nothing here of the mistake of philosophers in believing that this instrument measures the real weight of the *atmosphere*; for to me it seems only to indicate its greater or less springiness and elasticity. Of this many proofs might be given, but they do not belong to this place.'

After a short introduction to the medical history of Carolina, we are presented with a very complete table of the variations of the thermometer for the space of ten years; and at the close of the first volume with 'a general table of the quantity of food and drink, that was used in each month, and the change which ensued in the several secretions and excretions, according as the weather became either warmer or cooler, deduced from statical experiments made by Dr. John Lining at Charles-Town, in the year 1740.'

In treating of the diseases of South Carolina, Dr. Chalmers discovers himself to have been a very accurate observer, and a judicious practitioner. We cannot however refrain from

expressing a wish that he had been more attentive to the style of his work, and that the valuable practical remarks with which it is stored had been mixed with less of the alloy of hypothetical reasoning.

ART. V. *Conclusion of the Account of Macpherson's ORIGINAL PAPERS.* See Review for August, 1775.

TO pursue this multifarious collection through the whole series of papers, and to give a distinct account of their contents, would be impracticable. Some of the most important and curious amongst them have already been taken notice of; and with regard to the rest, we can only exhibit a short view of their general nature, with a few instances, by way of specimen.

The Stuart Papers begin in the year 1688, and are carried on to the accession of the house of Hanover. They abound, throughout, with the various intrigues of the agents for the excluded family, first for the restoration of James, and afterward for the advancement of his son to the throne of these realms. The different schemes that were formed by them, from time to time, for these purposes, and the alternate hopes and fears by which they were actuated, are minutely displayed. We see how ready they were to flatter themselves, after repeated disappointments, with the attainment of the great object of their wishes. The policy of the court of St. Germain's is fully brought to light, and the characters of its ministers, adherents, and correspondents, are clearly developed. The agents of the family sometimes appear to have been too sanguine, and to have given too favourable an account of the strength of the party; and Mr. Macpherson, in his History, has, occasionally, yielded a degree of credit to their representations, which they do not deserve; as we have lately shewn in a material instance.

In the Stuart Papers for 1701, we meet with an extract from the Continuation of the Memoirs of James II. which contains an account of his death and character. That part which relates to his death we shall lay before our Readers:

“The King publicly, and by name, forgave all his enemies. He had often declared, that he was more beholden to the Prince of Orange than to all the world besides. The King of France came to wait upon him. He lighted at the castle gate, as others did, to prevent the noise of coaches from disturbing him. Just before he expired, he mentioned by name, with a loud voice, the Prince of Orange, the Princess of Denmark, and the Emperor; and said he wished they might be acquainted that he forgave them all. The King of France, the third time he came to see the King, declared he would own the Prince of Wales King of England. He had hesitated long. The Dauphin, the Duke of Burgundy, and all the princes, thought it unbecoming the dignity of the crown of France, not to own the title of

of the Prince of Wales. He first acquainted the Queen, then the Prince, of his resolution. He came, at last, to the King's bed-side. "Sir," said he, "I am come to see how your Majesty finds yourself to-day." But the King not hearing, made no reply. Upon which, one of his servants telling him that the King of France was there, he roused himself, and said, "Where is he?" Upon which the King of France replied, "Sir, I am here, and I am come to see how you do." The King thanked him for all his favours. His Most Christian Majesty replied, "Sir, what I have done is but a small matter. I have something to acquaint you with of greater consequence." The King's servants began to retire. "Let nobody withdraw," said the King of France. "I am come, Sir, to acquaint you, that whenever it shall please God to call your Majesty out of this world, I will take your family into my protection, and will treat your son, the Prince of Wales, in the same manner I have treated you, and acknowledge him, as he then will be, King of England." All that were present, whether French or English, burst at once into tears, expressive of a mixture of joy and grief. Some threw themselves at his Most Christian Majesty's feet. All seemed so much affected, that the King of France himself burst into tears. The King of England was endeavouring to say something. But the confused noise was so great, and he so weak, that he could not be heard. The King of France went away. But as he passed, he called the officer of the guard, and desired him to treat the Prince of Wales as King, whenever his father should expire.

"The next day, the King was something better. The Prince of Wales was permitted to see him, which he was not often suffered to do; it being observed, that when he saw him, it raised such a commotion in him, as was thought to do him harm. When he came into the room, the King stretching forth his arms to embrace him, said, "I have not seen you since his Most Christian Majesty was here, and promised to own you when I should be dead. I have sent my Lord Middleton to Marly, to thank him for it." He was taken next day with continual convulsions and shaking in his hands; and, on the day following, being the sixteenth of September, he expired."

The paper from which the preceding extract is taken is followed by the attestation of Sir David Nairne, concerning what he knew of the life and virtues of James the Second. From this detail it appears that James was remarkably superstitious. "I attest," says Sir David, "that during the residence of that prince at St. Germain's, he heard ordinarily two masses every day, one in the morning, and another towards noon: that he performed his devotions on all the great festivals, and likewise on several other days of the year, and then heard, for the most part, three masses; and if, on these days, there were vespers, sermon, and exaltation of the host, at the parish church, or at the chapel of the castle, or at the church of the Recollets, he was there; and in every Lent and Advent, he had sermon in his chapel thrice a-week, and he never failed to go there regularly, attended always by his Queen, his religious consort, who

was likewise, as every one knows, an example of piety. They went likewise together every year, on foot, to the procession of the holy sacrament, with the parish, over all the town of St. Germain. On the day and octave of Corpus Christi, and at the return of that long procession, they staid to hear high mass at the parish church; and on every evening, during the octave, they were present at the exaltation of the host; and, as there was scarcely a Sunday or a great holiday, during the year, but there was an exaltation at the parish church, their Majesties were always present; and when there was no established fund for saying mass, they ordered one to be said, which kept up a great deal of devotion in the place, and edified every one.— This pious Prince practised, from time to time, spiritual retirements, for seven or eight days, in some religious house at Paris, from whence he went every day *incognito*, with a few attendants, to visit churches, and to be present at sermons, masses, and selves; and when it was Easter week, he went to the Passion sermon and night offices. He was likewise three or four times in retirement at La Trappe; one of which times I remember to have been, as he was on his way to La Hogue. He staid there usually three days, practising nearly the same abstinence with the Monks, and being present at a great part of their service.”

Sir David Nairne doth not seem to have been less superstitious than his royal master; for he mentions the miraculous cures ascribed to the intercession of this holy King, in such a manner as shews his own firm belief of them. Mr. Macpherson justly observes, that if the Stuart family had been restored, and continued in the Romish faith, James would probably have been canonized; care having early been taken to collect such printed proofs as would have been then sufficient to procure him that honour. Indeed, it seems to have been seriously intended to apply for his canonization. His superstitious votaries had begun to collect such proofs as had been always thought sufficient to obtain a place in the Romish calendar. This appears from Nairne's attestation, and from some extracts, which are inserted in the present collection.

Among the virtues of King James, Sir David Nairne reckons, “above all, his inviolable attachment to the Holy See, and to the catholic, apostolic, and Roman religion, to which he had already sacrificed his three crowns, and was disposed to sacrifice farther his life, if necessary, as he often protested.”

From the whole detail concerning this Prince, it is evident that he was one of the weakest, most superstitious, and obstinate bigots, that ever existed; so that there could have been no real dependance on his engagements, if, upon the faith of them, he had been restored to the British throne. When he had thought himself secure, his blind submission to his spiritual guides

guides would soon have induced him to break his promises, and to determine upon the persecution of his Protestant subjects. The people of this country were, therefore, fully justified in their aversion to his restoration, on the account, solely, of religion; and every philosophical mind must be sensible, that, on the same account, independently of other reasons, there could have been no safety in reinstating him in the possession of that power which he had justly forfeited.

The hopes of the adherents to the Stuart family rose to an extravagant pitch in the year 1711, after the removal of the Earl of Godolphin, and the introduction of a new ministry. Much confidence was built on the supposed attachment of Queen Anne to her brother, and the violent principles of the Tories, in favour of the hereditary succession of the crown. In this state of things, the Pretender sent the following letter to the Queen, which every one will allow to be well written:

"MADAM,

May, 1711.

"The violence and ambition of the enemies of our family, and of the monarchy, have too long kept at distance those who, by all the obligations of nature and duty, ought to be more firmly united; and have hindered us from the proper means and endeavours of a better understanding between us, which could not fail to produce the most happy effects to ourselves, to our family, and to our bleeding country.

"But whatever the success may be, I have resolved now to break through all reserve, and to be the first in an endeavour so just and necessary. The natural affection I bear you, and that the King our father had for you, till his last breath; the consideration of our mutual interest, honour, and safety, and the duty I owe to God and my country, are the true motives that persuade me to write to you, and to do all that is possible for me to come to a perfect union with you.

"And you may be assured, Madam, that though I can never abandon, but with my life, my own just right, which you know is unalterably settled by the most fundamental laws of the land; yet I am most desirous rather to owe to you, than to any living, the recovery of it. It is for yourself that a work so just and glorious is reserved. The voice of God and nature calls you to it; the promises you made to the King our father enjoin it; the preservation of our family, the preventing of unnatural wars, require it; and the public good and welfare of our country recommend it to you, to rescue it from present and future evils; which must, to the latest posterity, involve the nation in blood and confusion till the succession be again settled in the right line.

"I am satisfied, Madam, that if you will be guided by your own inclinations, you will readily comply with so just and fair a proposal as to prefer your own brother, the last male of our name, to the Duchess of Hanover, the remotest relation we have, whose friendship you have no reason to rely on, or be fond of, who will leave the government to foreigners of another language, of another interest,

and who, by the general naturalization, may bring over crowds of his countrymen to supply the defect of his right, and enslave the nation.

"In the mean time, I assure you, Madam, and am ready to give all the security that can be desired, that it is my unalterable resolution to make the law of the land the rule of my government, to preserve every man's right, liberty, and property, equally with the rights of the crown; and to secure and maintain those of the church of England, in all their just rights and privileges, as by law established, and to grant such a toleration to Dissenters as the parliament shall think fit.

"Your own good nature, Madam, and your natural affection to a brother, from whom you never received any injury, cannot but incline your heart to do him justice; and, as it is in your power, I cannot doubt of your good inclinations. And I do here assure you, that, in that case, no reasonable terms of accommodation which you can desire for yourself, shall be refused by me. But as affairs of this moment cannot be so well transacted by letters, I must conjure you to send one over to me, fully instructed and empowered by you, or to give security for such a one from me; for by that way only, things can be adjusted to our mutual satisfaction, which shall be managed on our side with the utmost secrecy.

"I have made this first step towards our mutual happiness, with a true brotherly affection, with the plainness and sincerity that becomes both our rank and relation, and in the most prudent manner I could at present contrive; and will be directed by you in the prosecution of it, relying entirely on your knowledge and experience, as to the means and instruments.

"And now, Madam, as you tender your own honour and happiness, the preservation and re-establishment of our ancient royal family, the safety and welfare of a brave people, who are almost sinking under present weights, and have reason to fear greater; who have no reason to complain of me, and whom I must still, and do love as my own. I conjure you to meet me in this friendly way of composing our difference, by which only we can hope for those good effects which will make us both happy; yourself more glorious than all the other parts of your life, and your memory dear to all posterity."

Mr. Macpherson asserts, that the above letter is evidently the Pretender's own diction; and, speaking of the abstract of another letter which immediately follows, sent by the Chevalier to his friends in England, our Author observes, that it 'is the composition of the Pretender himself, who was a better, more easy, and perhaps a more elegant writer, than any one of his servants.' It doth not appear that Mr. Macpherson had sufficient reasons for this assertion. It hath never been understood that the late Pretender was a man of considerable abilities; nor are any proofs of his having been such exhibited in the present collection, excepting these and some few other letters; in which it is far more probable that he received the assistance of his ministers

ministers and secretaries, than that they were entirely the result of his own capacity.

The Hanover Papers commence in the year 1702; but they do not become very interesting till the year 1706, when two acts were passed, which were deemed a great security to the Protestant succession; the first, appointing a regency on the event of the Queen's death; and the second, for naturalizing the Princess Sophia, and her issue, being Protestants.

We shall insert two letters, written to the Elector on this occasion, by Cowper, who had lately been appointed keeper of the great seal, and by Lord Somers. The Lord Keeper's is awkward and confused; but Somers's justifies the opinion which all impartial men have entertained of his abilities. In both the letters, there is a reference to a motion which the Tories had made in the house of peers, for an address to the Queen, to invite the Princess Sophia into England. This had been done with a view of harassing the Whigs, and of rendering them suspected by the house of Hanover.

London, April 11, 1706.

"May it please your Electoral Highness,

"When I was first, by her Majesty's great goodness, raised to the station I am now in, I could not persuade myself, that a subject of so little importance would have then excused my presumption in troubling your Electoral Highness in this manner upon that occasion, though with the sincerest assurances, that my heart should ever continue most firmly devoted to the service of your E. H. and your E. H. serene house. But now, since I hope it is allowable for me to express to your E. H. the very great satisfaction I have, with every good Englishman, received from the effectual securities lately provided by the parliament, for the Protestant succession to the crown of England; I beg leave humbly to present to your E. H. at the same time, his most faithful profession of a most ardent zeal for your E. H. prosperity, and promise never to neglect any thing in my little power, that may possibly conduce to it; being fully persuaded, it is impossible to be in the true interest of England, and not to be a fast friend to that succession, which the sense of the kingdom hath so often declared to be its only defence from the most deplorable condition a people can be reduced to. I was one of those who have had the honour, for a long time past, constantly to have adhered to that opinion, for excluding a Romish successor, even while it was unfashionable, and decried by those that were in authority; and therefore, that the same persons should now continue firm to the same, when it is owned by the legislative authority and the general bent of the people, can admit, I think, of no question. This I chose to mention, as an evidence of my sincerity in what I profess, rather than multiply expressions, which are in every one's power to make; not that I am at all apprehensive of those endeavours which have been used to render your E. H. and your E. H. serene house disgusted, with those who have the truest concern for your service; since it is impossible that so excellent a judgment as that of your E. H.

should ever prefer the surprising starts of a sudden unaccountable zeal, contrary to known principles, affected merely for popularity, and shewing itself in one particular only, (while all other means tending to the same are neglected) to a steady, uninterrupted, and uniform course of acting for the Protestant succession, and flowing from principles that were owned, when most discountenanced. But these endeavours in me to give your E. H. any satisfaction of this kind, are perfectly unnecessary, since my Lord Halifax, who is so able and thoroughly versed in all the affairs of this kingdom, and so acquainted with the inclinations and practices of all men in business here, is to be for some time in your E. H.'s court, where none can so well disperse all unfair representations of facts; and when that is done, your E. H. cannot but make the wisest conclusion, and such as next, under the blessing of God, may best tend to make yet more effectual those prudent provisions which the wisdom of this kingdom hath, on mature deliberation, thought fittest to be made for the interest and honour of your E. H.'s serene house and the public happiness. I am, &c.

WILLIAM COWPER."

"SIR,

London, April 12, 1706.

"The hope of having my letter presented to your Electoral Highness by my Lord Halifax, has encouraged me to the presumption of writing. I could not hope for a more favourable opportunity of making this humble tender of my duty, than by the hands of one who has so eminently distinguished himself, upon all occasions, for the settling and establishing the succession of the crown of England in your most serene family, and who will be a witness above exception of my conduct, in every part of that affair. I confess I always depended upon it, that my public behaviour should be an abundant testimony for me, as to my zeal to the Protestant succession, and for promoting the war, in order to reduce the power of France, which I take to be the most effectual security to that succession.

"It is with infinite satisfaction we hear your Electoral Highness has been pleased to approve the measures taken in our parliament this last winter. My Lord Halifax is able to give so perfect an account of every thing that has been done, and of the several means used to bring them all to bear, that I shall not pretend to enter further into that matter, than by saying, I hope it will appear, that nothing is now wanting to the establishment of the succession that can be done by the provision of laws; and that the administration of the government, when the succession shall take place, will be upon the same foot that it is now in the Queen's reign.

"It might have a strange appearance, that they, who by a long and steady series of acting, had shown themselves, beyond a possibility of dispute, the assertors of the succession, in the person of her Electoral Highness, the Princess Sophia, should in the least hesitate to agree to a proposition, that it was necessary to have the next presumptive heir to the crown to reside in England; but I beg leave to suggest to your Electoral Highness's consideration, that if this had been allowed for a rule, it might possibly, in a little time, have pressed very inconvenient upon your Electoral Highness. It was not to be imagined you would leave dominions, where you were sovereign,

reign, to reside in England, before you were our King; and yet there would have been an inconveniency in rejecting an invitation of that nature, when the kingdom had before declared such a residence to be necessary. But the manner of making this proposal was, above all other things, the strongest objection to it. The speech with which it was introduced is in print, and so cannot be misrepresented. The turn of it was to shew first, that we could go on no farther with the Dutch, (which was in effect to say, we must make peace) and next to say, the Queen's administration was hardly sufficient to help us in peace, at home, unless the next heir came over. The Queen was present at this discourse, and no one can judge so well as your E. H. whether this was a compliment proper to engage her Majesty to enter willingly into the invitation; and if it had been assented to with reluctance, whether it might not have given rise to unkindnesses, that might in the end have proved very fatal.

"They who were afraid of entering into such an invitation, (especially coming as it did from those who never till then shewed any concern for the Protestant succession) thought it proper to lay hold of that favourable conjuncture, to push in for those solid provisions, which were evidently wanting, and which we hope are brought to effect, by the act that is to be farther carried on by the negotiation entered into for engaging the allies to become guaranties of our succession, and by the treaty between the commissioners of England and Scotland, for a union of the two kingdoms, which seems to be the way now laid open for obtaining the declaration of the same succession in Scotland, which is already effected in England. I believe there is a good disposition in the commissioners on both sides. I can absolutely promise for one, the meanest of them, that as far as my capacity and application can go, nothing shall be wanting to bring this treaty to a happy issue.

"Having already presumed to take so great a liberty, I humbly beg permission of your E. H. to mention another particular, the act of naturalization, which some have said was, at least, unnecessary, if not a diminution to your most serene family. If this be so, not only all our present judges, but all the lawyers of former ages, have been in the wrong. There are but two ways of making any persons born out of the allegiance of the crown of England, capable of enjoying inheritances, honours, or offices, in this kingdom; the one complete and perfect, which is a naturalization by act of parliament; the other imperfect, which is by letters patent, of denization. That this is so, cannot be better proved, than by the instance of his Highness Prince Rupert. For when K. C. the First intended to create him D. of Cumberland, to make him capable of that title, it was found necessary, previously to make him a denizen, by the K.'s grant, under the great seal; the differences then subsisting between the King and his parliament making it impossible to procure a naturalization. But the present act is attended with all possible marks of honour and respect for the Queen and nation. It extends to all the posterity of her R. H. the Princess Sophia, born, or hereafter to be born, and wheresoever they are born, which is a privilege that was never yet granted in any case, till in this instance. It is only from
your

your E. H.'s eminent goodness that I can hope for pardon for this tedious address. I am, with the most profound respect, &c.

SOMERS."

We cannot avoid transcribing a letter written by the Duke of Buckingham, in the year 1710, to the Elector; in which the Duke complains of his having been persecuted by the Whig ministry, for his attachment to the house of Hanover. It affords a striking instance of the duplicity of that nobleman, who is well known to have been a zealous Tory, and to have held principles favourable to the Stuarts.

"S I R,

September 29, 1710.

"It is so common a practise, on these occasions, to make addresses of this nature, that notwithstanding the honour of writing to so great a prince, yet I could never have much satisfaction in doing it, if every body had not been a witness both of my zealous endeavours in your service, and of my suffering also sufficiently on that account, if it can be called suffering, to receive the honour of being excluded from the counsellors of your enemies, and from a ministry, so little favouring your illustrious family. But in what manner I become, for your sake, the mark of their malice, so as to be rendered incapable, either of serving the Queen, or of holding any longer correspondence with her Royal Highness, your mother, by letters that were sure to be intercepted, is not worthy of your attention, at this time; hoping, one day, to have the happiness and honour of entertaining your Electoral Highness on that subject. Yet, upon this occasion, I am obliged to do justice to all the most considerable of our party, by assuring your Electoral Highness, that they also were ready to lay themselves at your feet, as zealously as their duty to the Queen permitted, if some more faithful minister had been sent hither from Hanover, which therefore I was often desired by them to request of her Royal Highness accordingly. After this, I hope I need say no more to assure your Electoral Highness, that I shall make it still my constant endeavour, to shew my duty, both to the Queen my mistress, and my country, by all the ways that are capable of demonstrating how entirely I am,

"Your Highness's most humble, faithful, and most obedient Servant,

BUCKINGHAM."

In a letter from the Princess Sophia to the Earl of Strafford, she has made some religious observations, which will probably be amusing to our Readers:

"I have been much scandalized by a book which has been sent to me, called 'Free-thinker.' Although it is very natural for every one to think as he chooses; yet, in a well governed state, every one should not have the liberty of publishing his opinion; and I imagine that it is not allowed in England. Poor Mr. D'Alais is so scrupulous, that for fear of losing his employment he does not go to our reformed churches, although our Articles of Faith are not different from those of the episcopal church; and there is no other difference, but that the reformed have not such rich benefices to give away, at which, I believe, the clergy are very angry."

The

The last extract we shall give, is a letter from the Earl of Oxford to Baron Walsenaer Duyvenvoorde, containing professions of attachment to the Electoral family.

" Right Honourable,

14 April, 1714.

" This last post, I receiv'd the honour of your letter of the 17th of April, for which be pleased to accept of my most humble thanks.

" I send this letter by an express messenger, who is going to Mr. Harley, with my letters to Hannover; and, if you please, he will carry any thing you think fit to write. But that I may answer that peneseth wherewith you so obligingly treat me, I do, in the most formal manner, assure you, that, next to the Queen, I am entirely and unalterably devoted to the interests of his Electoral Highness of Hannover. This is not only from the conscience of my oaths, but out of profound respect to the Elector's great virtues. I may without vanity say, that I had the greatest hand in settling the succession. I have ever preserved the same opinion; and it is owing to the declarations the Queen has so often made in their favour, that the generosity of the people are come to be for that serene house.

" I am sure, that Lady Masham, the Queen's favourite, is entirely for their succession. I am also sure, that the Queen is so; and you may do me the justice to assure his Electoral Highness, that I am ready to give him all the proofs of my attachment to his interests, and to set in a true light the state of this country; for it will be very unfortunate for so great a prince, to be only prince over a party, which can never last long in England. And let me in confidence tell you, Sir, that there is but one thing can be any way of prejudice to the succession in that family, and that is the endeavour to bring them, or any of them, over without the Queen's consent. Two parties in this country have been so fatal, and the factions are so high, that it must be very mischievous both to the Queen and to that serene house, to have any such thing enterprized, that may create a difference between the Queen and that family: that will change the dispute to the crown and the successor; whereas now, it is between the House of Hannover and a popish Pretender.

" I will add but this one word, that I will assure you, that upon any advances of kindness from the house of Hannover, I will pawn my life for it: they shall receive most essential proofs of the Queen's friendship; and I am sure, that is the best confirmation of their succession.

" Be pleased to accept my most hearty thanks, and believe me to be, with the greatest respect,

Right Honourable, your most humble and most obedient Servant,
OXFORD."

The Hanover Papers abound with the most zealous professions of attachment to the Electoral family, not only from the Whigs, but, also, from the Tories. They exhibit, in a striking view, the intrigues of the two parties; and grow more and more interesting, the nearer they approach to the accession of the present royal house of Britain.

Upon the whole, the collection before us is, undoubtedly, a very important one, and throws great light on the period to which

which it relates. The use that Mr. Macpherson has made of it, is apparent from almost every page of his history. A still more valuable use may be made of these Papers by any future historian, who shall examine and compare them with superior attention, weigh their evidence with greater scrupulosity, and have less predilection for the Stuart family.

K.

ART. VI. *Discourses on Practical Subjects*. By John Moir. 12mo. 3s. sewed. Cadell. 1776.

THE subjects of these Discourses are—The Birth of Christ—the Genius of the Gospel—the Inefficacy of Preaching—the Delicacy of the finer Affections—the Death of a Friend—the felicity of generous Dispositions.

As to their merit, our Readers will be enabled to form a just idea of it from a few extracts which we shall lay before them. The first shall be given from the discourse on the Genius of the Gospel, in which Mr. Moir takes occasion, from Luke xix. 41, 42. *And when he was come near, he beheld the city and wept over it, &c.* to shew, that Christianity breathes a spirit of benignity; that the great design of it is the welfare and reformation of the world; that nothing, but our own impenitence, can render it ineffectual; and that the very worst of men are finally given up by heaven with reluctance.

In this discourse we find the following reflections on our Saviour's character:

'In the breast of the mild and merciful Jesus, in spite of a thousand provocations, resentment gives way to pity; and the miseries of his most implacable enemies affect him much more deeply than the repeated Hosannas of his friends. That innate impatience and pride, which render the heart of man so little able to bear controul or brook affronts, and which must have been so natural on this occasion, is intirely suppressed by the force of much nobler principles: every little angry passion seems for the present suspended, or rather *extinguished his soul*; and the warmest sentiments of clemency and compassion engross all the faculties and feelings of his heart: he beholds his unprovoked persecutors, approaches the scene of his unmerited sufferings, and faces all the malignity of hell and earth, not with the indignant *rage of innocence* in distress, but with the tenderest mercies of a benignant Deity; superior to the weakness, but susceptible in the highest degree of all the great and melting tones, of nature. How becoming this noble and elevated frame of mind in the blessed Author of that religion, which grafts the sublimest system of action on the purest benevolence! Never was generosity so superlatively great, never was the forgiveness of injuries so divinely magnified, never was sensibility expressed in such a rich luxuriant gush of heavenly affections, as in this memorable instance—Unmindful of the cruel usage he received—from his countrymen—unmindful of their meditated malice and wickedness against him—unmindful of his own fame and reputation, which he knew would be established in their

their destruction—unmindful of the many dark and hellish plots they repeatedly hatched to dispatch him—unmindful of the ignominious death to which he foresaw they would bring him—unmindful of the outrage he was sure they would do, both to his memory and cause, when he was gone—HE BEHELD THE CITY, AND WEPT OVER IT.—Did ever the world see any thing like this before! Was ever clemency so wonderful! was ever compassion so divine! Where now your brightest examples of all that dignifies and adorns humanity? Bring forth the purest and most celebrated characters of antiquity, exhibit them in the fairest colours and the finest attitudes, and do the utmost justice to their mighty exploits and astonishing virtues; but let the best of them *bide their heads*, and *bow with reverence* in His presence, who uniformly spake and acted as never man did: for, though he knew all that was in their power, and all that was in their hearts against him, the single wish he indulged was a wish for their welfare. He upbraids them indeed with ingratitude, as well he might; but his upbraidings are mingled with a tenderness and pity, which no heart but his could feel, which no language but his could express.'

In the discourse concerning *the Inefficacy of Preaching*, our Author expresses himself in the following manner in regard to *Preachers*:

'To improve the world in true and substantial worth, is an object to which we implicitly sacrifice every thing: and the question is, By what method shall we most effectually accomplish that end? Surely, not by a torrent of popular phraseology, by spinning out the artificial cobwebs of the schools, by quibbling metaphysics, chopping logic, or speaking to our hearers, as if perfectly indifferent whether they heard us or not. Would to God, opinion gave way to truth, speculation to persuasion, the language of art to that of nature, and long laborious disquisitions to the simple effusions of sentiments and experience!—

'He is a quack with a witness, who prescribes a remedy without being able to point out the sore. Our vices are evidently owing more to presumption than ignorance. The rake is often as sensible as you, that his conduct is criminal: but reason is blinded; conscience, modesty, and shame, have lost their influence; and he is hurried to his ruin by every intemperate fiend that lays hold on his soul. The case is the same with all mankind, in proportion as under the dominion of iniquity. More perverse than stupid, to reform their manners we need only interest their affections: they die, merely because they will not live. Meddle not once then with the judgment, till you have disputed successfully the settled propensity of the heart. If ignorant, by all means instruct them: convince them of their danger, and they will avoid it: shew them how inseparably ruin is connected with impenitence, and they dare not stand still and perish: make them certain that there is indeed a Heaven, and a Hell; that virtue *ends* in the one, and vice in the other, as naturally as health does in life, and sickness in death; and relief is not more acceptable to the oppressed, rest to the weary, or light to the blind, than a Saviour will be to them. But, for God's sake, for theirs, for your own, dally not a moment with their reason, while
you

you may drag them where you will by their feelings. Nothing can be more capricious than the former, or more soft and pliable than the latter. By speaking to the heart and conscience we have some chance of success; by speaking only to the understanding; none at all.

• The heart is the life of the moral, as well as of the natural system. Here we must seek for the motives, and springs, and principles of action, and, according as selfish or liberal, pronounce concerning them. Once get possession of the heart, and you may soften and subdue, mould and melt, your hearers at pleasure. Secure this pass, and the victory is yours; till then your strongest efforts will *misfire*, your best laid stratagems prove abortive. But how can they expect to accomplish this arduous enterprise, who never attempt it? I can very well see the strength of your reasoning, without feeling it; but till you raise certain emotions in my bosom, and awaken my conscience, you cannot surely produce that strong, permanent, and operative principle, which, in order to my being a Christian, must reduce my appetites, and regulate my life.

• There is a keen and delicate sensibility, a great and willing warmth, a growing vigour of sentiment and expression, which marks the strain of true persuasion, and which I will not hesitate to pronounce the very Soul of Pulpit Eloquence. While the Preacher finds his conceptions heated and enlarged with the great doctrines and discoveries of the Gospel, every grateful affection burns within him, transports ravish his heart, and raptures fire his tongue: divine light flashes around him, his ideas brighten as his passions glow, sentiment swells with the vigour of imagination, and the accuracy of his judgment keeps pace with the ardour of his heart. How pitiful, on the comparison, must not they be, even in their own eyes, who can dwell on these affecting subjects without betraying one pious emotion! Yet the Professor of Mathematics shall treat of quantity and number of lines and angles, superficies and solids, with as much, if not more, vivacity and concern, than he who virtually comes from heaven to tell us how we must be saved. Such dull, insipid, criminal coolness is the more fantastic in men of science, that the most ignorant can see through the hollowness and affectation of it. One or two, perhaps, in a few congregations, may discover the beauties of a fine composition; but, most assuredly, the whole of every congregation, at all times, in all places, on all occasions, despise and execrate a dead, inactive DELIVERY.

One extract more, and we have done. In treating of *the Fecundity of generous Dispositions*, we have the following character of the fair sex:

• The exercise of benevolence seems peculiarly congenial to the female character; and among a thousand amiable things, in which women are evidently superior to the other sex, this is none of the least. Their frames are much more susceptible of soft and generous impressions than ours, and they are less able, perhaps less willing, to stifle the many tender emotions of pity, which agitate their souls, than we are. The truth is, and why should we attempt to hide or disguise it? they have an ardour and openness of sensibility about them,

them, which we have not: and whatever of softness, or delicacy, belongs to the ingenuous expression of humanity, is singularly characteristic of their natures. Formed by the hand of Heaven for sweetening the scenes of domestic life, their hearts are originally modelled and tempered for the mildest and dearest attachments. It is in tenderness, in sentiment, in sublimity of affection, and gentleness of soul, their chief excellence lies: for, though they should yield to us in strength and steadiness, extent and elevation of understanding, in whatever relates to feeling at least, which is by far the noblest and divinest part of the system, they rise *infinitely* above us. Hence their pity is more soothing, their sympathy more intensely affecting, and all their attentions much more interesting and grateful than ours. Masculine sensibility still conveys an idea of severity or rigidity, which but ill comports with offices of tenderness, and yet without which our compassion were unmanly and effeminate: but female sensibility is a celestial flame, that melts without mortifying; the sweetest emanation of Divinity, that cheered the benighted breasts of mortals; so inexpressibly gracious and acceptable, that Nature seems to have designed it chiefly for a SYMPHONY to the querulous voice of distressed Humanity: and those of the sex, who cultivate most the chaste and elegant refinements of the heart, minister and preside, with the meekness and benignity of angels, in all those lenient and winning assiduities, which relax the rigour of misfortune, and lessen the calamities of life.

‘ Indeed, the cares of a family, and repeated instances of ingratitude, may, in time, repress the generous ardour of compassion in them, as well as in us; for old age in both sexes is often tinged with a sternness, of which in an earlier period we have no conception. But there is hardly a young woman to be found, even among the gay and the fashionable, who, in certain circumstances, can withhold either the tear of pity, or the boon of generosity. In the very absence of Virtue, where the mind broods not over the endearing consciousness of its own worth; where true Rectitude, the living badge of internal greatness, has no place; and where Innocence, the blissest and sweetest companion that ever visited the shades of solitude, no longer inhabits the female breast; amidst habitual sallies of levity and merriment, perpetual attention and conformity to the minutest peculiarities of the mode, and an everlasting succession of incident and bustle, where impertinence is thought vivacity, dissimulation truth, wantonness nature, and affectation grace; *BENEVOLENCE* often steps forth in a figure so majestic and commanding, that Selfishness flies before her, and all the little spectres of Interest and Ambition are fain for a while to hide their heads in silent confusion. How much more amiable and affecting the exertion of this noble disposition, where the Graces in all the bashfulness of virgin modesty *dance* attendance, and where the Virtues with a dignified aspect smile the highest approbation!

‘ There is not, perhaps, a more engaging and lovely object, in all the creation of God, than an *elegant Young Lady*, equally distinguished by birth and fortune, attending in this manner to the wants of what she conceives to be modest worth, and generously stooping to supply them. O ye Fair! what additional charms might you not
 Rav. Apr. 1776. X derive

derive from the bounteous diffusion of that wealth, which often renders you so exceedingly ridiculous! How would it heighten every grace, and give your sex an unlimited empire over every heart! Alas! the ranks with the highest order of intelligent natures, whose affections are thus happily attuned to every tender and humane emotion: for you must suppose her possessed of sentiments, and modes of thinking and acting, which have but few precedents in life, who, in spite of all that distracts and inflames intemperate youth, can work herself up to such a pitch of virtue. Abjeſt and uncultivated minds poſſeſs no liberal ideas, have no excentricity, dare not riſe above the ſlavery of cuſtom, want that true ardour which is eſſential both to great conceptions and prompt exertion; and the circle, which limits and contracts their beſt emotions, is the trite and ſelfiſh circle of the vulgar. But her character is formed on more exalted principles: her heart, engroſſed by no mercenary and degrading ſyſtem, takes a much nobler range, and her actions every where proceed on a larger ſcale. How many in her circumſtances, with ſpirits not half ſo joyous, and figures much leſs formed to pleaſe than hers, are yet ſo totally ingulphed in the fashionable formalities of life, as totally to forget what they owe both to themſelves, and to all the world! They ſeem as if they durſt not hazard a thought beyond the pitiful ſyſtem of diſſipation, which the worthleſs of every kind ſo artfully introduce and patronize. The unvaried rotations of the day, and inceſſant repetitions of the evening, take up their whole attention; and all their pains and powers are moſt ſhamefully devoted to the toilette, and fantaſtic finery of the times. What they laſh thus heedleſſly in ſuperfluous extravagance, on the embellishment of charms which no art can long preſerve, on decorations which, like the bloſſom of the ſpring, reflect at moſt but a temporary luſtre, on the acquiſitions of pleaſures which have no durable ſubſtance, ſhe carefully accumulates for indulging the more grateful and heartfelt luxury—the luxury of DOING GOOD. Superior as ſhe is to want, in all its frightful and hideous forms, her lively and ſympathetic imagination is no ſtranger to the cruel inroads it is daily making on human felicity. How different her manner from theirs, whoſe inſufferable haughtineſs and auſterity is a fund of eternal uneaſineſs to all about and below them! Alas! ſhe is too ſuſceptible of ſorrow and ſuffering, in every part of her own tender and ſentimental frame, ever to be the author of them in another. How much is ſhe ſhocked with the crimes and impurities, which tarniſh and degrade humanity! yet would ſhe not wiſh to exchange her being, unleſs perhaps for that of ſome pitying Angel, to wipe away the tears from the eyes, to mitigate the ſufferings, and catch the ſighs of the wretched, as they conſtantly aſcend, like cloudy columns of fragrant incenſe, before the heavenly throne.

Whether you trace her through public or private life, the ſame decent and dignified deportment, the ſame amiable ſerenity and equanimity of temper, the ſame unruffled ſweetneſs and affability of manners, the ſame ſoaring and diſinterreſted benignity of ſoul, ſtill point her out as a Model to her ſex, in every grace that adorns, in every virtue that exalts, in every ſentiment that endears them. With a taſte for all thoſe endowments, whether of head or heart, which could

could so elevate and improve the human character, under whatever form they appear, her highest ambition is to cherish and countenance them. Relief is always salutary and grateful to the needy; but relief, with so much gentleness and delicacy as hers, is enough to revive the saddest heart, and grace the ministration of an angel.

Such uncommon magnanimity, and perseverance in the amiable exercise of every amiable virtue, must be founded in the best principles which either reason or religion can produce; must result from a settled persuasion, that true felicity has no existence, but in doing well. Undisciplined tempers are seldom marked with any sort of excellence. Nature, in her, is refined and purified by an energy and spirit perfectly divine. Religion, by extending her ideas, gives new scope to her best affections, multiplies her attachments, spreads out her feelings on all sides, and deeply interests her in the welfare of the whole species. The genius which animates and guides her in every possible situation, is the Genius of Sympathy and Tenderness. This divine flame glows perpetually and fervently in her breast, darts a blaze of light through her whole mind, is the joy of her heart, and the glory of her life.

The above extracts, we apprehend, will give the Reader a favourable idea of our Author. His Discourses, indeed, have very little regularity of plan, but they prove that he possesses a considerable share of genius, that he has great fertility of ideas, and a copious fancy. In a word, we cannot but think that, when his style becomes less diffuse, his imagination less luxuriant, and his judgment more correct*, he will deserve to be classed with the most animated of our moral and sentimental Writers.

R.

* Some expressions, which we have distinguished by the *Italic* character, are proofs that the taste and judgment of the Author are not yet arrived at that maturity which is necessary to the perfection of *English* writing.

ART. VII. *An Enquiry into the Nature and Causes of the Wealth of Nations.* By Adam Smith, LL. D. and F. R. S. formerly Professor of Moral Philosophy in the University of Glasgow. 2 vols. 4to. 11. 16s. Cadell. 1776.

WHATEVER difficulties the financier or trader may find in the practical arts of acquiring and employing public or private wealth, the philosopher meets with difficulties no less perplexing, in investigating its nature and origin, and tracing back the several variations of real or apparent wealth to their true causes. The principles of commerce, the operations of money, the grounds of the rise or fall of the price of labour or provisions, the effect of public or private funds, and other topics of a similar nature, though frequently discussed, still remain subjects of dispute, and appear to be not perfectly understood. Some writers upon these subjects have been men of business.

whose situations and employments have indeed given them an accurate knowledge of facts, and enabled them to communicate valuable information to the public; but whose education and manner of life have not been peculiarly adapted to qualify them for taking those comprehensive views, and pursuing those philosophical speculations, which are necessary in order to form this kind of knowledge into a regular system. Others, without being at the pains to collect and examine particular facts, on the ground of general ideas and principles alone have formed theories, which, however ingenious, have often been found to contradict experience. Few writers in this way have united a proper attention to facts with a regular and scientific investigation of principles.

Among the most able of this latter class, we apprehend the public will agree with us in ranking the respectable Author of this work. He has taken an extensive and connected view of the several subjects in which the wealth of nations is concerned; and from an happy union of fact and theory has deduced a system, which, we apprehend, is on the whole more satisfactory, and rests on better grounds, than any which had before been offered to the Public.

The style and composition of this work, though suited to the subject, and except in a few instances sufficiently correct, is by no means its principal excellence. Its merit is of an higher order, and arises chiefly from the depth and accuracy with which the Author has investigated a subject of so complex and intricate a nature, from the truth of the principles which he has established, and from the importance and utility of the conclusions which he has enabled his readers to deduce.

A mere selection of particular passages would neither do justice to the Author, nor give our Readers a competent idea of the work. We shall therefore, in this and some subsequent Articles, lay before them a connected view of the general plan and most interesting particulars of this Inquiry, in the form of abstract, without confining ourselves to the words of our Author.

The design of the first Book, to which we shall confine our attention for the present, is to trace the rise and progress of labour, and its operations, as the source of wealth; and to establish clear principles and precise ideas, concerning the origin and use of money, and the causes which determine, or which vary, the price of commodities and rent of lands.

The labour of a nation is the original source of its supplies, which consist in the produce of that labour, or what is purchased with it. The *productive power* of labour, or its capacity of yielding supplies, may be improved. The principal cause of this improvement is the *division of labour*, or distributing the

the labour necessary to produce any commodity among several hands. The general effect of this division may be understood, from observing its operation in particular manufactures. In pin-making, ten men, by taking each his distinct part of the labour, can make 48,000, or 4800 to one man; whereas a man not brought up to the business would certainly not be able to make 20 pins in a day. The division of labour cannot be carried so far in agriculture as manufactures. The benefit of the division of labour arises, from the improved skill and dexterity of workmen; from the saving of time commonly lost in passing from one employment to another; and from the use of machines to facilitate and abridge labour, which are either owing to the ingenuity of workmen wholly employed in one operation, or to that of artificers or philosophers who have made one branch of labour or science their occupation. The increase of productions by the division of labour increases wealth, as it gives every individual a greater power of communicating, and therefore of procuring, articles of utility or convenience.

The division of labour arises, by slow degrees, from a propensity in human nature to *barter and exchange*. Men obtain supplies in one kind by communicating them in another. One man, ingenious or dexterous in any particular article, exchanges the productions of his own labour for those of others; and finding this the best way of supplying his wants, applies himself wholly to one kind of employment. Without this distribution of labour, all having the same necessary work to do, none would have an opportunity of displaying particular talents, nor would the labours of one man be useful to another.

The division of labour is *limited* by the *extent of the power of exchange*, or the market. In small towns there cannot be so many distinct trades as in large ones. Water-carriage, by extending the market, encourages industry. Hence the sea-coasts, or borders of rivers, are first civilized; and many countries continue barbarous for want of rivers or canals.

In the first simple forms of barter, exchange must be limited by the mutual wants of the persons concerned: unless each party needed the superfluities of the other, there could be no commerce. To remedy this inconvenience, every person, besides the produce of his own labour, would endeavour to keep by him such commodities as would be most likely to be generally received in exchange: thus cattle, fish, hides, shells, have been made common instruments of commerce. At length metals were generally adopted for this purpose, partly because they are exceedingly durable, but principally because they are capable of being divided without loss, and thus conveniently proportioned to any quantity of commodity. Iron, copper, gold and silver, have been used as *money*, first in rude bars,

afterwards in stamped pieces to prevent adulteration, then in coin to save the trouble of weighing. Money was received by weight, not by tale, till avarice and injustice raised the *nominal* above the *real* value.

The *value* of any thing, in exchange, is *its power to purchase other goods*. The real measure of the value of all commodities is *labour*. Every man is rich or poor, according to the quantity of the produce of labour which he can purchase. The exchangeable value of any commodity is therefore equal to the quantity of labour which it will enable the owner to command. Money varies in value, according to the degree of difficulty with which it is obtained, and from other causes, and cannot therefore be a certain measure of the value of other things, but equal quantities of labour must at all times be of equal value to the labourer; labour therefore will be an invariable measure of value. Labour, as well as other commodities, has a real and a nominal price; the *real*, the quantity of real goods which is given for it; the *nominal*, the sum of money paid for it. Money is an exact measure of the value of goods at the same time and place; but at different times and places it varies. Corn is a good measure of the value of commodities from century to century, because it will nearly command equal quantities of labour from century to century; but from year to year it varies on account of the fluctuation of the seasons: nothing but labour is an uniform measure of real value. The nominal value of any commodity is the quantity of gold or silver for which it is sold, without regard to the denomination of the coin. Six shillings and eight pence was the same money price in the time of Edward II. with a pound Sterling at present, containing as much pure silver.

The price of every commodity may be resolved into one or more of these three parts, the wages paid for the labour spent upon it, the profit allowed for the stock employed in carrying on the manufacture, and the rent of land. Corn, flour, flax, and most other articles, resolve their price into these three parts: that of fish commonly arises only from two of them, wages, and profit of stock. The price of all the commodities which compose the whole annual produce of the labour of every country taken complexly may be thus resolved. All revenue is derived from wages, profit, or rent. The revenue arising from interest, is stock lent to be employed by another, and is therefore only a division of profit between the borrower and lender. Rent and profit, and wages and profit, are sometimes confounded by those who farm their own estates.

In every society or neighbourhood there are average rates of wages, profit, and rent, which may be called the *natural rate*. The *natural price* of any commodity is that which is just sufficient

to pay the rent of land, wages of labour, and profits of stock, according to the natural rates. The actual or *market price* often differs from the natural price; being regulated by the proportion of supply and demand. When the market price sinks and continues below the natural price, either rent, wages, or profit, must be lowered; when it rises, one or more of these will rise. In those articles which do not afford regular produce according to labour, as grain, &c. the market price must be subject to frequent variations. The market price is often kept up above the natural price, by concealing the increase of demand, by preserving secrets in manufactures, by monopolizing the sale, and by all laws which limit competition in particular employments. It seldom continues long below the natural price; for, in this case, the seller feeling the loss, will soon lessen the supplies and raise the demand.

The natural price of commodities varies according to the different natural rates of *wages*, *profit*, or *rent*, each of which are fluctuating. The causes of the variations in each are next to be considered.

The *wages of labour* depend upon the contract made between the labourer and the owner of stock, who employs him. In forming this contract, the employers have the advantage of the labourers; the latter not being able so easily to enter into combinations, or live without labour. Masters are always in a sort of tacit combination not to raise the wages of labour. Labourers seldom gain any thing, either by offensive or defensive combinations. But there is a certain rate, below which it seems impossible to reduce wages for any considerable time; it must always be sufficient for the maintenance of the individual, with some surplus for his family. Wages will naturally rise with an increasing demand for workmen, which will happen when masters increase in revenue and stock, or the surplus of what is necessary for their own maintenance and employment. This increase of revenue and stock is the increase of national wealth. In wealthy countries not increasing, but stationary, the number of labourers is generally too great, and a competition on their side reduces the price of labour, as in China. Wages in Great Britain are higher than is barely necessary; for summer wages are generally highest, though winter expences are greatest; the lowest wages are therefore adequate to the highest necessary expences. Wages do not fluctuate with the price of provisions; they are therefore adequate to the highest price of them. Wages vary, in different places, much more than the price of provision, and are often lowest when that price is highest. Wages have greatly increased, not only nominally but really, during the present century. For while the price of labour has been raised, grain has been somewhat cheaper than

in the last century till the year 1764, since which time a long series of unfruitful years have raised the price: several other kinds of vegetables and coarse cloathing are also cheaper; so much as to balance the advance upon sundry articles by taxation. The luxuries among the common people sufficiently prove this. This improvement in the circumstances of labourers is a great advantage. It increases personal happiness, promotes matrimony and population, and encourages industry by increasing their strength and chearfulness, and giving them hopes of bettering their condition. It has been observed, that the poor do more work in cheap than in dear years.

The *profit of stock* is lowered by the general increase of stock, in consequence of the increasing competition it occasions. Profits are exceedingly variable, from the variations of demand, the circumstances of purchasers, and many accidental causes. No certain knowledge of their average can be obtained. The best idea of them may be formed from the state of interest, which will bear a proportion to the profits to be made from the borrowed stock, and may perhaps generally be reckoned to be one half of the profits; it being a general remark, that double interest is moderate or usual profit. But interest is no measure of the flourishing or declining state of a nation; for a diminution of profit, and consequently of interest, may be the consequence of increasing stock and a prosperous trade; or, on the other hand, profits may be so great, and new opportunities of employing stock may occur in the course of trade so exceedingly advantageous, that it may be worth while to give very high interest for money.

In the same society or neighbourhood the *advantages and disadvantages of different employments of labour or stock* must be *equal or tending to equality*; else one branch would be overstocked and another deserted. The circumstances which tend to produce this equality, by making up for a smaller pecuniary gain in some employments, and counterbalancing a greater in others, are these: the agreeableness or disagreeableness of the employment; the easiness and cheapness, or the difficulty and expensiveness of learning them; the constancy or inconstancy of employment in them; the small or great trust reposed in those who practise them; and the probability or improbability of success in them. These circumstances however can only operate towards producing an equality in the whole of the advantages or disadvantages of different employments, when the employments are well known and long established, when there is no extraordinary increase or defect of demand, and where one employment is followed solely or principally.—Other inequalities in the advantages or disadvantages of different kinds of employments of labour or stock arise from the *restrictions or encouragements of law*.

law. Of the former kind are the exclusive privileges of corporate bodies ; such as, requiring that those who follow any trade should have served an apprenticeship in the town under a master properly qualified, allowing each master only a certain number of apprentices, and obliging each apprentice to serve a certain number of years. Of the latter kind are such establishments as make provision for the education of youth in particular employments. These inequalities are farther increased by such regulations as obstruct the free circulation of labour and stock from employment to employment, and from place to place : the former is done by the laws relating to apprenticeships, the latter by corporations, and by the poor-laws, which make it difficult for the poor to remove and exercise their industry in a parish to which they do not belong. This is a great infringement of natural liberty, and one principal cause of the very unequal prices of labour in different places. Laws to fix the rates of wages, or prices of goods, are wholly unnecessary : the natural operation of plenty or scarcity of work or demand will sufficiently regulate them.

The third constituent part of the value of commodities is *rent of land*. It is claimed from the landlord, on account of his property in the land, and the stock he has laid out upon it. Rent arises from that part of the price of produce, which is more than sufficient to defray the price of labour, and the profit of stock upon the farm. It will therefore be high or low, according to the price of produce. Some products of land always afford rent ; and some do not always afford it. Land always produces more corn and pasture, than is sufficient to maintain the labour and replace the stock employed upon it. The situation of land near large towns increases the rent, by diminishing the labour necessary for conveying its produce to market. Inland navigations and good roads have the same effect. Corn fields produce more food than pasture, and would therefore be more profitable, if the same weight of food from each was of equal price. In the beginning of agriculture, corn is more scarce than cattle, because these are fed on uncultivated wilds ; but the increase of cultivation throws the balance in favour of corn. There it becomes necessary to raise the price of cattle, till they will yield the landlord as much rent, and the farmer as much profit, as they might have gained by employing their improved land in the growth of grain : this, at the same time, raises the rents and profits of unimproved pasture. In some situations, pasture ground is much more profitable than corn, particularly near large towns. Where there is not sufficient extent of land to grow both grass and corn, it is eligible to grow the bulkier commodities, and purchase grain, as was the case in ancient Italy, and is at present in Holland. The price of
butcher's-

butcher's meat, in proportion to that of bread, is lower in England than formerly. The profits of all other kinds of productions are regulated by those of corn and pasture, except where the demand is much greater than the supplies; as in some vineyards, and the sugar plantations. Rice, yielding a greater quantity of food from the same land, than corn with the same labour, the rents from rice lands must be higher, provided there be a constant demand: the case is the same with respect to potatoes.

Human food is the only produce which necessarily affords rent. Materials for cloathing and lodging in an uncultivated state of land are produced in great plenty: in an improved state there is generally such a demand as to afford rent. The most barbarous people exchange their superfluous materials of cloathing with traders coming to their coast. The materials of lodging, stone and timber, are not so easily conveyed, and therefore often remain unsold; in which case, they yield no rent, and only repay the labour of those who use them. Demand creates rent; as in the woods of Norway, and the stone quarries on the coast of Scotland. In a rude state of society, cloathing and lodging employ little labour: but, in the advancement of cultivation and division of labour, the labour of one family being able to provide food for two, or half the society for the whole, the other half will be employed in providing supplies for other wants or fancies of men. The desire of food is limited, that of other articles unbounded. Those therefore who can command more food, or more of what purchases it, than is sufficient for themselves, lay out the surplus in procuring other articles, with which those who want food will be ready to supply them. Thus all the other products of land and labour arise from the improvements of the powers of labour in producing food. Coal-mines afford rent sometimes: in some the produce is barely sufficient to pay the labour and profit of stock; others cannot be wrought on account of their unfavourable situation for demand. Wood rises in price as a country is cultivated; sometimes to such a degree, that notwithstanding the slow returns it makes, planting may become as profitable as cultivation. The value of metallic mines, particularly of the more precious metals, does not much depend upon situation, because they will bear the expence of carriage. Hence the price of metals at one mine may regulate that of others at a great distance. The mines of Peru yield no rent, except the tax of one-fifth to the King of Spain.

In consequence of the general progress of civilization the demand for silver (for use, ornament, and coin) will continually increase, if at the same time the supply does not increase in the same degree, the value of silver will gradually rise in proportion

portion to that of corn: any given quantity of silver would exchange for a greater and a greater quantity of corn; or the money price of corn would decrease. Before the middle of the fourteenth century, the average price of the quarter of wheat was about four ounces of silver; from that time it fell gradually to two ounces of silver, at which it continued till about 1576. The price of corn sunk in the same manner in France, and probably in other parts of Europe; and, consequently, the value of silver increased. From mistaking the rent-price, or what we paid to the landlord in kind, for the market price—from inaccurate and defective registers, and from the very low price of wheat at some periods in ancient times, compared with other later periods—it has been inferred that silver decreased in value at the time under consideration: but, if the great increase of demand for silver be considered, and the best records of those times be consulted, it will appear, that whatever increase there might be in the quantity of silver it did not diminish its value. But if the supply by any accident increases in a greater proportion than the demand, silver would gradually become cheaper, or the average price of corn dearer. This was the case from about the year 1570 to 1640; doubtless owing to the discovery of the mines in America. During this period the price of corn rose from two ounces to between six and eight ounces of silver the quarter. If the supply of silver increases nearly in the same proportion as the demand, the average-money-price of corn will continue nearly the same, or silver, notwithstanding all improvements, or advances in real wealth, will not sink in value. The value of silver, in proportion to that of corn, seems never to have sunk lower than about the year 1636: in the present century it appears to have risen somewhat, notwithstanding the operation of the bounty on exportation. The prices at Windsor market to the year 1764 prove this: and the advanced price during the ten or twelve past years seems evidently to have been the effect of extraordinary unfavourableness in the seasons, and of the disorders in Poland. The increase in the price of labour is to be imputed to an increase in the demand for labour, not to a decrease in the value of silver. The gradual increase of the demand for silver in Europe, America, and the East Indies, has kept up its value. The proportion of the value of silver to gold is about 1 to 15. These valuable metals increase in a rich country because they are dearer, or a better real price is given for them. Though most commodities, except corn, come to exchange for a greater quantity of silver, it does not follow that silver is really cheaper, or will purchase less labour, but that these commodities are dearer, or will purchase more labour than before: their real as well as nominal price is raised.

The different sorts of rude produce may be divided into three classes—those which cannot receive much increase from human industry, as some birds, fishes, and other rare productions of nature, which being perishable cannot be accumulated—those which may be multiplied in proportion to the demand, as cattle and poultry—and those in which the efficacy of industry is either limited or uncertain, as wool, hides, fish, and precious metals. In the progress of improvement, the first may rise to any extravagance of price; the second has a limitation in the value of the ground employed to produce them; the third may be exceedingly variable in a state of continued improvement.

From the high or low money-price of commodities in general, nothing can be inferred, but that the mines are fertile or barren. But when cattle, poultry, and other produce are much cheaper than corn, the low state of agriculture and civilization may be concluded with great probability.

The occasional rise of prices in some articles of provision will not prove a decrease in the value of silver, while the price of corn is not raised; for such partial advances may proceed from incidental causes, or be the effect of that increase of demand which increasing wealth naturally occasions. From what has been already offered it seems clear, that the value of money is not in reality diminished: we may therefore consider the advanced price of some articles of provision, as a proof of the prosperity and wealth of our country.

The variety of subjects which our Author has discussed in this first book is so great, that it is impossible for us to enter into the particular examination of his opinions and observations on each. After the general view we have given of them, we shall therefore content ourselves with remarking, that though several new opinions are advanced in the course of this Inquiry, contrary to those which have been generally received, we apprehend that, upon a close examination, they will appear to be well supported, particularly the last position, that money is not, as is generally supposed, diminishing in value.

The subjects of the second and third books are, The Nature, Accumulation, and Employment of Stock; and the different Progress of Opulence in different Nations. We propose to lay before our Readers the substance of Dr. Smith's observations on these topics in our next Review.

E.

ART. VIII. *Observations on the Night Thoughts of Dr. Young; with occasional Remarks on the Beauties of Poetical Composition.* By Courtney Melmoth. 8vo. 4s. Richardson and Urquhart. 1776.

THERE are few poetical works which afford a more extensive field for criticism than *The Night Thoughts*. Its beauties are numerous; and its blemishes are not few. To point out

out some of the most striking instances of each, with general expressions of approbation or censure was so easy a task, that Mr. Courtney Melmoth would not, in our opinion, have been entitled to any great share of praise had he executed it more successfully than he has done. Without entering with critical precision, or philosophical depth, into the principles on which praise or censure is due to his author; and even without being at the pains to digest the excellencies and defects of the poem under distinct heads, and bringing into one view the proper illustrations of each; our Observer goes through the several parts of the poem in the order in which they lie, occasionally remarking upon such passages as, on the most cursory perusal, would invite the notice of criticism.

Among the excellencies which he has distinguished in the *Night Thoughts*, are, chiefly, the spirit of sublime piety and strict morality which breathes through the piece; dignity of thought and language; bold and lively descriptions; proper and well supported similes; and striking repetitions, or breaks in the expression. The principal faults which he censures are, the unnecessary repetition of the same ideas and images; redundancy of metaphor; bombast and extravagant ideas and expressions; crowded and ill-chosen epithets; drawing out allusions beyond their proper bounds; indulging a puerile play on words; making use of gross and inelegant images or terms; and negligence in the harmony of versification.

Mr. Melmoth's remarks on these several particulars, though cursory, appear in general to be just; and his quotations, except in a few instances, are not improperly chosen. But he has not, in our opinion, taken sufficient notice of the principal excellence in this poem, which we apprehend to be—elevation and dignity of thought and expression; nor of its capital defect—that dignity pursued into extravagance or bombast. Nor has he properly noticed the general imperfection of the poem in point of versification; in which respect it is, we think, more faulty than any other composition of acknowledged merit in the class of English poetry.

In some instances we think Mr. Melmoth unreasonably severe in his strictures. Perhaps this is the case when he censures the first lines of the poem for dwelling too long upon the same idea: for there seems a peculiar propriety in resting upon a thought which was so suitable to the feelings with which the poet enters on his work, and so well adapted to prepare the reader for the train of sentiments which were to follow. And though the idea is the same through several successive lines, the image is, we think, sufficiently changed to prevent tiresome reiteration.

Tir'd

Tir'd Nature's sweet restorer, balmy sleep !
 He, like the world, his ready visit pays
 Where fortune smiles ; the wretched he forsakes ;
 Swift on his downy pinion flies from woe,
 And lights on lids unfulfilled with a tear.

We must also be allowed to differ from Mr. Melmoth in our judgment of the following lines, in which we think the images are well chosen, and the repetition, far from playful, or fanciful and childish, adds a strength and beauty to the lines :

Redeem we time ?—Its loss we dearly buy.
 What pleads Lorenzo for his high priz'd sports ?
 He pleads Time's numerous blanks ; he loudly pleads
 The straw-like trifles on life's common stream.
 From whom these blanks and trifles, but from thee ?
 No blank, no trifle, Nature made or meant.
 Virtue, or purpos'd Virtue still be thine ;
 This cancels thy complaint at once ; this leaves
 In act no trifle, and no blank in Time.

‘ Did ever poor Lee, exclaims our Critic, in the wildest fits of phrenzy, produce any thing so strange ? Metaphor, images and sentiments ; quips, quirks, quibbles, and questions jumbled together ! To parody a famous line,

“ Here thought meets thought, and jostles in the dark.”

The dark indeed ! for what light can we possibly strike from this perpetual reverberation of blanks and trifles. The sentiment is so involved in the quaintness and conceits of the phraseology ; that if it were even possible to reduce it to common sense, it were scarce worth the toil of disentangling. It is in truth, to use the writer's words, both a *trifle* and a *blank*. Out of his own mouth, Archibald, will we condemn him.’

Smartly observed, to be sure ! but before we can accede to the justice of this sentence of condemnation, we must be more particularly informed wherein consists the quaintness and obscurity of the passage ; and where we are to look for the *quips*—where for the *quirks*—and where for the *quibbles*, which have given our Observer so much offence.

In the course of these Observations, several incidental remarks are introduced, some of which merit notice. At the close of one of his epistles we find the Writer expressing his fondness for alliteration in a strain which we cannot think this childish ornament deserves ; and giving a long list of examples, several of which were probably not intended as alliterations by their authors, and cannot be supposed, in the connection in which they stand, to produce any perception of a pleasure so trifling as this in the reader. Among the rest are these lines :

*The soul secure in her existence smiles
 At the drawn dagger, and defies its point.*

To

To illustrate the effect of *contrast* in poetry, he refers his reader to Milton's Allegro and Penforoso; and gives the following lines as a *part* of the Penforoso:

O sweetest Melancholy;
Welcome, with folded arms and eyes;
A sigh, that piercing mortifies;
A tongue chain'd up without a sound,
A look that's fastened to the ground;
Fountain heads, &c.

Can you, Reader, with a better proof of our Author's extensive reading and great accuracy, than a quotation from Beaumont and Fletcher as *the words of Milton*?

Before we take our leave of Mr. Melmoth we must advise him not to venture his *critiques* on the works of others before the Public, till he has learnt to correct his own. The following selection of inaccurate or inelegant phrases from these letters will sufficiently shew the propriety of this advice.

'There is a *nerve* in their [Young's and Johnson's] writings, which gives them in strength, what they may be thought to *require* in harmony.—I still think him *by parts* an ornament to this country—My reward will be *to the very top of* my wishes—What shall we say to this "irreversible, intire, &c. fate," which is said to tremble a moment over the gulph, and then *seuse* into it?—At *this time of day*, it is almost impossible to hit upon a *quite new theme*—Having proved by a *swarm* of irresistible arguments—There is something exceedingly *pretty* and *affecting* in the *sequent* reflections.'

To these we must subjoin the following paragraph, as a curious specimen of judgment in the choice of words, and elegance of diction.

'We have already noted the Doctor's extraordinary *attachment* to the subject of death; a subject which is never long *suspended* in the Complaint. It was *scarce* dropt in the second night, *er* it is resumed in the third; and you will find it carried on to the *very last leaf of the last book*. It cannot certainly be too much contemplated; yet, where it is *extended* and *spun out* to so many hundred lines, the sentiments must of consequence be too often the same; and even the expressions, however varied, *render us fatigued with them*.'

If our Readers have not a particular *attachment* to Mr. Melmoth's manner of writing, they would probably be *rendered fatigued* by farther extracts; we shall not therefore, as we might, *extend and spin out* our remarks to the *very last leaf of the last letter*, but shall here *suspend the subject*.

ART. IX. *Epicæne; or, the Silent Woman*. A Comedy, written by Ben Jonson. As it is acted at the Theatre Royal in Drury Lane. With *Alterations*. By George Colman. 8vo. 1 s. Becket. 1776.

WE perfectly agree with the present Editor of *Epicæne*, 'in considering it as one of the principal duties of the director of a theatre, to atone, in some measure, for the mummery which his situation obliges him to exhibit, by bringing forward the productions of our most esteemed writers.' Among these, Ben Jonson has ever held a most distinguished rank, and the *Silent Woman* has been adjudged by Dryden and other critics to be his most capital production. For our parts, we are not afraid or ashamed to avow, that we think the play of the *Silent Woman* in every respect inferior to the comedy of *The Fox*. We do not wish indeed to be ranked among the 'critics of our day,' (mentioned by the Editor) who, 'unawed by authority, and trusting to the light of their own understanding, have discovered, that there is neither ingenuity nor contrivance in the fable, nature in the characters, nor wit nor humour in the dialogue:' but we will venture to assert, that *Volpone* is superior to *Epicæne* in all these particulars. Each of these comedies, however, have great merit.

The Editor of *Epicæne* tells us, with less than his usual diffidence, that 'the alterations he has hazarded for this purpose having been generally approved, it is needless to point out or enforce their propriety.' Will this *modest* Editor then censure us as *impertinent*, for taking the liberty to remark, that he has purged the dialogue of its grossness and pedantry, cured the injudicious *anti-climax* of the fable, and by a peculiar felicity of *literary mimicry* most successfully imitated the style and manner of Ben Jonson in the few additions, which his transpositions and alterations rendered it necessary for him to make to his original? To confirm the latter part of our observation, we will (with the *modest gentleman's* permission) transcribe a speech or two of the modern *Epicæne*, in which the Editor has so artfully interwoven his new matter with the old stuff of Ben Jonson, that it is difficult for the nicest critical sagacity, without recurring to the piece itself, to distinguish the imitation from the original.

'*Morose*. The ceremony, thank Heaven, is over.—Might not the ring bind, without idle discourse? Give the priest an angel for himself, Cutberd, and a brace of angels for his cold. It is fit we should thank fortune, double to nature, for any benefit she confers upon us: besides, it is his imperfection, but my solace. How much happier am I than in old time, Pigmalion, possessing a statue, on whom Heaven hath already bestowed animation! Approach, thou living marble! thou rich vein

vein of beauty, approach! Grieve not that thou art poor, and thy friends deceased, love! Thou hast brought a wealthy dowry in thy silence; and in respect of thy poverty, I shall have thee more loving and obedient.

Manent Morose and Epicœne.

Mor. Oh, torment and misery! my house is the tower of Babel! But I will take courage, put on a martyr's resolution, and mock down all their attemptings with patience. 'Tis but a day, and I will suffer heroically. Shall an ass exceed me in fortitude? no. Nor will I betray my infirmities with hanging dull ears, and make them insult; but bear up bravely and constantly. 'Tis but a day, and the remnant of my life shall be quiet and easy. I have wedded a lamb; no tempests shall henceforth disturb us, no sound annoy us, louder than thy still, small voice, my love, soft as the whispering of summer breezes, or sweet murmur of turtles. Wives are wild cats; but thou shalt be a tame domestic animal, with velvet feet entering my chamber, and with the soft purring of delight and affection, inviting the hand of thy husband to stroke thee. Come, lady.

[Exeunt fondling.]

This altered comedy is introduced by a prologue not ill adapted to the occasion of its revival; and, for the credit of the present age, we could wish to see both *Volpone* and *Epicœne* restored to the theatre.

C.

ART. X. *The Spleen; or, Islington Spa*: A Comic Piece, of Two Acts. As it is performed at the Theatre Royal in Drury-Lane. By George Colman. 8vo. 1s. Becket. 1776.

THE Writer of this little comic piece (for the style is above *farce*, and the subject below *comedy*) has candidly acknowledged, that 'the *Malade Imaginaire* of Moliere first suggested the idea of *The Spleen*; and that the readers of the agreeable essays under the title of the *Idler*, will also discover some traits of D'Oyley in that writer's description of Drugget's retirement, as well as some features of Rubrick in his character of Whirler.' May we not ask him, in our inquiries after his 'other *glauings*, as the prologue neatly terms them,' whether the French novel, intitled, *Voyage à St. Cloud*, did not give the hint of his exhibiting a journey to *Islington*? Supposing it to be the fact, those who know that the dramas of our best authors, Shakespeare and his contemporaries in particular, are founded upon novels, and other popular publications, will not wish to prevent the Writer of *The Spleen* from endeavouring.

'To pick up straws, dropt from their harvest-home.' *Prologue.* Such investigations, however, are useful and entertaining, not merely as serving to gratify the appetite of literary curiosity, but as tending to unfold the workings of the human mind, while

REV. April 1776.

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they discover the materials of which the web of our dramatic spiders is composed.

The fable of this piece is certainly defective, and the Author seems to have intended to rest its merits on the dialogue and characters; the first of which must be acknowledged to be lively, and the last accurately drawn. There is much pleasantry and satire in the conversation of Lætitia. D'Oyley, Machoof, Mr. and Mrs. Rubrick, Jack Rubrick, and Mrs. Tabitha, are happily delineated; and the two last are entirely originals. Of the justice of our opinion, the Reader will in some measure judge from the following extract.

An apartment in the house of Mrs. Rubrick, Paternoster-Row.

MAID and Mrs. TABITHA packing.

* *Mrs. Tab.* Come, make haste, Molly, make haste; my sister will be here presently.

Maid. Lord, I does, Ma'am. I makes all the haste as I can. Here's such a rumpus about my mistress going out of town indeed!

Mrs. Tab. Well, well; a rolling stone's always bare of moss, as you say.—But have you corded the band-boxes?

Maid. Ay, that I have; there they stand—all of a row—piled one o' top o' t'other—more than they'll stuff into the seats, the boot, and the basket, I warrant them. There's blond ruffles, and gauze handkerchiefs, and cabbage-net caps, with wires and winkers, enough to set up one of the milliners in the Cloisters of Christ Church hospital!

* *Mrs. Tab.* Well, well; a store's no fore, as they say.—Have you papered the neats' tongues, and the cold chickens? and put up the lettuce and cabbages, from the cellar in Honey-lane market? Nothing like *fresh* provisions in the country, you know. We must send them from London every day. They shall have them fresh and fresh, I warrant you. Are they all ready, Molly?

Maid. Yes, yes, they are all ready; fowls, tongues, and cabbages, all ready, Ma'am. Ah, I wishes to heaven as how my dear brother, the corporal, and the rest of the poor Christians at Boston, had some of them!

Enter Mrs. RUBRICK hastily.

Mrs. Rub. Are you ready, Molly? Are the things all packed up, sister? I have not a moment to spare. It's almost one o'clock. I expect the coach and three at the corner every moment.

Maid. Coach and three! Lord, Lord, here's things enough to load a coach and six, Ma'am.

Mrs. Rub. The coachman makes us pay accordingly, you know. He weighs all the goods and parcels at the end of *the Row* at the cheesemonger's. And he's so saucy too, he won't wait for any body. Is Poll ready?

Maid. Yes, Ma'am; little Miss has been drest and ready this half hour.

Mrs. Rub. Little Miss! 'Psha, I don't mean the child. I mean the parrot. You know I never travel without it. One wants both company and conversation in the country; and Poll serves for both, you

you know. Go, run and fetch her in. Make haste, make haste, Molly.

Maid. (Going out) Here such a fuss indeed!

[Exit.

Mrs. Tab. Ay, more haste, worse speed, I say. Keep your house, and your house will keep you, as the old proverb goes.

Mrs. Rub. It's impossible to keep in town all the summer, let the proverb go as it will, sister Tabby!—To be cooped up in *the Row*, amidst the smell of the printing-house, and Dolly's beef-stakes, all the dog-days!—No, give me fresh air, and Islington!—All the world shut up their houses in London at this time of the year, and resort to the watering-places.

Mrs. Tab. So much the worse, sister Rubrick! I have never *resorted* out of the sound of Bow bell these fifty years—nor ever desired it—winter or summer, all's one to Tabitha!—And as to the watering-places, I'm told nobody goes there, that's fit to go any where else.—Cripples, and sharpers! phthisicky old gentlewomen, and frolicksome young ones! Married ladies that want children, unmarried ladies that want sweethearts, and gentlemen that want money! Newgate out of town, the London Hospital in the country, sister!

Mrs. Rub. Never more mistaken in your life, sister Tabby! There may be a little scandal indeed; but where there are agreeable men, and handsome women, that's always the case, you know.

Mrs. Tab. Ay, ay, handsome is as handsome does, as the old proverb goes.

Mrs. Rub. Does! why they do every thing that's polite and agreeable.—And then the Spa! The Spa grows as genteel as Tunbridge, Brighthelmston, Southampton, or Margate.—Live in the most sociable way upon earth—all the company acquainted with each other—walks, balls, raffles, and subscriptions! Mrs. Jenkins of the Three Blue Balls, Mrs. Rummer and family from the King's Arms, and several other people of condition to be there this season! And then Eliza's wedding, you know; that was owing to the Spa, you know: Oh the watering-places are the only places to get young women lovers and husbands.

Mrs. Tab. Ay, they get lovers, oftener than husbands, I fear, sister.

Mrs. Rub. Never do you fear us, my dear Tabby! If there should be a little flirtation, Prudence, Prudence will prevent duels, or such terrible consequences; and as to gaming, I assure you, I'll never go above six-pence a rubber.

Mrs. Tab. Ah, they never touched a card the whole year through, on this side of the Bar, in my time, except at the round-table at Christmas.

Mrs. Rub. In your time! Lord, what signifies talking of your time! You may as well expect St. Paul's clock to stand still, as the fashions not to alter. Times will change, sister.

Mrs. Tab. So much the worse, sister! The sun rises and sets, and makes out the four and twenty hours, and so does St. Paul's clock, just as it used to do, sister;—but the people round St. Paul's are all changed, sister. Common-council-men that wear bag-wigs, Aldermen that keep gilt coaches, and Deputies that keep madams! And then the women, my own *self* forsooth, that used to study the Com-

pleat Housewife, or spend the Sabbath in reading the Practice of Piety, read nothing but *Boyle's Games*, and keep routs on a Sunday. Such doings with their high heads, squeezed stomachs, broad bosoms, false hair, and false faces! It was not so in my time. No negligees, or plummets of feathers in my time, sister!

Re-enter MAID and CLERK.

Maid. The stage waits at the end of Cheapside, Ma'am, and little Miss and Poll are in the coach already—and the things are all in, Ma'am.

Mrs. Rub. I'll be with them immediately. Eliza's brother is come; and he'll walk over the fields with her.—What young man's that, Molly?

Maid. He wants master, Ma'am—so I have sent for the foreman to speak to him—Mr. Folio is but just step into the Chapter Coffee-house.

Mrs. Rub. That's right, that's right, Molly. The foreman will speak to you in a moment, young man!—Well, heaven bless you, Tabby! (*kissing*) Come! don't be uneasy, though the family are at such a distance! There's above forty coaches pass within an hundred yards of the place every day, and you may hear of us every quarter of an hour.

Mrs. Tab. Heaven send I hears no harm of you! No news is good news sometimes, as the proverb goes.

Mrs. Rub. Well, but I must go now, Tabby!

Mrs. Tab. And I'll go with you to the coach-door, since you must be gadding. Home's home, though never so homely! (*enter Folio*) Oh! here, speak to the young man, Mr. Folio! [*Exeunt women.*]

Maxent CLERK and FOLIO.

Fol. Your pleasure, Sir!

Clerk. A little business, Sir. A bill for an hundred, accepted by Mr. Rubrick, and become due this day, you see! (*giving bill*)

Fol. Let me see—Please to pay—um—um—one hundred pounds—um—um—to Mr. Thomas Rubrick, Paternoster-Row—accepted F. R.—I don't know what to say to this—I have no directions about it, and my master's at Spa.

Clerk. The devil he is! then the bill will be noted, that's all—Spa indeed!

Fol. Nay, don't be so furious. He's only at Tunbridge Wells.

Clerk. Tunbridge Wells!—The bill lies for payment at Dollar's and Co. in Birchin-lane, and if not taken up this afternoon, will be protested.—Tunbridge quoth'a! who is to wait, while your master is sent to forty miles off and back again!

Fol. Forty miles! 'tis scarce half a mile. The *New Tunbridge Wells, Islington Spa*, you know. (*enter Aspin.*) Oh, here's my master's kinsman, Mr. Aspin. The bill's safe enough, he'll satisfy you.

Aspin. Hey day! Squabbling! What's the matter, Folio?

Fol. Only a bill, Sir, become due to-day, and presented for payment—but my master left no orders, and I don't know what to say to it.

Aspin. Ah, the old game!—I am not at all surpris'd at it. Such accidents happen every day. And how should it be otherwise!

This

This comes of splitting himself, and dividing his time between two houses, and two occupations. So that he is never to be found at either place, and follows regularly no business at all.'

We will not load our pages with further extracts; but just observe, that D'Oyley's reading himself into various disorders is much more happily imagined than the *Malade* of Moliere casting up his apothecary's bill; and the whole colouring of the character is equally chaste and delicate. Mr. Garrick is happy, as usual, in the Prologue; and the Epilogue is not void of humour.

FOREIGN LITERATURE

(By our CORRESPONDENTS.)

GERMANY and the NORTH.

LEIPSI C.

A R T. I.

THE first volume of the great work of the ingenious, but fanciful Deacon of Zurich, JOHN CASPAR LAVATER (which was preceded by a Treatise on *Physiognomical Science*, by the same Author, and has been expected with impatience by all who are initiated, or are desirous of being so, in the secret of reading faces) has been lately published in the German language, and is soon to appear in a French translation. The title it bears, is *Physiognomische Fragmente Zur beforderung der Menschenkenniffs und Menschenliebe*; i. e. *Physiognomical Fragments, designed to promote the Knowledge and Love of Mankind*; enriched with a great Number of Cuts. 4to. The Author, persuaded of the reality of the science of physiognomy, and convinced that *all* in the human body is significant and expressive of *internal character*, proposes, in this splendid work, to render us attentive to the characteristical features that distinguish those with whom we converse, to teach us how to analyze the confused sensation, which every face we meet with excites in our minds, and to establish the judgment we often rapidly form, on beholding a new countenance on certain and determinate principles. He does not, indeed, pretend to give a complete treatise of a science, so new, so vast, and so complicated, as the science of physiognomy must necessarily be, considered in its *medicinal, moral, and intellectual* branches, with all their ramifications: he only undertakes to decypher a part of the characters which the language of nature bears in the face, and in the external parts of man, and to render them legible to a sound and attentive eye. Accordingly, the work (by Mr. LAVATER's own account of it, and indeed by what we see in this 1st volume) has not the aspect of a regular and well-digested system; it is rather a collection of fragments, observations, conjectures and detached reflections, designed to facilitate and recommend the

study of man, to display the dignity of human nature, to draw forth to view the beauties and perfections of refined and select minds, to shew that there is a mixture of good in the most unseemly characters, and to express vice in its natural and odious colours. Among the great variety of engravings that adorn this volume, and serve as examples of the doctrine of our ingenious physiognomist, we are peculiarly struck with the drawing and expression of a *Christ* from Holbein, an *Ecce Homo* from Rembrant, a *Thomas* from Raphael, a *Hercules*, between *Virtue* and *Pleasure* from Poussin, a *Calas* taking leave of his daughter:—nor do we less admire the powers of the artist, employed by our Author, in the *Judas* of Holbein, and in the *Idle Apprentice*, the *Rake*, the *distressed Poet*, the *Lord Lovat*, and the *John Wilkes* of Hogarth. We must, however, acknowledge, that many of the engravings employed in this volume appear to us ill-chosen and *insignificant*, and many more express but ambiguously the characters they are designed to represent. We must also confess, that, among many proofs of genius, sagacity, taste, and striking evidences of virtue, sensibility and elevation of mind, that flow from Mr. Lavater's animated pen in the volume before us, we discern, frequently, a motley mixture of erroneous judgment and fanatical ardour that require indulgence, and will no doubt meet with it from the candid and ingenuous Reader. After all, we must suspend a decisive judgment of the *whole work* until the remaining volumes are published.

S O L I N G E N.

II. A lively spirit of ingenious pleasantry, runs through the following treatise, *Westphaelische Alter thumer, &c.* i. e. *Westphalian Antiquities, or a Demonstration of this Proposition, that those who crucified Christ and beheaded John the Baptist, were originally Westphalians.* The Author proves here, that the life-guards of Pilate and Herod were the instruments of these executions, that these life-guards were Germans, and that these Germans must have been Westphalians, as the word *Germania*, in ancient Authors, denotes the country that lies between the Weser and the Rhine.

P E T E R S B U R G.

III. MULLER, the bookseller, has undertaken the publication of an *History and Description of all the Nations that are comprehended under the Russian Empire, with an accurate Account of their Religion, Manners, Customs, &c.* This curious work, which is composed in German, will appear at the same time in the Russian and French languages. It will be illustrated and adorned with a great number of cuts, taken from the excellent engravings of the celebrated *Roth*, who has already published 60 copper-plates, representing the inhabitants of the different countries subject to Russia, in their dresses, ornaments, &c. This History, which is the production of a learned German, will

will be delivered to the purchasers, in four Parts, separately, at the distance of six months between the publication of each Part.

G O T H A.

IV. The late and justly celebrated Professor *Albert Schultens* of Leyden had formed the design of publishing several pieces that might contribute to throw light upon the History of the Arabians in the earliest times; but in the execution of this design he went no farther than the publication of the *Monumenta Jektadinarum*. A learned German, who possesses many precious Arabian manuscripts, and among others those of the late Mr. *Reiske* of Leipzig, so famous for his profound acquaintance with the Oriental languages, has undertaken to execute the plan of Mr. Schultens, and has begun by the following publication: *Monumenta Antiquissimæ Historiæ Arabum Post Alb. Schultensium collegit ediditque cum Latina Versione & Animadversionibus*. J. GOTTFRED EICHORN. The four pieces that compose this volume are a *Dissertation on the most ancient historical Records of the Arabians—Genealogical Tables of the Arabians*, from Ibn. Kothaiba.—*An History of the Kings of Syria*, from the same.—*An History of the Hirtensian Kings*, from the same.

G O T T I N G E N.

V. The Royal Society of Gottingen published, in the course of the last year, their fifth volume of *Novi Commentarii*, for 1774, 4to. A great number of valuable pieces appeared in this volume; among which, the following deserve peculiar attention—A *Memoir* of the famous Haller, concerning the *Genera and Species* of Corn—An Inquiry into the *Art of Perspective*, as it was employed by the ancient Painters, Sculptors, and Architects, by Mr. *Meißner*—A *Memoir* concerning the Pyramids of Egypt, by the same Author—A *Dissertation* concerning the Authenticity of the five Books of St. Irenæus against the Heretics, by Mr. *Walch*, who is undoubtedly one of the most learned Men of the present Age, more especially in the Branches of sacred Philology and Ecclesiastical History—A *Dissertation* concerning the Circumstances that determine the Moment of cutting for the *Hernia*, by M. Richter—A *Memoir* concerning the *Internal Variolous Pustules*, by Mr. Wrisberg—An Inquiry concerning the Mineral Purple, by Mr. Erleben—And an Essay on a Method of whitening wax without bleaching it.

B E R L I N.

VI. The third volume of the celebrated work of Mr. JOHN BERNOULLI, intitled, *Recueil pour les Astronomes*, is just published. Beside the large collection of tables, memoirs, and other new treatises it contains, for the use of the astronomer, it is farther enriched with a series of *astronomical letters*: by the same excellent Author.

VII. Another collection of eminent merit, is that which was published toward the conclusion of the year 1775, under

the following title: *Beschäftigungen der Berlinischen Gesellschaft Naturforschender Freunde, &c.* i. e. *The Philosophical Labours of a Society of Friends, who are employed in the Study of Nature.* Part I. This Society is composed of twelve members, among whom such names as those of Martini, Gleditsch, Bode, Achard, and Zuchest, shew that philosophy has good things to expect from this voluntary, disinterested, and zealous association. Accordingly, this first volume of their productions contains twenty-two excellent pieces, upon a great variety of interesting subjects. Among others, particular notice is due to four *Memoirs*, viz. The Description of a proper Instrument for observing the celestial Phenomena—A Comparison between the Force of *Electricity* and that of *Attraction*—Remarks upon an inflammatory, malignant, and epidemical Fever, to which Horses are subject—Considerations upon the mucilaginous Principle of several Plants, and upon the farinaceous part of them, which is a real Starch.

F R A N C E.

P A R I S.

VIII. The *Observations on Natural Philosophy, Natural History, and the Arts*, for November, by the Abbé ROZIER, contain ten Articles, which are selected with his usual taste and judgment. Among these the most attention is due to two letters of Mr. Morveau, one on the manner in which *mercury acts* in those disorders for which it is a *specific*—and the other on the *Prussian blue*—to Pfachler's Dissertation on the Crystallation of Salts, and to a Dissertation of the celebrated Comus concerning the *Motion and Elements of Matter*; not to omit a curious memoir concerning the *Blade of a Sword melted by Lightning, while the Scabbard received no Damage*, by Mr. Bertholon, who accounts for this phenomenon upon known principles of electricity.

IX. As it is difficult to represent, in anatomical dissections, the organs of Sense, with all their connexions and dependencies, the following plates of Mr. AGOTY, with the explanations that accompany them, will be singularly acceptable to the lovers of natural knowledge. They are six in number, and are published under the following title: *Exposition Anatomique des Organes des Sens, &c.* i. e. *An Anatomical View of the Organs of Sense, together with a General Neurology of the Human Body, and Conjectures concerning Animal Electricity.* Folio. The figures are engraved with their natural colours, according to the new method, and the ingenious Author continues his labours, in this way, with success; so that we are led to expect from him a whole course of anatomy exhibited in this interesting manner.

X. M. HOUARD, Advocate in Parliament, and Correspondent Member of the Academy of Inscriptions, &c. at Paris, has published the *Prospectus* of a work, in four vols. 4to. which

Is to bear the following title: *Traité sur les Coutumes Anglo-Normandes qui ont été publiées en Angleterre depuis le onzième jusqu'au quatorzième Siècle, &c. i. e. A Series of Treatises concerning the Anglo-Norman Customs and Laws, which were published in England from the 11th to the 14th Century; accompanied with Remarks upon the principal Points of the History of French Jurisprudence anterior to the Laws of St. Lewis.* This work must excite the curiosity of both the English and French nation, we mean of those in both nations who have a taste for the study of the ancient jurisprudence and history of their country. It will contribute to remove any uncertainty that may yet remain, with respect to the true origin of the English laws and customs, and distinguish more clearly those we owe to *Alfred* from those which are derived from *William the Conqueror*: and it will have a tendency to fix the vague and uncertain notions which the French have of the legislation of their country, from the cessation of the *Capitularies*, to the laws and *constitutions* of *St. Lewis*. The first and second volumes of this work, which is to be printed by subscription (the sum 36 livres) will be delivered to subscribers in July, and to those who have not subscribed the price will be 54 livres.

I T A L Y.

P A R M A.

XI. Though volumes have been prodigiously multiplied in foreign countries, of late years, on the subject of education, and the literary appetite, sated with abundance, may have lost its eagerness for productions of that kind, yet the merit of the following work, and the name and reputation of its Author, will procure it a favourable reception, particularly among readers of a philosophic turn: *Cours d'Etude pour l'Instruction du Prince de Parme, &c. i. e. A general Course of Study, drawn up for the Instruction of the Prince of Parma* (now reigning) by the Abbé CONDILLAC, Member of the French Academy, and of the Royal Academy of Berlin, and formerly Preceptor to his Royal Highness, in 16 vols. 8vo. Sixteen volumes will bear, no doubt, a formidable and forbidding aspect to the generality of modern readers; but when it is considered that an elegant abridgment of ancient and modern history is comprehended in this *Course*, and makes more than two-thirds of it, its size will not appear enormous. Be that as it may, it will not be improper to give some account of its various contents.

The first volume opens with a *preliminary discourse* on the different methods of communicating instruction, and more especially on that which our Author followed with his royal pupil. His general maxim is, that the pupil ought to be instructed by the same procedure that led the more early and unschooled nations to the discovery of truth, even by ascending from observation

observation to observation to the formation of a system, and thus to conclude with, instead of setting out from, *general principles*. If it be objected, that this method is slow, that it deprives past discoveries of a great part of their utility to future generations, our Abbé answers this objection with more subtlety than evidence, as we could shew without much difficulty, if this were the place to enter into such a discussion.

This discourse is followed by some preliminary *metaphysical lessons*, which are full of sense and simplicity, and are designed to give the young inquirer a notion of his intellectual frame and faculties, the knowledge of which will render his progress in the path of observation more rapid than the progress of the first inquirers, who wrought, says the Abbé, with instruments, with which they were not acquainted. A grammar of 365 pages, more resembling the productions of an HARRIS and a BURNET than an elementary treatise adapted to the capacity of a beginner, concludes this volume. The ingenious Abbé looks upon grammar as the first part of the *Art of Thinking*, and it is in the *analysis of thought* that he, consequently, investigates the *principles of language*. He accordingly divides his grammar into two parts. The first he calls the *Analysis of Speech*, in which, by inquiring into the signs, which the languages furnish for analyzing *thought*, he gives a general grammar, which exhibits the elements of speech and the rules common to all languages. In the second part, which treats of the *Elements of Speech*, he examines separately, and in a philosophical detail, each of these *elements*, unfolds their nature, and the rules to which they are subjected.

The second volume, which treats of the *Art of Writing*, comprehends a complete course of rhetoric, followed by a dissertation on harmony of style.

The method observed in the third VOLUME, is somewhat singular. The Reader will expect from the title (*the Art of Reasoning*) a course of logic: but he will find rather the principal lines of *natural philosophy*, *cosmography*, and *astronomy*, preceded by several interesting chapters on the different methods of arriving at truth, and on the nature and various kinds of *evidence*, and followed by ingenious and ample disquisitions concerning the ways of supplying the want of evidence by *conjecture* and *analogy*, and the concurrence of *these* with the evidence of *fact* and the evidence deduced from *reasoning*. All this is comprehended in five books. In the *two first* the Author applies his illustrations on the evidence of *Reason*, *Sense*, and *Fact* to the laws of motion, the principle of gravity, and the science of mechanics; in the *third* he shews how the evidence of *fact*, and the evidence of *reasoning* concur in demonstrating the truth of the Newtonian system; and in the *fourth* and *fifth* he applies his

his accounts of conjecture and analogy, and of their concurrence with fact and reason to the science of cosmology, and shews by what series of conjectures, observations, analogies, and reasonings, the motion, figure, and orbit of the earth have been ascertained, its diameter measured, its seasons and the inequalities of day and night explained and determined, &c. &c. In this volume the Author gives many examples and few rules, 'because (says he) it is only by *reasoning* that the *art of reasoning* can be learned.'

The fourth VOLUME treats of the *Art of Thinking* (commonly called *Logic*, a word which, together with its associate, *Syllogism*, our Author does not mention) and opens with some metaphysical preliminaries, that lead happily to the main subject. In the first part of this volume, in which the *nature and causes of our ideas* are considered, the Author exhibits the soul in different points of view, as governing the *senses*, and as dependant upon the senses for its knowledge and ideas: he points out the causes to which *the errors of our senses* must be attributed, the different degrees of *the knowledge we have of our own perceptions*, the causes, effects, advantages, and inconveniencies of the *association of ideas*, and the necessity of *signs* to indicate and fix our ideas, to exercise reflection, and to improve our faculties. But the most curious chapters in this *first part* are those in which the ingenious Abbé treats of the formation, necessity, and abuse of *abstract* and *universal* ideas, of the *synthesis* and general principles, of identical propositions, of our ignorance with respect to the *ideas* of substance, body, space, and duration, and that in which he examines the idea of *infinite*, and denies that we have it. In the second part, which is employed in pointing out *the properest methods of acquiring knowledge*, the method of analysis, of which our Author is perhaps too exclusively fond, is handled in a masterly manner, and many excellent things are here to be met with, relative to the procedure of the understanding in the pursuit of truth, and the order that must be observed in communicating it to others.

The fifth VOLUME opens with an Introduction to the study of ancient history, and contains a variety of *judicious* observations on historical conjecture, and upon the laws, government, population, and religion of ancient nations; from which the Author proceeds to give us, though under the title of an introduction, an elegant abridgment of ancient history, in which minute circumstances and details are left out, and the narration is confined to the principal events, revolutions, and characters of ancient times, which are considered in their moral causes and effects with a truly philosophical spirit. This ancient history is contained in the fifth, sixth, seventh, eighth, ninth, and tenth volumes. The historical narration is, however, diversified

Judici.

sed in the sixth and seventh volumes: in the *former* the Author gives a very interesting account of the opinions and doctrine of the ancient philosophers, extracted with judgment and taste from the unwieldy history of philosophy by Bruckerius; and, in the *latter*, a view of the private life of the Romans, in their dress, houses, entertainments, amusements, &c. which is taken from a series of *dissertations* on that subject, inserted in *Memoirs of the Academy of Inscriptions and Belles Lettres*.

The eleventh and following volumes to the fifteenth inclusive, exhibit a judicious abridgment of modern history, interspersed with a great number of political and moral reflections on the rise, progress, and revolutions of different nations, and interesting observations on the progress of letters, arts, commerce, and religion. There is particularly, in the last book of the fifteenth volume, a very elegant account of the revolutions that have happened in philosophy and the sciences since the commencement of the fifteenth century, and an enumeration of all the important improvements that have been made in natural, metaphysical, and political science.

The sixteenth, which is the last volume, is divided into three parts. *The first* presents the fundamental truths, that we must never lose sight of in the study of history, and the application of these truths to the general course of events recorded in ancient and modern history. *The second* contains general reflexions on some European states, where all the power of the community is in the hands of the Prince, together with a compendious view of the government of the Swiss cantons, Poland, Venice, and Genoa, the German Empire, the United Provinces, England, and Sweden. *The third* exhibits the general and particular causes, which prevent the states of Europe from reforming the defects of their government and laws, and points out the methods of rendering such a reformation practicable.

F L O R E N C E.

XII. We have here the second volume of the *Lettere Inedite*, i. e. *Letters of several illustrious Men, published now for the first Time*. 8vo. 1775. The greatest part of the letters published in this volume were written by Cardinal Mich. Angelo Ricci, Campanella, Borelli, Gassendi, Bullialdo, Fabri, Eustache Divini, Viviani, Tycho-Brahé, Rosetti, Magalotti, Niccolini, and Stenon. This collection needs no farther recommendation than the illustrious names here mentioned. The letters of Gassendi in this volume are singularly interesting and instructive; and those of the celebrated Cassini, which are to occupy a large place in the following volume, excite naturally the impatient expectations of the curious.

L E C H O R N.

Father VINCENT FASSINI, a learned Professor in the university of Pisa, has displayed his zeal and erudition in defence of the apostolic origin and authenticity of the Four Gospels, against the *Critical Examination of the Defenders of Christianity*, an acute, but insidious production supposed to have been written by the celebrated *Freret*. The title of this new vindication of the Gospel History is as follows: *P. Vincentii Fassini, Ordinis Prædicatorum, in Pisana Academia, Sacrarum Litterarum P. P. de Apostolica Origine Evangeliorum Ecclesiæ Catholicæ Liber Singularis adversus Nicolaum Freretum.* 4to. 1775.

MONTHLY CATALOGUE,

For A P R I L, 1776.

AMERICAN CONTROVERSY.

Art. 11. *A full Defence of the Rev. Mr. John Wesley*, in Answer to the several personal Reflections cast on that Gentleman by the Rev. Caleb Evans, in his Observations on Mr. Wesley's late *Reply*, prefixed to his *Calm Address*. By Thomas Olivers. 12mo. 2 d. Sold at the Foundery. 1776.

MR. Evans, we find, is the Author of a *Letter to the Rev. Mr. Wesley*, mentioned in our Review for October last, p. 350. In that letter Mr. Evans was very severe on the celebrated *Calm Address*; and refuted many of Mr. Wesley's arguments: as well those that were properly his own, as those which he had borrowed from Dr. Johnson's *Taxation no Tyranny*. Mr. Olivers undertakes the defence of Mr. W. and, in his turn, is very severe upon Mr. Evans.—This is too often the way, in all controversy; the champions lose sight of the cause in which they are engaged; the contest degenerates to mere personality; and, in the eye of the Public, becomes downright impertinence.

Art. 12. *A Vindication of the Rev. Mr. Wesley's "Calm Address to our American Colonies:"* In some Letters to Mr. Caleb Evans. By John Fletcher, Vicar of Madely, Salop. 12mo. 4 d. Hawes.

Mr. Fletcher has been distinguished in the late theological controversies between Mr. Wesley and his followers, on the one part, and the Antinomians, or Calvinists, on the other. In these disputes, unprofitable or unimportant as they might be deemed by impartial by-standers, the Shropshire Vicar made no inconsiderable figure; and we have freely and impartially done justice to his abilities. In politics, however, we have nothing to say in his favour. We are, indeed, sorry to observe, that he is a mere Sacheverel: a preacher of those slavish and justly exploded Jacobitical doctrines, for which the memory of Sacheverel and his abettors will ever be held in equal contempt and abhorrence by every true friend to the liberties of mankind.

Art.

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Art. 13. *A Reply to the Rev. Mr. Fletcher's Vindication of Mr. Wesley's Calm Address.* By Caleb Evans, M. A. 12mo. 6d. Bristol printed, and sold by Dilly in London.

Mr. Evans is a lively and sensible advocate for the freedom of the Colonies, a spirited controvertist, and a zealous assertor of those liberal and noble principles to which we were indebted for the glorious REVOLUTION, and to which the Hanover family is indebted for the crown of these kingdoms.—May both prince and people ever retain a grateful remembrance of such distinguished blessings!

In this *Reply*, Mr. Evans gives, by way of introduction, a review of the controversy, on this subject, between Mr. W. and himself; with several original letters, in which the political versatility of Mr. Wesley is seen, in a light not less conspicuous than were the manifestations of his religious waverings and self-contradictions, in his former disputes with Mr. Hill and the Calvinistic Methodists.

In his second letter Mr. Evans refutes Mr. F.'s *political arguments*, on the principles of the constitution.

In letter III. Mr. F.'s reasons from *scripture* are shewn to be inconsistent, absurd, and totally inconclusive; and, in a postscript, we have the detail of a little controversy, in the Gloucester Journal, between Mr. Evans and the Dean of Gloucester, on the subject of our present coercive measures with respect to America.—The Dean still maintains his favourite doctrine of an *amicable separation*.

Art. 14. *Political Empiricism: A Letter to the Rev. Mr. John Wesley.* 8vo. 6d. Johnson.

Attacks the Author of the "Calm Address," for borrowing Sam Johnson's quarter-staff *, to drub the Americans. The weapons used by this Correspondent of Mr. Wesley's are *raillery*, and *serious expostulation*.

Art. 15. *The State of the national Debt, the national Income, and the national Expenditure.* With some short Inferences and Reflections, applicable to the present dangerous Crisis. By John Earl of Stair. Fol. 1s. Almon.

This is the production alluded to, in the conclusion of our account of Dr. Price's *Observations on Civil Liberty*, in our last Month's Review; and which we had then only seen in manuscript. It will serve as a very proper supplement to the Doctor's performance: the calculations and estimates tend to the same alarming conclusions; and the Author's reflections are of the same patriotic cast with those which are interspersed in the celebrated *Observations*.

Art. 16. *An Enquiry whether the Guilt of the present Civil War in America, ought to be imputed to Great Britain or America.* 8vo. 1s. Donaldson.

Throws the *whole* blame and guilt of the American war on the Colonists; whom the Author charges with the most notorious folly, wickedness, and ingratitude. There is a considerable shew of argument in the pamphlet; and some strictures are offered, in refutation of Dr. Price's notion of government.—The Writer's name has appeared in some of the advertisements, viz. *John Roebuck, M. D.*

* *Taxation no Tyranny.*

Art. 17. *An Address to the People of Great Britain in general, the Members of Parliament, and the leading Gentlemen of Opposition in particular, on the present Crisis of American Politics.* 8vo. 1s. 6d. Newbery.

This Addresser professes to have 'substituted persuasion for argument, and gentle reproof for bitter invective.' His reproofs of the Colonists, however, are not so *very gentle* as his professions of 'moderation' seem to imply; and he often indulges in a strain of *invective*, which the Americans will probably think *bitter* enough. As to your *reasoning*, Gentlemen, your LOCKE's and your ROUSSEAU's, with their ideas 'of natural equality, inherent rights, original contracts, and delegated power,' he fairly kicks them all out of the question: these ideas, he says, 'have existence only in the heads of such vain philosophers, who think human reason degraded, if she cannot bring every object of knowledge to the test of rational investigation.'

After having thrown out a remark at once so sagacious and decisive, our *reasoning* Readers will probably think that this Author was very right in declining the weapons of argument, and taking the field with those of *persuasion* only. Indeed we totally agree with him in opinion, that every thing which argument could do in this case, has been done; that the ground being now changed, and a *verbal* turned into a *military* contest;—the law of self-preservation, that primary law of nature, calls upon us to change our weapons also.—What those weapons *ought* to be, our Author has determined: the only alternative in this contest, he apprehends, is *kill or be killed*: and therefore, the end of all his persuasion is, on the part of this kingdom, 'unanimity of sentiment, and combination of power.'—Undoubtedly! or (on our Author's principles) we are a ruined nation.

Though this Writer declares so strongly against the use of argument, in our present situation with respect to America, he reasons very well on some points, and throws out many sensible remarks.

Art. 18. *A Letter to the Noblemen, Gentlemen, &c. who have addressed his Majesty, on the Subject of the American Rebellion.* 8vo. 1s. Cadell. 1776.

Written with a design similar to that of the foregoing *Address*; but the Author does not decline the argumentative part. He enters 'on a general review of the principal arguments which have been urged in defence of the Colonies, taking, likewise, a retrospect of the origin and progress of the contest, together with the motives and intrigues of those who have excited and fomented this unnatural division,' and the conduct of administration from the commencement of the disturbances to the present time.' By such an extensive survey, he adds, [addressing himself to the gentlemen mentioned in the title] 'the rectitude of your application to the throne will be clearly evinced,' &c.—There is no occasion to say more on the present article, except that we must do justice to the Writer; whose style proves him to be a man of abilities,—whatever may be thought of his reasoning, by those who entertain contrary sentiments.

ART. 19. *A Letter to Lord George Germaine.* 8vo. 1 s. Almon. 1776.

Written, as the Author expresses it, 'in hopes to divert, from the most ruinous project that this nation was ever engaged in,' the noble statesman to whom this remonstrance is addressed.

This great effect the Writer endeavours to produce, by a terrifying display of the great and inevitable disadvantages under which we must carry on the war in America. He sets forth, very circumstantially, the prodigious numbers, and alarming power, of the United Colonists, by sea and land; and enumerates (with all the confidence of perfect information) the unsurmountable difficulties that will impede, in particular, the operations of our land-forces, in every province. In short,

Hills peep o'er hills, and Alps on Alps arise.

To be brief, according to this very cavalier Writer, it will be impossible for us to succeed in the attempt of forcing the Americans to submission. Nay, he roundly tells his Lordship, that 'all is lost';—but, in the conclusion, comforts him with an assurance that all may yet be recovered, by a single *fact*, 'peace and liberty'.—What the Author precisely means by *liberty*.—whether he is for Dr. Tacker's plan, and would declare the Colonists independent, or only for complying with their *avowed* demands,—is not explained. His letter, however, is written with *spirit*,—perhaps with something more.

ART. 20. *Obedience the best Charter; or, Law the only Sanction of Liberty.* In a Letter to the Rev. Dr. Price. 8vo. 1 s. 6d. Richardson and Urquhart. 1776.

This Writer is one of the most sanguine and most severe of all Dr. Price's numerous antagonists. He treats the Doctor as a mere factious demagogue, or what is, if possible, yet more contemptible, as the tool and dupe of others, more factious and more *defigning* than himself. He is indeed more civil to Dr. Price than usual, when he declares himself 'willing' to think him '*inconsistently* the tool of a party; and that by incautiously adopting their train of thinking, and mode of expression,' the Doctor is 'sometimes led into a phraseology by no means characteristic either of his temper or writings.'

In characterising the Doctor's *OBSERVATIONS*, &c. he then sums up the *demerits* of that celebrated performance: 'Instead of a cool, dispassionate inquiry, rational strictures on the present plan of operations, or even a decent remonstrance against it, we have nothing but declaration without certainty, censure without lenity, opinion without moderation, petulance without spirit, invectives without dignity or force, a disjointed and inconsistent medley of politics, every thing assumed, nothing established, a method imperfect and perplexed, and a composition loose, inelegant, and tawdry!'

But if our Author bears hard on Dr. Price, he is a thousand times more harsh with the Americans; whom he represents as the most worthless of mankind; as wretches, in whose breasts 'the blackest treason rankles, while devotion shades their faces, and rebellion fumes in their hearts.' Their professed tenets, says he, are famous for gilding a rotten heart, a sulky temper, and a hollow practice.—They have got a jumble of abstractions among them, which they think orthodox, merely because unintelligible, which is all sound and

and system without reality or life, and which is not half so much connected with the Gospel as with Aristotle's Categories.—They seem to have light without heat, faith without love, hope without charity; believe, but obey not the truth; say much, but do nothing; are every where speaking well of religion, but ill of one another; perpetually chiming the greatest of all truths, and as perpetually dishonouring them in their practice:—with a great deal more of the same kind and charitable sort; and which, if it were true, would, in some measure, justify his inference, that the worst we could do against them * would not surpass their deserts.

From these specimens, our Readers might conclude that this railer could only rail; but we must do him the justice to acknowledge, that, though inaccurate in his language, he can occasionally cloath his sentiments with great plausibility, even where he seems to be pleading the cause of despotism; and that he sometimes expresses himself with uncommon force and spirit. He has many shrewd observations on mankind, as they stand related to one another in society, and on the nature of government in general: but a tincture of Toryism gives a colour to the whole, that will by no means appear lovely in the eyes of those who are friends to liberty. His pamphlet is chiefly intended to refute the Doctor's 'fantastic notions of government,' to repel his 'violent attacks on the prevailing party in parliament,' and to stem 'that indiscriminating torrent of abuse which' (according to our Author) the Doctor 'pours so liberally on all who differ from him.'

Art. 21. *Curfory Observations upon Dr. Price's Essay on Civil Liberty*, particularly relating to Specie and Paper Currency; by which several of his Positions are proved erroneous, and most of his Deductions utterly fallacious. Published with a View to remove the Prejudices which might affect the Minds of uninformed Readers, from a too ready Assent to his Doctrine. 8vo. 6d. Carnan. 1776.

This Writer coolly and rationally argues the above-mentioned points with Dr. Price, in order to prove that paper-currency is not, as the Doctor maintains, merely the representative of a representative (*coin*),—the sign of a sign,—but really the representative of substantial property: that 'consequently no danger is to be apprehended from its circulation—that there is room for more in the market—that it is capable of being governed by fixed rules and criterions, so as to prevent the evils arising from an immoderate flow of accommodative paper—at the same time that, by its means, a ready assistance can be given to government by occasional advances upon such pledges as government offer, and merchants or Bank directors think proper to lend upon.'

'If Bank-notes,' continues the remarker, 'were visionary, issued out without property somewhere deposited as a pledge to the Bank corresponding to the nominal value of such notes, then much mischief might be expected. But upon every inquiry I can make, I cannot find any note issued without corresponding security. If to government—government securities are pledged, certain duties arising

* P. 54.

. Rev. Apr. 1776.

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from taxes or levies of one kind or other are made over. The idea of property still is annexed to the paper—and such loans are in the abstract no more than the anticipation of property, paid to government through the medium of paper, some little time before the property was due or receivable.

• With respect to the national debt, our Author thinks that, enormous as it may be, the Doctor's estimate of it is equally erroneous with his estimation of paper. 'It is usually compared,' he observes, 'with the circulating specie. From the smallness of this, and the largeness of the other, many horrible consequences are drawn.—Would it be fair in private life to estimate a man's riches by the money he carries about him, or lays by in his bureau?—No—in private life we make different and more rational estimates.—The worth or riches of a man are judged of by his possessions of all kinds.—Why should we not in public concern take as wide and liberal a ground to argue upon?'

On the whole, this moderate and sensible Writer concludes, 'That the idea of national poverty is not founded upon fact or argument.—That our resources are great, and nearly inexhaustible.—That our prospects upon entering into a war are far from gloomy and unpromising, in what respects the raising supplies.—That the national debt, however great, is not out of proportion to the immense property and riches of the nation at large.—In short, that we are a much happier and more flourishing people than can be met with throughout Europe—and therefore, in all respects, a sturdy match for any adversaries who may rise up against us.'

Art. 22. *The plain Question* upon the present Dispute with our American Colonies. 12mo. 2d. Wilkie.

One great purpose of this little ministerial hand bill, is to prove that there is nothing new or unprecedented in the exercise of parliamentary authority over the Colonies. How far this is a fact, has been *sufficiently* and *fairly* explained by us in the 1st Article of our Catalogue for Nov. 1774: and the *truth* respecting this subject will justify conclusions very different from those which the present Writer and his employers chuse to infer. The Author is indeed aware that 'it may possibly be said, that the power of subjecting the Colonies to a revenue, and the claim of binding them in all cases whatever, though no innovations of the present reign, were nevertheless arbitrary exertions of our authority, which can receive no validity from the length of their usurpation; and that there is but little difference between the continuance of an oppression and the institution.'

To obviate these remarks, therefore, the Author goes on to assert (what he does not attempt to prove), that the first adventurers to our American settlements 'were permitted to colonize' under an express condition of always continuing subject to the acts and authority of parliament. This, however, is not true, nor was any such thing intended by the Kings who granted the more early American charters, or expected by those who settled under such charters.

The Writer appears indeed to have been very ignorant of the subject, and very badly *instructed* by his employers; and therefore his random assertions diverge from the line of truth in all possible directions.—'The Colonies,' says he, 'may abuse the indulgence, but they

they must not impose upon the understanding of the British nation; and so little are they legally authorised to resist the parliamentary claim of taxing them, that they have not a legal power to tax *themselves* without the permission of Parliament. The province of Massachusetts Bay *individually* incurred a forfeiture of charter in the reign of Charles the Second, for exercising this power without proper authority; and so well aware were the Colonies *collectively*, of this circumstance, that in the year 1755, when a Congress assembled at Albany, to consider upon the best means of supporting the last war, a proposal was made to petition Parliament for *leave* to raise internal taxes, as the readiest mode of opposing the ravages of the common enemy. It is remarkable also, that this proposal was made by General Shirley, the delegate from Massachusetts Bay, the first province which has risen in arms against the supremacy of the British legislature.

It is scarce possible for so short a paragraph to contain more truths than the present. The Colonies have constantly taxed themselves, without having ever obtained or even desired any permission from Parliament; and their right of doing so was never questioned. On the contrary, Parliament itself has granted considerable sums, to recompence the Colonies for having taxed themselves beyond their equitable proportion of the public expence.—Neither was judgment given against the charter of Massachusetts Bay, because the people had taxed themselves, but because having no wings they did not cross the Atlantic and appear to the writ, before any notice of it had reached America. At that period, many unfair tricks and pretexts were devised for cheating as well the people of England as those of America out of their chartered rights:—and one of the frivolous pretexts urged against Massachusetts Bay was, indeed, that they had taxed themselves, not without ‘permission of Parliament,’ but without that of the King.—But it certainly was not circumspect in the ~~author~~ to stumble upon this circumstance; because if there be any justice in that pretence, it must necessarily confirm what the Colonists have often alledged, viz. that a right of making laws does not include a right of imposing taxes; and that Parliament might be authorised to exercise the former of these rights in America, and not to exercise the latter;—for the charter of Massachusetts Bay contained ample powers of legislation, which, if the ministerial allegation were true, must have involved the power of taxation also.—In truth, however, the inhabitants of Massachusetts Bay wanted no permission either from King or Parliament to grant their own monies;—they were necessarily entitled to do it by the natural and inherent rights of property:—that which is a man’s own, he can need no permission to dispose of. And therefore several of the American Colonies, and particularly Connecticut and Rhode Island, whose charters make no mention of any authority to tax themselves, have notwithstanding constantly done it, without question or complaint.

Concerning the other parts of this curious paragraph, it must suffice us to say, that there was no Congress at Albany in the year 1755, nor any proposal for petitioning Parliament to grant the Colonies *leave* to tax themselves;—and that General Shirley never was a delegate for Massachusetts Bay, or any other Colony, at any Congress

gress in America—A plan was indeed offered by Dr. Franklin, in the year 1754, for a general union or confederation of the Colonies, of which perhaps the present Writer had imbibed some confused ideas.

We are unable to determine which of the Writer's questions is to be considered as '*the Plain Question*.' There is one, however, of the plainest nature, which the Colonists, as he tells us, have asked, but which he has not yet satisfactorily answered, nor do we think he will ever be able to do it.—'The United Provinces are extremely fond,' says he, 'of travelling into the gloomy regions of apprehension, and frequently ask, as the claim of universal supremacy leaves their property, freedom, and lives, at our mercy, what security they can possibly have against the abuse of so boundless a dominion? I shall answer them in a word, the best of all securities, our own interest; for we have nothing to gain by their distress, but every thing to hope from their prosperity.'

But does our Author really think this 'the best of all securities?' Have not the slaves of the most despotic prince on earth the same security; and do they truly find it an eligible one? And does not this very security, in its most eminent degree, belong to the enslaved expatriated Africans, who are doomed to perpetual labour and wretchedness in our West-India islands? They certainly compose a great part of each planter's property; their lives and healths are essential to his wealth and prosperity; and whatever they acquire becomes an addition to the riches of their respective masters: but yet, with this 'best of securities,' their situation is not yet become an object of envy.—And indeed, if nothing but considerations of interest were to restrain the people of Great Britain from taxing those of America, it would not seem reasonable to expect the former ever to part with any of their own property, in the shape of taxes, so long as the latter have any property left. To do this, would be to love strangers better than ourselves.

Art. 23. *De Tumultibus Americanis, deque eorum Concitatoribus Meditatio senilis* 8vo. 9d. White. B.

This is a pompous declamatory production, occasioned by the sarcastic observations that were lately made in a great assembly, on the conduct of the University of Oxford respecting their Address to the King.

The Author extols the University, praises the Ministry, and reviles the Americans, but without any novelty of sentiments or ideas. His meditation is, however, suited for the meridian where it was written, and will there, doubtless, find admirers.—The same railing accusations against the Colonies, which have been already often delivered in the English language, will be now read in the Latin, by *jura divina* pedants, with renewed pleasure. B.

Art. 24. *Reflections on Government*, with respect to America. 8vo. 1s. Lewis. 1776.

These Reflections are favourable to the claims of the Colonists, but they afford nothing which, in the present advanced stage of the American controversy, demands particular notice. B.

Art.

+ Written by Dr. Ed. Bentham

Art. 25. *Remarks on a Pamphlet lately published by Dr. Price, in- titled 'Observations on Civil Liberty,' &c. 8vo. 1 s. Cadell.*

These Remarks have been ascribed to Dr. F—g—n; and though they do not materially invalidate the conclusions of his antagonist, they are yet commendable, in some respects, and particularly as being written with less invective, and more decency, candour, and moderation, than have lately appeared, in the productions on that side of our American dispute.—Sometimes, however, the Author imputes unjust meanings to Dr. Price's words, in order, perhaps, to render his positions more disputable: and he frequently assumes and argues from very erroneous suppositions, a few of which we shall instance.

1st, The fact (says he) in our history, I believe is, that there never entered into the head of any person able to bring it about, except Oliver Cromwell, the idea of having the people of Great Britain represented.' But if by the people of Great Britain those of England are to be understood, nothing can be more untrue or more unworthy of a writer 'on the History of Civil Society' than this assertion.—It is directly contrary to the express recitals of numerous acts of Parliament, and to the very principle upon which the English House of Commons was formed.—It was from 'the idea of having the people of England represented,' that Edward the First summoned representatives from the cities and burroughs of the realm to parliament, and this idea, he caused to be most strongly expressed in his writ of summons—and for a number of years afterwards, particularly in the reigns of Henry the Fourth, Henry the Fifth, and Henry the Sixth, every man in England was actually represented, because every man however poor was legally entitled to vote at the elections of representatives.

2d. The Parliament of Great Britain, (says he) has made laws for the Colonies from their first establishments. The *Charters* of the Colonies subjected them to taxes, and they have been taxed, by acts of the British Parliament.—But (excepting the fact of which the Colonies complain, that of having been taxed by Parliament) the contrary has been so often proved by us, that we are surprised the Author would hazard such an unwarrantable assertion.

3d. The Colonies, says he, have hitherto said to the King of Great Britain on his own territory, as the Romans said to Pyrrhus and to Hannibal, 'You must evacuate this land before we will treat;' and continues he, if this were granted them, it is likely they would be ready to declare what farther concessions they expect from the crown and legislature of their country.—Nothing however can be more unjust or cruel than this assertion.—It is from the pride and obstinacy of Government, and not of the Colonists that the present destructive social war still continues. They were so little averse from treaty, that even in their last *rejected* Petition after the actual commencement of hostilities, the King was humbly besought to *prescribe* some mode for receiving the dutiful applications of his American subjects for a reconciliation. But even at this hour *unconditional submission* is the demand of the court.

4th, The Author tells us that the Americans have never once complained of the '*declaratory law*.'—Nothing can be more generally notorious than that they have often solemnly stigmatized it

as the most 'clear, concise, and comprehensive definition and sentence of slavery, that the wit of man can possibly form *.'

But on the other hand, the Author very candidly admits the absurdity of pretending 'that there must be in every state one supreme uncontrollable power: for this (says he) never yet existed in any state whatever. The despotic prince in search of such a power, finds that he changes the controul of assemblies, councils, civil departments, or of men of education and virtue, only to become under the controul of serjeants and corporals.—And after having erroneously supposed that the colonies by their charter and original compacts were bound to submit to parliamentary taxation, he acknowledges that succeeding changes of circumstances may require a change of policy; 'and that as the Americans are growing rich, and have something that tempts rapacity, they ought to have better security for their property than the continuance of former practice will perhaps bestow; and that they may have an opportunity of obtaining such security, the Author tells us that 'commissioners are soon to be appointed by the King, who are to accompany his fleets and armies across the Atlantic.' And being fully persuaded of this, he says, 'I write in every page on the supposition that negotiation may take place.'—But though this be a possible event, it is not likely to happen until the utmost force of both countries has been exerted to the ruin of this.—And indeed so little is now expected from negotiation, that, we are greatly misinformed, if the measure of employing commissioners has not been for some time wholly relinquished, for the destructive operations of war, which probably will continue, until America, in conformity with our example, has obtained foreign alliances and foreign aid; and in self-defence, as well as in resentment, has discarded all ideas of a reconciliation with us, and formed herself into a distinct independent state.

B.

M I S C E L L A N E O U S.

Art. 26. *A Letter from Mrs. Christian Hart, to Mrs. M. C. Rudd.* Elucidating several Circumstances which did not appear on the TRIAL;—and relating a circumstantial Account of her Transactions during the Time Mrs. Hart lived servant with her. 8vo. 1s. Williams.

Written in a vulgar, but, perhaps, honest strain; and with strong marks of a well-founded aversion towards Mrs. R.

Art. 27. *Remarks on the late Resolutions of the House of Commons, respecting the proposed Change of the Poor Laws.* To which are subjoined some general Observations on the printed Bill. By Henry Zouch, Clerk, a Justice of the Peace. 8vo. 1s. Leed's printed, sold in London by Nicoll.

This Gentleman opposes his arguments to the general plan and scheme of houses of industry; and much, undoubtedly, may be said against them, particularly on the popular and pathetic idea of depriving the pauper of his liberty. But much, on the other hand, is to be said in their favour; and, if cleanliness, good order, religious instruction, and regular provision are objects of general policy, it is possible that the legislature may consider these matters,

* Instructions to the Pennsylvania representatives,

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when thrown into the scale, as circumstances strongly urging the propriety of the act in question.

Art. 28. *An Address to the Gentlemen and Inhabitants of the City of Litchfield*, on the Expediency of uniting the several Parishes of St. Mary, St. Michael, and St. Chad, into one District, for the better Maintenance and Employment of their Poor; and also on the Advantages which would arise from the building one commodious House for their Reception. By James Wickins, Churchwarden of St. Mary's Parish. 4to. 6 d. Baldwin.

A plain sensible proposal on a very important subject, the better regulation of the poor. But if the poor are ill managed in parish workhouses, why cannot reformation be immediately introduced on those small scales, until larger schemes are carried into execution? This is certainly expedient, even if it should be admitted that collecting parish poor into larger communities, to increase the care of the managers, would facilitate the management, and procure the unhappy objects better treatment.

Art. 29. *The Case of the late Agent of the Royal Hospital at Plymouth, superseded in July 1774*. In a Letter addressed to the Right Honourable the Earl of Sandwich, First Lord Commissioner of the Admiralty. Interspersed with candid Remarks on, and occasional References to, genuine Letters and Papers put into the Hands of Philip Stevens, Esq; Secretary of the Admiralty, since October 1768. By Yeoman Lott, Author of, 1. *An earnest Address to the People of England*; containing an Inquiry into the Cause of the great Scarcity of Timber throughout the Dominions belonging to his Majesty: Published in 1766*. 2. *Important Hints towards an Amendment of the Royal Dock-yards*. Published in 1767†. 8vo. 1s. 6 d. Doddsley, &c. 1776.

Mr. Lott here recites the particulars of a case which seems to us, (as far as we can learn from a compassionate hearing of his complaints, without being duly informed of all that his adversaries may have to allege against him) to be a very hard one, and highly deserving of redress.—After living thirty-three years in the public service, in different branches of the admiralty department, we find him dismissed, and abandoned to distress,—without any impeachment of his abilities or integrity. What we collect, both from his former publications and the present, is, that he has always been an *active*, as well as an *intelligent* man, in office; and especially, a vigilant detector of those *abuses*, and evil *customs*‡, by which the community is often injured, for the gain of a few individuals. But, however laudable may have been his motives, the event shews that had Mr. L. been possessed of what is called worldly prudence, and consulted rather his own private interest than that of the public, he would not have lived, as he has, to experience the common fate of REFORMERS. He has been represented, by his brethren in office, as a troublesome man, an obstructor of business, and one with whom it was found

* See Rev. May, 1766, p. 396.

† — Rev. Feb. 1767, p. 158.

‡ See our accounts of his former tracts, above referred to.

impossible to agree, &c. &c. He has, accordingly, been stripped of his employment; and is left with only this consolation, that he is at liberty to tell his luckless tale to that impartial Public, in whose service he has—*not enriched*, but *ruined* himself,—through, perhaps, an *excess* of zeal for what he apprehended to be the strict discharge of his duty, the common failing of those men who have been, unfortunately, endowed with a greater share of good meaning, than of skill to use it—and whose misfortunes seem to run them full in the teeth of the old proverb, which pronounces honesty the best policy.

Art. 30. *The Royal Standard English Dictionary*: in which the Words are not only rationally divided into Syllables, accurately accented, their Parts of Speech properly distinguished, and their various Significations arranged in one Line; but likewise, by a Key to this Work, comprizing the various Sounds of the Vowels and Consonants, denoted by typographical Characters, and illustrated by Examples which render it intelligible to the weakest Capacity, it exhibits their true Pronunciation, according to the present Practice of Men of Letters, eminent Orators, and polite Speakers; upon a Plan perfectly plain and entirely new: To which is prefixed, a comprehensive Grammar of the English Language. By W. Perry, Author of the Man of Business; &c. 3 s. bound. Murray, 1775.

The design of this publication is sufficiently explained in the title. With respect to that part of it which concerns the signification of words, the Author, though limited by his plan to a single line in a half-page for each word, has discovered judgment and attention. But his chief object was to bring the pronunciation of the English language to a certain fixed standard, and to point out by particular characters the manner in which each word should be pronounced. With this view, he enumerates, we think, with much accuracy, the several vowel-sounds, assigning a certain mark to each in a table or key, by referring to which the proper sound of the vowels in any word may be known. He next distinguishes accented syllables by the characters used for *acute* and *grave* accents in the antient languages. And here we apprehend he has embarrassed his plan with an unnecessary distinction; for accent, as used with respect to the English language, always denotes a forcible or elevated utterance of a simple or complex sound: and, according to this use of the term it seems as absurd to speak of a grave accent, as it would be in music to speak of a flat sharp. The Author uses other characters to mark such letters as are either not sounded, are indistinctly sounded, or have different sounds. By means of these marks he attempts to point out the articulation and accent of every word; and he appears to us to have in general succeeded in his attempts better than any of his predecessors in this walk. After all, however, written characters so imperfectly express the variations of vocal sounds; pronunciation is in itself a thing so irregular and variable; and individuals, according to their education and situation, will be accustomed to pronounce words so differently, that a written standard of pronunciation, the authority of which shall be universally acknowledged, must perhaps always remain among the *desiderata* in letters.

Art. 31. *The Case of Nicholas Nugent, Esq;* late Lieutenant in the 1st Regiment of Foot Guards. 8vo. 2s. Almon.

Refers to what happened to Mr. Nugent, in consequence of a conversation which he chanced to hold with Adjutant Richardson, previous to the strange information given by the latter, of a conspiracy against the King, by Mr. *Seyre*, &c. Mr. Nugent appears to have been hardly dealt with, in this ridiculous affair; he recites the circumstances of the case in plain but good language; and has interspersed the narrative with copies of the letters which passed, on this occasion, between him and General Craig, Lord Barrington, and the Judge Advocate. The general outline is, that Mr. N. made repeated application for a court-martial to be held *on himself*, in order, publicly, to clear his character of the charge * brought against him, while under arrest; the refusal of which obliged him to resign his commission.

Art. 32. *An Appeal to the Officers of the Guards.* By F. Richardson, Ensign and Adjutant in the First Regiment. 4to. 1s. Dodsley.

As Mr. Nugent's case was addressed to the officers of the first regiment, and as Mr. Richardson's name and proceedings in regard to his information, were unavoidably introduced in the narrative, though with a degree of tenderness toward the Adjutant,—Mr. R. has addressed this letter to the same corps, in order to obviate those ill impressions, with respect to his character and conduct, which might be formed in the minds of Mr. Nugent's Readers, upon some circumstances related by that Gentleman. How far Mr. R.'s reputation will yet stand immaculate, in the opinion of men of that nice and scrupulous honour which is so laudably characteristic of a soldier, is a matter which time alone can ascertain: in the mean while, his *zeal for the safety* of the King—God bless his Majesty! has not, if we are rightly informed, passed unrewarded: as to Mr. Nugent—
“the world is all before him †.”

P O E T I C A L.

Art. 33. *Prometheus; or, the Rise of Moral Evil:* a Satire.—4to. 1s. Wilkie. 1775.

From the title the Reader will perceive that he is not to expect a philosophical poem. The Author derives his moral evil from the fable of Prometheus. Jove was angry at the felonious presumption of the son of Japetus, and, in revenge, gave to the mortals, created by Prometheus, the bad qualities of the worst brutes. The tiger's ferocious and cruel disposition fell to the share of the *conqueror*; in the *flatterer* we see the ape; in the *libidinous* man the goat; in the

* He has been tried, however, and with the strictest impartiality, in our court; and we have found him *guilty* of obstinately refusing, in utter defiance of his superiors, to *violate the honour of FRIENDSHIP, and the confidence of PRIVATE CONVERSATION.*

† Since the foregoing Article was sent to the press, the newspapers have informed us that a Captain Nugent has been appointed a Lieutenant Colonel; we hope it is the same Gentleman.

ghettes the hog, &c. &c. And in the descriptions of the various characters we are to look for the *satire*:—which is general, and therefore nobody will be offended. As to the poetry, it is middling, and therefore nobody will be pleased.

Art. 34. *The Tears of the Foot Guards, on their Departure for America*. Written by an Ensign of the Army. 4to. 1 s. Kearsly.

The Ensign is made to represent himself as a wretched fribble, and debauchee, who (in such maukith lines as the following) bewails the luckless fate of the 'poor Guards,' who, now,

———— must quit their nights of ease,
For all the dangers of the land and seas.

Souls without spunk, and pockets without peace.

If the red-guards of Westminster chose to retort on the *black-guards* of Grubstreet, the last of the foregoing lines might apply aptly enough.

Art. 35. *An Essay upon the King's Friends*; with an Account of some Discoveries made in Italy, and found in a Virgil, concerning the Tories. To Dr. S——l J——n. 8vo. 1 s. Almon.

A dinner dug out of the ruins of Dr. J——n's Norfolk Prophecy! yet the Author's description of a certain set of men (the fraternity of scribblers, we suppose) is very just and very deplorable;

———— In this sequester'd vale,
We have no certain dwelling but a jail;
Thither at certain periods we repair,
At certain periods wander here and there.
'Tis neither East, nor West, nor North, nor South,
We live as, heretofore, from hand to mouth.

Art. 36. *The Prediction of Liberty*. By James Thistlethwaite. 4to. 2 s. Williams.

Another of the fraternity, who for liberty (and possibly he may know the want of it) is so voraciously hungry, that he is ready to swallow King, Lords, and Commons. The pamphlet is an affectation of Churchill's manner,—low, and scurrilous.

Art. 37. *The Whig*; a Poem. 4to. 1 s. 6 d. Dixwell.

Sure, half the spouting clubs about town are in the press; and here, no doubt, we have some blue-aproned tragedian, for he says,
'I'd call so loud that all this world should hear.'

Art. 38. *Speculation*; a Poem. 4to. 1 s. 6 d. Conant.

'The top's mere froth, the bottom filth and mud.'
This is a line of the Author's, and gives a true account of his poem.

Art. 39. *Sonnets*. 4to. 1 s. Snagg.

These sonnets have some small flavour of poetry, but are frequently feeble, incoherent, and injudicious.

Art. 40. *Miscellanies in Prose and Verse, on various Occasions*, by the Author of several anonymous well received Pieces. To which are added, some private Memoirs of Mrs. W——n and Miss R——n; of Drury-lane Theatre. 8vo. 3 s. sewed, Kearsly.
Pert, silly, vain, and dull.

Art. 41. *A poetical Essay on Duelling.* By Charles Peter Layard, A. M. Fellow of St. John's College. 4to. 1s. Robson.

Nothing either very good, or very bad, can be said of this poem. It obtained Mr. Seaton's prize in the year 1774.

Art. 42. *The Breathings of Genius*, being a Collection of Poems.

To which are added, Essays, moral and philosophical. By Elizabeth Gilding, Woolwich, Kent. 8vo. 2s. 6d. Wilkie.

'Hail, royal Charlotte, Virtue's faithful friend,

Whom worlds admiring, shall for aye admire;

Bright excellence, whose fair example shines,

An emanation of celestial fire!

Now pardon us, ye Mores, ye Aikins, ye Carters! if we contemplate Mrs. Elizabeth Gilding in a light far above you. For she is in the clouds, and begins her poetical career with an invocation to the moon.

Art. 43. *Extracts from Mr. Pope's Translation corresponding with the Beauties of Homer, selected from the Iliad.* By William Holwell,

B. D. F. A. S. Chaplain in Ordinary to his Majesty. 8vo. 4s. bound. Rivington.

Those who have purchased the Beauties of Homer selected from the original Greek, which we noticed some time ago*, will find this a useful and agreeable companion to that publication. Mr. Melmoth's Observations on Pope's Translation, published in the Letters of Sir Thomas Fitzosborne, are here prefixed, not without propriety, by way of introduction.

Art. 44. *An Election Ball*, in poetical Letters from Mr. Inkle at Bath to his Wife at Gloucester, with a poetical Address to John Miller, Esq; at Batheaston Villa. By the Author of the New Bath Guide. 4to. 2s. 6d. Doddsley.

Replete with genuine humour, wit, and ridicule.

Art. 45. *Odes* by Richard Cumberland, Esq. 4to. 1s. Robson.

The first of these Odes, addressed to the sun, is irregular and unappropriated, having little or no reference to the nature and operations of that glorious luminary. It is employed chiefly on the scenery of the northern lakes, and is evidently framed on the model of Gray's Cambrian Ode. But the Author will hardly escape the fate of the *Genus Imitatorum*. The second, addressed to the late Dr. James, appears to be a tribute of gratitude.

Art. 46. *Ode for the New Year, 1776.* 4to. 1s. Almon.

Proh Patria †, *inversusque moras*!—Here is a sad reverse, indeed! No Court-past here hails the dubious year: our Bard is the laureat of OPPOSITION; and comes forth, not exulting in the auspicious "face of things" but loudly bewailing the sight taken by the Genius of Albion—no longer prompt, as heretofore,

at Freedom's call, to rise,

With thund'ring voice, and heav'n-directed eyes,

And mock th' oppressor's rage, or smite the tyrant dead!

* Vid. last volume of the Review, p. 356.

† Vid. motto to this Ode. We have followed *Sage*'s reading.

FARTHER SPECIMEN.

‘ Hark ! through America’s indignant shore,
 What groans for vengeance rend th’ affrighted skies !
 Foul impious war hath broken Nature’s ties ;
 And Britain, terror of the world no more,
 Turns on herself, and drinks her children’s gore !
 O quickly drop the murd’rous sword !
 What horrors rise around !
 Can’st thou, ill-fated realm, afford
 With thine own blood to drench the ground !
 The vet’ran, yet untaught to yield,
 Reluctant views the death-fraught field,
 Conscious of guilt would fain retreat,
 And dreads ev’n vict’ry as defeat ;—
 In vain : still o’er Ontario’s flood,
 With ghastly smile, and blasting eyes,
 Stern ALVA’s guilty spirit flies,
 And snuffs the scented air, and rages still for blood !’

✂ This Article was written for February ; but the copy has been mislaid.

Art. 47. *A Parody on Gray’s Elegy*. By an Oxonian. 4to. 1s, Wheble. 1776.

In our Review for December, 1753, we gave an account of “ *An Evening Contemplation in a College* ; by another Gentleman of Cambridge.” The Author’s name was not published with the poem ; but we then understood, and have since been assured, that it was the production of Mr. Duncombe, then Fellow of C. C. C. Cambridge ; and now, if we mistake not, Vicar of St. Andrew, Canterbury, and one of the six preachers of the cathedral in that city.

This *jeu d’esprit*, falling into the hands of some plagiary, who pretends to be an *Oxonian*, now makes its appearance under the foregoing title ; and, what must be an additional mortification to the ingenious Author, it is printed with a number of unwarrantable alterations, needless for us to specify ; but all for the worse. It appears by an advertisement from the bookseller, that he was not privy to this fraud.

L A W.

✂ Art. 48. *A plain State of the Case of her Grace the Duchess of Kingston* ; with Considerations, calling upon the POWERS to stop a Prosecution illegally commenced, unimportant of Example, alarming to the People, expensive to the State, and pregnant of ill Consequences. 4to. 1s. 6d. Wilkie.

Written to shew the expediency and necessity of a *noli prosequi*, with respect to a prosecution which the Author (who appears to be an able lawyer) considers as not only, in its nature, vexatious and malicious, but absolutely illegal, and also of most pernicious tendency. The pamphlet is profoundly argumentative ; and was published about a week before the trial, in the view of exciting the royal attention, and interposition,—‘ even at the last moment.’—The Author’s idea of the *illegality* of the trial, is chiefly grounded on this position,

position,—that the sentence of the *Ecclesiastical Court**, is definitive in all causes, and with respect to all persons whatever.—The Lords were of a different opinion.

D R A M A T I C.

Art. 49. *An Occasional Prelude*, performed at the Opening of the Theatre-Royal, Covent-Garden, on the 21st of Sept. 1772. By George Colman 8vo. 6d. Becket. 1776.

A theatrical tit-bit from the managers' own kitchen! somewhat in the manner of the prologues in dialogue of the French theatre. This Prelude is a diverting *trifle*. The scene of the Irish chairmen in the Piazza is droll and humorous; and the picture of the manager's levee, particularly the conversation with the young actress, is sprightly and entertaining. C.

Art. 50. *Valentine's Day*, a Musical Drama, in Two Acts. As it is performed at the Theatre Royal in Drury-Lane. 8vo. 1s. Lowndes. 1776.

* The Author of *Valentine's Day*,—to Mr. Garrick, for his assent to the representation, returns all that the warmest gratitude can suggest. The Reviewers do not overflow with equal gratitude to Mr. Garrick on this occasion: for this musical drama (as the Author is pleased to call it) seems calculated to excite as much disgust, as Mr. Garrick ever communicated pleasure to his auditors and spectators—An assertion, however bold, not exceeding the truth.

N O V E L S and M E M O I R S.

Art. 51. *The Husband's Resentment; or, the History of Lady Manchester*. 2 Vols. 12mo. 6s. Lowndes. 1776. C.

We have often been surprised that, among the great multitude of novels which come under our notice, we meet with so few that venture out of the beaten track of love, into the walks of humour and character, which are capable of affording such an endless variety of amusement. From the spirited description of the consequential airs of rank, and the humiliating mortifications of dependence, with which this novel begins, we were in hopes of meeting with some employment for our risible faculties, and of being able to recommend the work to novel readers as sprightly and entertaining. But we soon found our Author's comic powers either exhausted or asleep; and were not a little dissatisfied, through the remainder of the piece, to meet with a tale, sufficiently *natural* indeed, but neither capable of interesting the passions, nor improving the heart. E.

Art. 52. *Emma; or, the Child of Sorrow*. 12mo. 2 Vols. 6s. Lowndes. 1776.

This is indeed, as the title intimates, a tale of woe. The fair sufferer is placed in situations, and meets with events, of the most distressful nature: nor is the Reader, at the close, relieved from the pain which the story has given him, by a sudden reverse of fortune. Emma lives and dies the child of sorrow. Those gentle spirits, who 'take a strange delight in tears,' may here find entertainment suited

* In the famous *jaBitation-suit*, Miss Chudleigh was declared ~~not~~ the wife of Mr. Hervey.

to their taste. And let not criticism destroy or interrupt the pleasing effect of the story, by pointing out defects and blemishes in the manner in which it is written. E.

RELIGIOUS.

Art. 53. *A Homily to the Somersetshire Septuagint*; or, a Letter of Advice to the *Seventy* Proprietors of the new Assembly-Rooms in Bath: with a laconic Address to the Gentry of the *Ben Yea*, the Gay and Giddy, of this dissipated Age. 8vo. 6d. Newbery. 1774.

This pamphlet having been little, if at all, advertised in the London papers, escaped our notice, at the time of its publication. The Author's design was, chiefly, to admonish the gentlemen to whom it is addressed, and offer them some hints toward 'reforming their plan of operations,' particularly in reference to the unwarrantable liberty taken by them, of keeping their rooms open on the Sunday, and, by public advertisement inviting the company resorting to Bath, to mispend 'their sacred time;'—in violation of both 'divine and human laws.'

Although the admonitions of this pious and rational Author were 'calculated for the meridian of Bath,' they may, as he rightly observes, be equally suitable at other places, where the same licentious spirit of dissipation prevails: as, Weymouth, Southampton, Margate, Brighthelmston, &c.—His *Homily*, as he has chosen to style this letter, is, indeed, a very good discourse against the inordinate love of pleasure, which is too much the characteristic of the present age; and can at no time, and at no place of general resort, in this country, be unreasonable, or improper.

S E R M O N.

I. *The Christian's Strength*.—Preached at Wrexham in Denbighshire, and published at Request. By Joseph Jenkins, A. M., 8vo. 6d. Buckland. 1775.

This is a serious yet lively discourse, from a Cor. xii. 10. ; and is founded on Calvinistical principles. The Author hath introduced a note or two, which might, perhaps, have better been spared, till he had become more versed in philosophical disquisitions. To us it appears that the influence he hath ascribed to watchfulness and prayer, is scarcely consistent with what he hath advanced concerning the absolute incapacity of man, in religious concerns.

Mr. Jenkins, we find, is the Author of the 'Reflections on Mr. Lindsey's Apology,' and of 'the orthodox dissenting-minister's reasons for a farther application to parliament,' both which performances have been noticed in our Review. K.

CORRESPONDENCE.

WE have received an ingenious and candid letter, relative to a criticism at the close of our account of Mr. Jebb's reasons for a late resignation*. None can have a greater regard for the character of Mrs. Barbauld than we have, or entertain a higher opinion

* See Review for January last, p. 68.

of her admirable talents. But we still think, after a calm and attentive consideration of what has been alleged by her able friend, that the passage was exceptionable, and that our strictures on it were just. The very ingenuity and ability displayed in its defence, are a proof that it requires no small degree of refinement, to preserve it from being misapprehended. The Author's character, as a sincere protestant and a friend to reformation, we well knew; and, therefore, were the more dissatisfied with what we thought an unguarded manner of writing, and the more solicitous to prevent its evil effects. Let it, however, be remembered, that we had no idea of ascribing to her an *approbation* of the church of Rome. Such a thought never occurred to us, nor had we any conception that a construction of that kind might be put on what we had said. It was *admiration* which we spoke of, and that in a single instance; wherein we believed, and do still believe, that beauty of imagination and elegance of taste prevailed over true philosophy and sound judgment.

Beside, the principal object of our remarks was the other part of the passage, in which it is asserted, that 'we learn to respect *whatever* respects itself, and are easily led to think that system requires no alteration which never admits of any;' and in which a *dignity* is ascribed to this circumstance. Allowing that the Author did not speak this in her own person, (though surely it might have been more cautiously expressed) we are persuaded that what she hath advanced will by no means hold good, excepting with regard to the lowest of the vulgar, and the most contemptible bigots. Let us appeal to a fact or two. Was it true of the church of Rome, that her system was thought to require no alteration, because it never admitted of any? The direct contrary was the case. Because she refused to alter any thing, when, perhaps, a few slight amendments might have preserved her power much longer, she provoked that grand separation, which is so illustrious an event in the history of mankind. Nor can it, at this time, be very generally asserted, of those who continue in the Roman catholic communion, that they are easily led to think that her system requires no alteration, because it doth not admit of any. There is, in fact, so prevailing a sense of her absurdities and superstitions, that almost all persons of any rank or fashion, or who apply themselves to philosophical inquiries, are infidels; and if they do not attempt, or even aim at, a reformation, it is owing to their indifference about it, or to the danger they apprehend in it, or to other political and personal reasons which might be assigned, and not to their having a persuasion that she stands in no need of changes, because she never allows of any.

This is the case, likewise, in a lower degree with regard to the church of England. There are few clergymen of reputation, who will not confess that our established forms of worship might, in some respects, be amended. But they are not for such great alterations as have lately been contended for; and they are afraid of the consequences that might proceed from attempting any alterations. The laity, we mean such of them as are members of the church, and have no thoughts of departing from it, either concur with the clergy in these sentiments, or go much farther. In proportion to the bad opinion

opinion which numbers have of the system, is their fear of innovations. We are well satisfied, that the warmest opposers of reformation are not those only, or chiefly, who have a strong conviction of the rectitude of our ecclesiastical constitution, but those whose notions are entirely the reverse.

We are at a loss to conceive from whence the elegant writer we refer to, could have been induced to deliver the passage criticised by us, as a philosophical view of the actual state of mankind; at least in a country like ours, where liberal sentiments and polished manners have pervaded the middling ranks of people. The passage, we are certain, could not be the result of an extensive knowledge of the world; and that, perhaps, is the best apology that can be made for it. Ingenious minds, who speculate in private, are too apt to form systems that are plausible in theory, but which are not confirmed by experience. There is nothing in which Authors should be more cautious, than in advancing general maxims and observations. For our part, we have contracted some kind of dislike to them; from finding the many exceptions they are liable to, when strictly examined.

As to the place in which our remarks were introduced, we think that the subject we were treating of afforded a proper and natural occasion for them. When the greatest applause is deservedly bestowed in the review, on any performances, the Reviewer cannot reasonably be supposed to give his final sanction to every single sentiment contained in the work. The accidental errors of eminent and valuable writers, whether of an earlier or later date, are the fittest and most useful object of occasional criticism.

In one respect we are justly blameable, and that is, for not having inserted the whole passage. This did not arise from any uncandid intention, but merely from the hurry of composing, at the latter end of the month, when the press waited for our contributions. We soon became sensible of this omission, though, unfortunately too late—we shall, therefore, subjoin the entire passage in question:

‘We learn to respect whatever respects itself; and are easily led to think that system requires no alteration, which never admits of any It is this circumstance, more than any other, which gives a dignity to that accumulated mass of error, the church of Rome. A fabric which has weathered many successive ages, though the architecture be rude, the parts disproportionate, and overloaded with ornament strikes us with a sort of admiration, merely from its having held so long together.’

K

The Reviewers cannot follow the prescription of ‘an old gentleman in the country.’

The novel, intitled ‘Disinterested Love,’ is procured, but too late for this month’s Review.

We have not yet met with the pamphlet intitled *Subscription*, in relation to which a Letter has been received; but farther inquiry will be made concerning it.

T H E

MONTHLY REVIEW,

For M A Y, 1776.



ART. I. *A new System; or, an Analysis of Ancient Mythology:* Wherein an Attempt is made to divest Tradition of Fable; and to reduce the Truth to its original Purity. In this Work is given an History of the Babylonians, Chaldeans, Egyptians, Canaanites, Helladians, Ionians, Leleges, Dorians, Pelasgi: Also of the Scythæ, Indo-Scythæ, Ethiopians, Phenicians. The Whole contains an Account of the principal Events in the first Ages, from the DELUGE to the DISPERSION: Also of the various Migrations which ensued, and the Settlements made afterwards in different Parts: Circumstances of great Consequence, which were subsequent to the GENTILE HISTORY OF MOSES. Vol. III. By Jacob Bryant, formerly of King's College, Cambridge, and Secretary to his Grace the late Duke of Marlborough. 4to. 1 l. 2 s. Boards. Payne. 1776.

THE ample account we have given of the two former volumes of this work will prepare our Readers to receive, with pleasure, the notice of the publication of another volume; and will induce them to expect a great variety of new and entertaining matter, in the present performance. We can assure them that, in this respect, they will not be disappointed. The volume before us is as extraordinary as those which have preceded it, and contains surprising proofs of the Author's ingenuity, and sagacity, as well as of his erudition.

In the preface, Mr. Bryant informs us, that, through the whole process of his inquiries, it has been his endeavour, from some plain and determinate principles, to open the way to many interesting truths. And as he has shewn the certainty of an universal Deluge, from the evidence of most nations to which we can gain access; he comes now to give an history of the persons who survived that event, and of the families which were immediately descended from them.—It may be asked, if there

were no other great families upon earth, beside that of the Cuthites, worthy of record ; if no other people ever performed great actions, and made themselves respectable to posterity ? ‘ Such, says our Author, there possibly may have been : and the field is open to any, who may choose to make inquiry. My taking this particular path doth not in the least abridge others from prosecuting different views, wherever they may see an opening.—What I have now to present to the Public, contains matter of great moment, and should I be found to be in the right, it will afford a sure basis for the future history of the world.—

‘ Many, continues Mr. Bryant, who have finished their progress, and are determined in their principles, will not perhaps so readily be brought over to my opinion. But they, who are beginning their studies, and passing through a process of Grecian literature, will find continual evidences arise : almost every step will afford fresh proofs in favour of my system. As the delolation of the world by a deluge, and the renewal of it in one person, are points in these days particularly controverted ; many, who are enemies to revelation, upon seeing these truths ascertained, may be led to a more intimate acquaintance with the scriptures : and such an insight cannot but be productive of good. For our faith depends upon historical experience ; and it is mere ignorance that makes infidels.’

The subject first treated of, by our Author, is the migration and dispersion of nations. He had before shewn, that the ark rested upon Mount Ararat, in a province of Armenia. This was the region in which mankind first began to multiply, and from whence they afterwards proceeded to their different places of allotment. Mr. Bryant finds it, therefore, necessary to give some account of this country ; as from such an inquiry innumerable evidences will arise in confirmation of the primæval history ; and there will be also many proofs obtained in confirmation of his opinion, concerning the migration of mankind.

Armenia, according to our learned Writer, was denominated from Ar-Men, and Har-men, the mountain where the ark rested. This mountain was a branch of the Taurus ; and was distinguished by several appellations, each of which was significant, and afforded some evidence to the history of the deluge. ‘ It was called Ararat, Baris, Barit, Luban, which last signified Mons Lunaris, or the mountain of Selene. It had also the name of Har-Min, and Har-Men, which was precisely of the same signification. The people who lived round it were called Minni and Mynizæ ; and the region had the name of Armenia from the mountain, which was the great object of reverence in this country.—The most common name given to
the

the mountain was Ararat; and by this it has been distinguished by Moses. This is a compound of Ar-Arat, and signifies the Mountain of Descent.

‘ We may be assured, says our Author, that the ark was providentially wafted into Armenia; as that region seems to have been particularly well calculated for the reception of the Patriarch’s family, and for the repeopling of the world. The soil of the country was very fruitful, and especially of that part where the Patriarch first made his descent:—This point is ascertained by Mr. Bryant; after which he observes, that the mountain was also called Mafis, and likewise Thamanim and Shemanim, the purport of which is remarkable. He had before taken notice of the sacred Ogdoas in Egypt, which was held in great veneration. ‘ It consisted of eight personages described in a boat, who were esteemed the most ancient gods in the country. This number was held sacred, and esteemed mysterious by other nations.—The same reference to the number eight is to be observed in the history of Mount Mafis, or Ararat. It was called the Mountain Thamanim, or Tshamanim; and there was a town towards the foot of the mountain of the same name, which was supposed to have been built by Noah. Now Thaman is said, in the ancient language of the country, to have signified eight, and was analogous to the Shaman of the Hebrews; which denotes the same number. Ebn Patricius mentions the ark resting upon Ararat, and calls the district below, the region of the Thamanin. He also mentions the city of the same name; and he says, that it was so called from the eight persons who came out of the ark. Other writers express it Thamanim, which is a plural from Thaman. Terra Thamanim, signifies the region of the eight persons:—And the town of the Thamanim, or Shamanim, was so called from those eight primæval persons who were said to have founded it. There is reason to think, that it was the same as Naxuan, a very ancient city, which is mentioned by Ptolemy, and placed upon the Araxes.

Several accounts of the place where the ark is said to have rested, are mentioned by our Author, to shew how universal the history was of that great event. The scene of action was attributed to different places; but the real appulse of the ark was upon the mountain of Arat, called Ar-arat, in the province of Har-Men, upon the river Arach, or Araxes.

‘ After the sacred Writer, continues Mr. Bryant, has described the preservation of Noah and his family, and their descent from the ark, he gives a short history of the Patriarch, and mentions his residence upon the spot, and his planting of the vine. He afterwards proceeds to shew how the reparation of mankind was effected in that family, and how multiplied

upon the earth. When they were greatly increased, he gives a list of their generations, and describes them with much accuracy upon their separating, according to their places of destination: and concludes with telling us, *By these were the isles of the Gentiles divided in the lands; every one after his tongue, after the families, in their nations. And again, These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth, after the flood.*

In a former treatise, our Author endeavoured to shew that this distribution was by the immediate appointment of God. 'We have, he says, full evidence of this in that sublime and pathetic hymn of Moses, where he addresses himself to the people, whom he had so long conducted, and was now going to leave for ever. *Remember the days of old; consider the years of many generations. Ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance; when he separated the sons of Adam; he set the bounds of the people according to the number of the children of Israel: for the Lord's portion is his people; Jacob is the lot of his inheritance.* By this we may see, that the whole was by God's appointment; and that there was a reserve for a people who were to come after. St. Paul, likewise, speaks of it expressly as a divine ordinance. *God made of one blood all nations of men to dwell on all the face of the earth; and determined the times before appointed, and the bounds of their habitation.* This is taken notice of by many of the Fathers. Eusebius, in particular, mentions the distribution of the earth: and adds, *that it happened in the two thousand six hundred seventy-second year of the creation, and in the nine hundred and thirtieth year of the Patriarch's life. Then it was that Noah, by divine appointment, divided the world between his three sons.* The like is to be found in Syncellus, Epiphanius, and other writers. The Grecians had some traditions of this partition of the earth, which they supposed to have been by lot, and between Jupiter, Neptune, and Pluto.—The above cited passages of scripture do, without doubt, shew that it was the general determination of Providence, that the world should be divided and peopled by the different tribes of the children of Adam. But it may, perhaps, be justly questioned, whether they imply such a peculiar allotment, and such an extraordinary interposition, of the Supreme Being, as Mr. Bryant supposes. With regard to the testimonies of the Fathers, they come too late to carry much conviction.

Our ingenious Writer thinks, that the sons of Noah shewed him always great reverence; and that, after they were separated, and when he was no more, they still behaved in conformity to the rules which he established. But there was one family which seems to have acted a contrary part; and however they

they may have revered his memory, they paid little regard to his institutions. It is said, that *Cush begat Nimrod. He began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the Land of Shinar. Out of that land went forth Ashur, and builded Nineve, and the city Raboboth, and Calah, and Resen, between Nineve and Calah, the same is a great city.* ' We have, in this narration, adds our Author, an account of the first rebellion in the world; and the grounds of this apostacy seem to have been these. At the distribution of families, and the allotment of the different regions upon earth, the house of Shem stood first, and was particularly regarded. The children of Shem were Elam and Ashur, Arphaxad, Lud, and Aram. Their places of destination seem to have been not far removed from the region of descent, which was the place of separation. They, in general, had Asia to their lot, as Japhet had Europe, and Ham the large continent of Africa.'——' This, says Mr. Bryant, after specifying the particular situation of the sons of Shem, was the original disposition of these families. But the sons of Chus would not submit to the divine dispensation; and Nimrod, who first took upon himself regal state, drove Ashur from his demesnes, and forced him to take shelter in the higher parts of Mesopotamia. This was part of the country called Aram, and was probably ceded to him by his brother. Here the Ashurites built for their defence a chain of cities, equal in strength and renown to those which had been founded by Nimrod. We have, in this detail, an account of the first monarchy upon earth, and of the tyranny and usurpations which in consequence of it ensued.'

The sacred Historian after this mentions another act of a rebellious purpose; which consisted in building a lofty tower with a very evil intent. Most writers have described this and the former event, as antecedent to the migration of mankind, which they suppose to have been from the plains of Shinar. But our Author makes it his endeavour to shew, that the general migration was not only prior, but from another part of the world. After reciting the scripture account of the confusion at Babel, and that passage which represents the earth as having been divided in the days of Peleg, he thinks that we may observe in them two different occurrences, which are generally blended together. First, that there was a formal migration of families to the several regions appointed for them, according to the determination of the Almighty: secondly, that there was a dissipation of others, who stood their ground, and would not acquiesce in the divine dispensation. These seem to have been

two distinct events, and to have happened in different places, as well as at different times.

Mr. Bryant makes several ingenious and important remarks in confirmation of his opinion, and in objection to the common translation of the passage concerning Babel; and then he lays before the Reader the following version of the whole passage, in which he hath rendered the terms as he hath observed them, to be at times exhibited by some of the best judges of the original.

1. *And every region was of one lip and mode of speech.*
2. *And it came to pass, in the journeying of people from the East, that they found a plain in the [Aretz] land of Shinar, and they dwelt there.*
3. *And one man said to another; Go to; let us make brick, and burn them thoroughly: and they had brick for stone; and slime had they for mortar.*
4. *And they said; Go to; let us build a city and a tower, whose top may reach unto heaven; and let us make us a mark or signal, that we may not be scattered abroad upon the surface of every region.*
5. *And the Lord came down to see the city, and the tower, which the children of men were building.*
6. *And the Lord said; Behold the people is one [united in one body]; and they have all one lip or pronunciation: and this they begin to do: And now nothing will be restrained from them, which they have imagined to do.*
7. *Go to; let us go down, and there confound their lip, that they may not understand one another's lip, or pronunciation.*
8. *So the Lord scattered them abroad from thence over the face of every region; and they left off to build the city.*
9. *Therefore is the name of it called Babel; because the Lord did there confound the lip of the whole land; and from thence did the Lord scatter them over the face of every region, or of the whole earth.*

‘ This, says our Author, I take to be the true purport of the history: from whence we may infer, that the confusion of language, was a partial event: and that the whole of mankind are by no means to be included in the dispersion from Babel. It related chiefly to the sons of Chus; whose intention was to have founded a great, if not an universal empire: but by this judgment their purpose was defeated.

‘ That there was a migration first, and a dispersion afterwards, will appear more plainly, if we compare the different histories of these events. *In the days of Peleg the earth was divided: and the sons of Noah were distinguished in their generations, in their nations: and by these were the nations divided in the earth* AFTER THE FLOOD. We see here uniformity and method;
and

and a particular distribution. And this is said to have happened, not after the building of the tower, or confusion of speech, but *after the flood*. In the other case, there is an irregular dissipation without any rule or order. *So the Lord scattered them abroad from thence upon the face of every region; and they left off to build the city: and FROM THENCE (from the city and tower) did the Lord scatter them abroad.* This is certainly a different event from the former. In short, the migration was general; and all the families among the sons of men were concerned in it. The dispersion at Babel, and the confusion, was partial; and related only to the house of Chus and their adherents.'

Mr. Bryant is of opinion, that the language of these builders of Babel was confounded by causing a labial failure; so that the people could not articulate. It was not an aberration in words, or language, but a failure and incapacity in labial utterance. By this their speech was confounded but not altered; for, as soon as they separated, they recovered their true tenor of pronunciation; and the language of the earth continued for some ages nearly the same. This, he thinks, appears from many interviews, taken notice of in scripture, between the Hebrews and other nations; wherein they speak without an interpreter, and must, therefore, have had nearly the same tongue. And even the languages, which subsist at this day, various as they may be, yet retain sufficient relation to shew, that they were once dialects from the same matrix; and that their variety was the effect of time.

We entirely agree with our learned Writer, in the latter part of these observations. The notion that a great number of languages, radically different, derived a miraculous origin from the confusion at Babel, is contrary to all the facts we are capable of collecting upon the subject, and is not in the least countenanced by the sacred Historian. It has arisen from the absurdity of divines, who have been fond, without cause, of multiplying miracles, though, in so doing, they have only embarrassed the defence of revelation. We know not whether Mr. Bryant is not somewhat too literal and confined in his interpretation, when he supposes that the confusion of lip was a labial failure, in point of utterance. It might possibly be no more than such a confusion of opinion, counsel, and design in the builders, as was sufficient to answer the purposes of Providence, in the destruction of their undertaking.

For the proof, that the language of the earth continued for some ages nearly the same, our Author says, that 'the person of all others to be consulted, is the very learned Monsieur Court de Gebelin, in his work entitled, *Monde Primitif Analyté et*

Comparé*.—The last published volume is particularly to be read, as it affords very copious and satisfactory evidences to this purpose; and is replete with the most curious erudition concerning the history and origin both of writing and language. This liberal commendation of a writer, whom minds of a certain turn would have regarded with envy, as a rival in the same walk of literature, does honour to Mr. Bryant's integrity and candour.

The dispersion of the Cuthites from Babel, from whence they were scattered over the face of the earth, is, we are told, an æra to be much observed: for at this period the sacred Penman closes the general history of the world. What ensues relates to one family and to a private dispensation. Of the nations of the earth, and their politics, nothing more occurs; excepting only as their history chances to be connected with that of the sons of Israel. We must, therefore, have recourse to Gentile authority, and, above all, to the writers of Greece, for a subsequent account. And, previously to this, we may from them obtain collateral evidence of the great transactions which had preceded, and which are mentioned by Moses.—Some traces of those fearful events, with which the dispersion is said to have been attended, seem to have been preserved in the records of Phenicia.—Nor was the memory of these early events retained only by the Oriental Historians. Manifest traces of the same are to be found in the Greek poets; who, though at first not easy to be understood, may be satisfactorily explained by what has preceded. In discussing these points, the Author displays much learning; and he has illustrated, with great ingenuity, a variety of passages in Nonnus, Homer, and Hesiod, relative to the retreat of Bacchus, the fall of Vulcan, the war of the Giants, and the exploits of the Titans; in all of which he finds an allusion to the dispersion of the sons of Chæm.

We have been the more diffuse in our account of this dissertation, and have, indeed, made a distinct Article of it, because it contains the foundation of Mr. Bryant's scheme. What he hath advanced is ingenious: it is plausible: perhaps, in certain respects, it may be found probable. Nevertheless, we must be permitted to say, with all due deference to his eminent abilities and literature, that he has given no little scope to conjecture and fancy.

He hath subjoined a map, in order to shew, in a clearer light, the original disposition of the families of Noah.

[To be continued.]

X.

* See Appendix to M. Review, vols. 50 and 51.

ART. II. *Observations on divers Passages of Scripture*; Placing many of them in a Light altogether new; ascertaining the Meaning of several not determinable by the Methods commonly made Use of by the Learned; proposing to Consideration probable Conjectures on others different from what have been hitherto recommended to the Attention of the Curious; and more amply illustrating the rest than has been done, by Means of Circumstances incidentally mentioned in Books of Voyages and Travels into the East. 8vo, 2 Vols. The Second Edition. 11s. Boards. Johnson. 1776.

THE design of illustrating the Scriptures by the various accounts which have been given of Eastern countries, and particularly by modern travellers, promises so much entertainment and advantage, that it may seem extraordinary that such a design has not been more carefully attended to and pursued. The late Dr. Shaw has made an attempt of this kind, and has succeeded in several instances: and therefore the present Writer * often refers to him. But he justly says, there are several things which that gentleman has omitted in his curious work, and some that will not bear a close examination; so that the Doctor's reflections, or those which may occasionally be found in other books, do not interfere with or supersede the present publication.

The first edition of this performance appeared several years ago, in one volume †, under the disadvantage of being very indifferently and carelessly printed, which the Author now mentions as a circumstance which had given him great uneasiness, and which he has endeavoured to retrieve. The first edition was briefly noticed in our Review; but as the work now appears considerably enlarged and improved, we think it requisite to give our Readers a more particular account of it.

In the preface to the former volume, which is here continued, we have a list of a great number of books, containing observations on the Eastern countries, that have been very carefully consulted, from *Gesta Dei per Francos*, published at Hanover in 1611, down to Mr. Wood's accounts of the ruins of Palmyra and Balbec.

The advertisement to this second edition informs us of some other books of Eastern travels published some years after his observations, to which the Author has had recourse for the improvement of his work: such as the Travels of *Hasselquist* ‡, a celebrated Swedish Physician; *Busbequius*, an Imperial Ambassador, an edition of whose journey into the East was printed in 1760; and the Letters of Lady *Wortley Montagu*. Beside these he has perused a voyage to Mount Libanus, by Father *Jerome*

* The Rev. Mr. Harmer.

† See Rev. vol. xxxi. p. 317.

‡ Vid. Rev. vol. xxxiv.

354 *Harmer's Observations on divers Passages of Scripture.*

Dandini, who travelled in the East about one hundred and seventy years since, whose work was translated from the Italian and published in 1698; *Plaisiad's* Journal from Calcutta to Bufferah, and thence, across the great Desert, to Aleppo, &c. * a View of the Levant, particularly of Constantinople, Syria, Ægypt, and Greece, by *Charles Perry*, M. D. and the Travels of Mr. *Alexander Drummond*, the British Consul at Aleppo, through several parts of Asia, as far as the Banks of the Euphrates, 1754 †; together with some others.

But the greatest advantage to the present edition has been furnished by some MS. papers of the late Sir *John Chardin*, who resided long in the East, was a very curious observer, and paid a particular attention to such matters as might be useful for the illustration of holy writ. Six small MS. volumes of Sir John's were procured, we are told, of Sir William Musgrave, Baronet, by a clergyman of great distinction in the church, and in the literary world.

The first volume of this work consists of five chapters, containing observations on the Weather in Judea; the Cities and Houses; the Diet of its Inhabitants; their Manner of travelling, and of dwelling in Tents. The same number of chapters form the second volume; which treats of the Eastern Books; the natural, civil, and military State of Judæa; of Egypt; Miscellaneous Matters, &c.

From the twenty three sections on the Weather in Judæa, which contain several ingenious and amusing remarks and criticisms, we shall only insert the greatest part of the last, which is shorter than some of the others, and contains a passage from Chardin's MSS.

‘ Jacob complains of the *drought in the day-time* in Mesopotamia, and of the *frosts of the nights* there: and accordingly *Rauwolf*, speaking of his going down the Euphrates, gives us to understand that he was wont to wrap himself up in a frieze coat in the night-time, to keep himself from the *frost and dew*, which are very frequent and *violent* there; the heat or drought of the day might well be equally complained of by Jacob, for *Thevenot* tells us, that when he travelled in this country of Mesopotamia, *the heat was so excessive*, that though he wore on his head a great black handkerchief which he could see through, after the manner of the Eastern people when they travel, yet he had many times his forehead so scorched as to swell exceedingly, and so as to have the skin come off, and that his hands were continually scorched. *In the day the drought consumed me, and the frost by night*, Gen. xxxi. 40. The sixth volume of Chardin's MSS. enables me to give my Readers an addition to this obser-

‡ See Rev. vol. xvii.

† Rev. vol. xi.

vation, which is too curious to be suppressed. He is speaking of Gen. xxxi. 40. This passage, he says, is one of those many places of scripture, which shew the importance of knowing the nature of those countries, which served as the theatre to all the transactions there recounted. For in Europe the days and nights resemble each other, with respect to the qualities of heat and cold, but it is quite otherwise in the East. In the Lower Asia, in particular, the day is always hot, and as soon as the sun is fifteen degrees above the horizon no cold is felt in the depth of winter itself. On the contrary, in the height of summer the nights are as cold as they are at Paris in the month of March. It is for this reason that in Persia and Turkey they always make use of furred habits in the country, such only being sufficient to resist the cold of the nights. I have travelled in Arabia and Mesopotamia (the theatre of the adventures of Jacob) both in winter and in summer; and have found the truth of what the Patriarch said; *That he was scorched with heat in the day, and stiffened with cold in the night.* This contrariety in the quality of the air in twenty-four hours is extremely great in some places, and not conceivable by those who have not *seen* it: one would imagine he had passed in a moment from the violent heats of summer to the depth of winter. Thus it has pleased God to temper the heat of the sun by the coolness of the nights, without which the greatest part of the East would be barren, and a desert; the earth could produce nothing.

The fifth observation in the second chapter relates to the Eastern custom of sleeping in arbours or wicker closets, on the tops of houses, in the summer time. 'These retreats, it is observed, would prove very incommodious, and disagreeable, in the wet season, and they that should then lodge in them would be exposed to a *continual dropping*.' To such circumstances probably it is that Solomon alludes, when he saith, 'It is better to dwell in a corner of the house-top than with a brawling woman in a wide house,' Prov. xxi. 9. xxv. 24. A corner covered with boughs or rushes, and made into a little arbour, in which they used to sleep in summer, but which must have been a very incommodious place to have made an entire dwelling. To the same allusion belong these other expressions, that speak of the contentions of a wife being like a continual dropping, Prov. xix. 13. xxvii. 15. Put together they amount to this, It is better to have no other habitation than an arbour on the house-top, and be there exposed to the wet of winter, which is oftentimes of several days continuance; than to dwell in a wide and commodious house with a brawling woman, for her contentions are a continual dropping, and wide as the house may be, you will not be able to avoid them, and get out of their reach.

reach. Nor will it be any objection to this remark, if it should be affirmed, that the booths and wicker-work closets are not made at the corners of their parapet walls but on the middle of their roofs, as very probably they are, the better to receive the fresh air, since the word translated corner, doth not only signify a place where two walls join, but a tower also, as appeareth Zeph. i. 16, and consequently may signify such a sort of harbour, as well as one formed by means of two joining walls.'

Ch. III. Observation 9. 'If the Eastern bricks are not very durable, their mortar, especially one sort of it, is extremely so, composed, according to Dr. Shaw, of one part of sand, two of wood-ashes, and three of lime, well mixed together, and beaten for three days and nights incessantly with wooden mallets. The Doctor does not apply this observation to the illustrating any passage of scripture; but Sir J. Chardin, in his MS. note on Mal. iv. 3. 'Ye shall tread down the wicked, for they shall be *ashes* under the soles of your feet,' supposes the Prophet alludes there to the custom of making mortar with ashes in the East, collected from their baths. The people of Africa are said to use mallets, but it should seem from the Prophets, the people of the more Eastern countries trod their mortar in those times, Is. xli. 25. Nahum iii. 14. In doing this, it was by no means necessary that their feet should be naked.—Some learned men have supposed the wicked are compared to *ashes*, because the Prophet had been speaking of their destruction under the notion of burning, ver. 1; but the sacred writers are not wont to keep close to those figures they first proposed, this paragraph of Malachi is a proof of it; and if they had, he would not have spoken of treading on the wicked *like ashes*, if it had not been customary in those times to tread *ashes*, which it seems was done when they made mortar.'

Ch. IV. Observation 16. 'It is surprising that so celebrated an author as *Alting* should imagine these words of the Prophet, *butter and honey shall be eat*, &c. Is. vii. 15, are expressive of a *state of poverty*; yet *Vitringa*, in his commentary on them, assures us this is his sentiment. The Old Testament so often speaks of *honey and milk* as emblems of plenty, and the connection between *butter and milk* is so obvious, that few I believe have embraced his opinion. It will not however be amiss to cite a passage or two from D'Arvieux's account of his journey to the Grand Emir's camp, to establish this point, especially as it will give occasion to other reflections. D'Arvieux being in the camp of that Arab Prince, who lived in much splendor, and treated him with great regard, was entertained, he tells us, the first morning of his being there, with little loaves, *honey, new-burned butter*, and loaves of cream, more delicate than he ever saw, together with coffee. Agreeably to this, he assures us in another

another place, that one of the *principal things* with which the Arabs regale themselves at breakfast is *cream*, or new *butter*, mingled with honey; a mixture, he observes, which seems odd, but which experience proves not to be bad. According to him then, *butter and honey* is an *exquisite* breakfast among the Arabs, and presented by *princes* to those they would honour with great distinction; consequently nothing is more unhappy than the thought of *Aling*.—Nothing more, I believe, is understood by us, in common, when we read those passages that speak of eating butter and honey, than the eating *separately* of each of them; but the modern Arabs, according to Rauwolf and D'Arvieux, often *mix them together*, especially when they would regale their friends more deliciously than usual, according to the last-mentioned observer, and there is reason to think this is only retaining an ancient usage, and that the eating *butter and honey* is the Prophet means, the eating them mingled together. Their account furnishes us with one correction more, and that is, that butter and honey are used by *grown-up* people, and are by no means *appropriated to children*: those learned men then, among whom is Archbishop Usher, who consider butter and honey in Is. vii. 15, as signifying infant's food, attach an idea to the words which seems to have nothing to do with them. Indeed, it is more probable, that they signify the contrary, and should rather be thus translated, 'Butter and honey shall he eat, when he shall know to refuse the evil and choose the good:' that is, though now Judah is terribly harassed, and that occasions scarcity, when this child shall be grown up to be able to distinguish between good and evil, both these kings shall be cut off, and this country shall enjoy such *plenty*, that he shall eat butter and honey.' There are some other pertinent remarks in this article, which our limits will not allow us to transcribe.

Observation 23. 'The shoulder of a lamb is thought in the East a great delicacy. * Abdolmelick the Caliph, on his entering into Cufa, made a splendid entertainment. "When he was sat down, Amrou, the son of Hareth, an ancient Mechzumian, came in: he called him to him, and placing him by him on his sofa, asked him what meat he liked best of all that he had ever eaten. The old Mechzumian answered, an ass's neck well seasoned, and well roasted. You do nothing, says Abdolmelick; what say you to a leg or a *shoulder* of a sucking lamb, well roasted, and *covered over with butter and milk*? The history adds, that while he was at supper, he said, How sweetly we live, if a shadow would last! This prince then thought the shoulder of a sucking lamb one of the most exquisite of dishes; and what he saith explaineth Samuel's ordering it to be reserved:

for the future King of Israel, 1 Sam. ix. 24, as well as what that was, which was on it, the butter and the milk, which circumstance the sacred Historian distinctly mentions, and which an European reader is apt to wonder what it should mean, but which added so much to the delicacy of the meat, that an Eastern prince, as well as an Eastern author, was led distinctly to mention it.'—

Chap. V. Observation 4. 'Different things which they want in travelling are done up in different parcels, frequently in goat or kid-skins, and often put into one large coarse woollen sack guarded with leather. This is the account of Sir J. Chardin in his MS. in a note on Gen. xlv. i. which therefore I here infer. "There are two sorts of sacks taken notice of in the history of Joseph, which ought not to be confounded; the one sort for the corn, the other for the baggage, and every thing in general which a person carries with him for his own use. It has been already said, there are no waggons almost through all Asia, as far as to the Indies, every thing is carried on beasts of burden, in sacks of wool, covered with leather, down to the bottom; the better to make resistance to water, &c. Sacks of this sort are called Tambellit. They inclose in them their things, done up in large parcels. It is of this kind of sacks we are to understand what is said here, and through this history, and not of the sacks in which they carried their corn. It would be necessary otherwise to believe that each of the Patriarchs carried but one sack of corn out of Egypt, which is not at all likely, or reasonable to imagine. The text on which I make this remark confirms my opinion, and that these sacks of which the scripture speaks here were very different from the sacks of corn; for Joseph ordered them to fill them with victuals as much as they could hold, which presupposes they were not full of corn. Gen. xlii. 27, furnishes another proof of this, *One of them opened his sack to give his ass provender in the inn*, for if this sack had been a sack of wheat, it would follow, that they gave their beasts of burden wheat at that time for food, which is not at all probable. The translators of the Bible, and expositors still more, have confounded themselves in many places, for want of knowing the country which served as a theatre to all the transactions of the Old Testament, with respect to the customs practised, and those things which are proper and particular to it, which cannot be well learned but on the place itself."

Ch. VI. Observation 16. 'The nobleness of Eastern salutations consists not merely in the attitudes into which they put themselves, but in the expressions they make use of, which have frequently something very devout, very sublime in them. *God be gracious unto thee, my son*, were the words with which Joseph received

received Benjamin, Gen. xliii. 29. This, says Chardin, would have been called through all Europe, and in the living languages of this part of the world, the giving a person one's benediction; but it is a simple salutation in Asia, and is there used instead of those offers and assurances of service which are customary in the West, in first addressing or taking leave of an acquaintance. It cannot easily be believed how eloquent the people of the East of all religions are in wishing good, and the mercies of God, to one another, on all occasions, and even those that scarce know them to whom they speak; yet at the same time they are some of the worst and most double-tongued people in the world. It appears from scripture this has always been their character. One may say of them in all ages that which David did, *They bless with their mouth, but they curse inwardly.*

These last remarks are very severe; one would hope they may admit of much abatement. But *dissimulation* was ever the known characteristic of the Eastern nations in general.

Sitting in a corner, it is known is regarded in the East as a stately circumstance, and expressive of superiority. This is the subject of the 27th Observation, which is much too long for us to insert; but we may just mention the explication which he gives of an obscure text, in connection with this custom. The text is Amos iii. 12. *As the shepherd taketh out of the mouth of the lion two legs or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a couch.* After several remarks and much criticism, he adds, 'The result of the whole is, that Amos, it should seem, is to be understood as saying, As a shepherd saves a small portion of a sheep or a goat, out of the jaws of a lion, so, though the rest of the country shall be miserably destroyed, they shall escape that sit, or dwell in the corner of the divan, on the damask mattrafs; the royal and most beautified, that is, of all the cities of Israel.' The justice and propriety of the criticism we shall leave those of our Readers to consider who will examine the reasons by which our Author supports it.

The last extract we shall make is as follows:

'Among other violences of the Arabs, that of *riding into the houses* of those they mean to harass, is not one of the least observable; the rather as it seems to be referred to in the scriptures. To prevent this insult, Thevenot tells us, that the *door* of the house in which the French merchants lived at Rama, was not three feet high, and that all the doors of that town were equally low; and he afterwards speaks of a large door going into the church at Bethlehem, which has been walled up. and only a *wicket* left in it, three feet high and two wide, to hinder the Arabs from entering the church with their *horses*. Other authors have made the like observations. Now may not that passage

passage in the Proverbs refer to this, *He that exalteth his gate, seeketh destruction,* or calamity.—Why is the height of a gate mentioned rather than other circumstances of magnificence in a building?—It can hardly be imagined that Solomon mentioned the statelyness of the gateway of an house without a particular meaning; but if hands of Arabs had taken the advantage of large doors to enter into houses that stood in the confines of Solomon's kingdom, or of neighbouring countries with which the Jews were well acquainted, there is a most graceful vivacity in the apophthegm. I do not know whether there is not another passage that refers to this riding into houses, I mean, *Zeph. i. 8, 9, I will punish the princes and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit.* Those that wear *strange apparel* are words, which, in this connexion, seem only to mean the rich that were conscious of such power and influence, as to dare in a time of oppression and danger, to show their riches, and who therefore were not afraid to wear the precious manufactures of *strange countries*, though they were neither magistrates nor yet of royal descent. A great number of attendants is a modern piece of Oriental magnificence; it appears to have been so anciently, *Eccles. v. 11*; these servants now, it is most certain, frequently attend their masters or *horsesback*, richly attired, sometimes to the number of twenty-five or thirty; if they did so anciently, such a number of servants attending great men, who are represented, by this very Prophet, as at that time in common terrible oppressors, *ch. iii. 3*, may be naturally supposed to ride into people's houses, and having gained an admission by deceit, to force from them by violence considerable contributions: for this riding into houses is not *now* only practised by the *Arabs*, it consequently might also be practised *anciently* by others.

How far these remarks may be satisfactory, in relation to the texts brought under consideration, let the Learned determine; to us they appear at least ingenious and worthy of attention. The Author says, concerning his Observations in general, that they are rather of the curious and amusing kind, like most of those made by critics on the Greek classics, than of any great importance; they are certainly curious and amusing, but they seem to deserve also an higher character. Many of them will, no doubt, be found very useful for illustrating a variety of scripture passages: and he expresses his earnest wish that care might be taken to send proper persons into the Eastern countries, with a view of gaining farther assistance of this kind.

To conclude, we esteem this as a very curious and learned performance. The Author has not always attended carefully

carefully to his *style*, but we are persuaded *that* circumstance will be overlooked by the judicious and candid Reader; and that Mr. Harmer's publication will be very acceptable to all who are desirous of improvement in Biblical knowledge,—to all who wish to enter more fully into the meaning of those particular scripture expressions, allusions, and circumstances of local description, and ancient manners, which are understood by few, even among the Learned.—But there is another view in which this work will meet with more *universal* acceptance: Considered, merely, as a collection of the observations of a great number of the most respectable travellers, on a vast variety of interesting subjects, there is not, perhaps, a more entertaining miscellany extant.

For a farther specimen of Mr. Harmer's critical abilities, particularly with respect to Biblical subjects, we refer the Reader to our account of his ingenious performance, intitled, "Outlines of a new Commentary on Solomon's Song." See Review, vol. xxxviii. p. 294.

H.

ART. III. *The Family Preacher*: Consisting of practical Discourses for every Sunday throughout the Year: As also for Christmas-Day, Good Friday, and other solemn Occasions. By D. Bellamy, M. A. Chaplain of Kew and Peterham in the County of Surry. 4to. 1 l. 1 s. Law. 1776.

IT is now more than twenty * years since Mr. Bellamy's *Family Preacher* made its first appearance. This length of time, and other circumstances, together with the Author's desire of improving the work, has, we are told, excited and encouraged him to a careful revise of the whole.

Since, says he (in his preface) the first publication [of this compilement] the very mode of preaching has undergone considerable alterations, not only as to language and length, but with respect to *formalities*: to that taste which prevails at the present day, and is countenanced by the practice of the most eminent preachers, the Author has endeavoured to conform; not indeed entirely rejecting order and method, but concealing them—studious neither to disgust by repetitions, nor disappoint by affected brevity. To accomplish this end, which he conceived his duty to the Public demanded, not only most of his materials have been new wrought, but in many instances totally rejected, and their place supplied by original compositions carefully selected from near four hundred manuscripts accumulated in the course of thirty-five years ministry in the churches of *Petersham, Richmond, and Kew*.

* See Review, vol. xvii.

‘It happens, indeed, that as few of these discourses were at first written with a view to publication from the press; it is now out of his power to make those acknowledgments which he wishes to such writers whose sentiments or language he may have occasionally adopted.—However, under a general consciousness of having used this liberty with a sparing hand, he has little suspicion that the originality of the present work will ever be a subject of doubt; and if it be remembered that the design of the Author was rather to do good to others than to advance his own reputation, it is of little importance to know from what sources some of his materials may be drawn. Hence it is that he has so seldom retained his own, on subjects where he has been favoured with the valuable compositions of his friends; among whom are names which are at once an ornament to the book, and a credit to its Author.’

The subjects treated in these volumes are very well chosen for the use of families. The discourses are of the practical kind; the Author declaring that he very early felt the conviction of that saying of Archbishop Tillotson, ‘the greatest heresy in the world is an immoral and wicked life; and this, it follows, is the only heresy the Reader will find him attacking, with any degree of severity, throughout the whole work.’

Beside the fifty-two sermons which answer to the account in the title-page, there are fourteen others in the second volume, designed for Good-Friday, Easter-Day, Whitsunday, and other particular occasions. These being regarded as treating on the more peculiar truths of Christianity, are detached from the rest, and follow by way of Supplement. But though there is certainly nothing improper in providing sermons for the seasons above-mentioned, we should apprehend that what is peculiar in Christianity, so far as it concerns us or has a practical influence and tendency, ought to be frequently insisted on and intermingled with other subjects. How can a regard to religion in general, or to particular branches of piety and virtue, be more powerfully recommended and enforced than by those peculiar arguments and motives with which divine revelation furnishes the Christian preacher!

We do not find that many sermons are omitted in this edition which appeared in the former. A few have different texts; some are much altered, and we believe improved; and there are others which were not before printed. In the former publication we were told that several of the discourses were formed by extracts from those of different authors on the same subjects. This is the case also in the present edition: though most of them, we believe, have undergone some fresh modification. But many of the sermons in the first collection, and yet more in the present, are compositions which have not been published

in any other way. We find twelve sermons by James Carrington, M. A. Chancellor of Exeter; six by the Translator of the Religious Ceremonies; two by Dr. Webster, late Vicar of Ware; one, intitled, *The Virtuous Wife*, from an authentic MS. of the late Thomas Bray, D. D. five by a Rev. M. A. and a Rev. D. D. whose names are withheld.

We have no reason to be greatly surpris'd if, in such a number of sermons, and thus collected, there should be *some*, and in one or two instances, a *considerable* inequality; and perhaps this may frequently be discovered in the same sermon. But, on the whole, we consider this as a valuable collection. The Author appears to have employed much pains in preparing this edition for the public reception, and endeavouring to render it useful, and acceptable, as a GOOD FAMILY BOOK.

H.

ART. IV. *An Essay on Glandular Secretion*; containing an Experimental Enquiry into the Formation of Pus; and a Critical Examination into an Opinion of Mr. John Hunter's, "That the Blood is alive." By James Hendy, M. D. 8vo. 2s. Bell. 1775.

THE late ingenious Mr. Hewson is known to have entertained some curious opinions respecting the use of the spleen and thymus gland. The Author of this Essay appears to have been his pupil, and adopts his hypothesis with a degree of zeal which may do him honour in the character of a friend, though we think it not altogether consistent with the caution necessary for the investigation of truth.

General ideas of the functions which Dr. Hendy supposes the spleen and thymus gland are destined to perform in the animal economy, may be collected from the following extracts:

"Some persons, who were by no means masters of Mr. Hewson's reasoning, have nevertheless ventured to criticise his opinion concerning the use of the spleen, &c. by which they not only shew'd a want of judgment, in attempting to impugn a doctrine which they did not understand, but at the same time expos'd their ardent though fruitless endeavours to clip the wings of a *rising genius*. He however could have no victorious opposer to his towering greatness; he could have no dangerous enemy to his future fame, but one, and that was death.

"There have not been wanting persons who have affirmed, that the use Hewson attributed to the lymphatic system was no real discovery; and have placed it amongst the ridiculous opinions of the ancients. They have laid much stress on the number of back-doors that Mr. Hewson left, that he might escape the artillery of medical critics, and defend his hypothesis.

"Thus, say they, if it be advanced against Mr. Hewson, that several animals have been deprived of their spleen, and still that these particles have been completely formed, he immediately flies to the thymus-gland. If it be then remarked, that after a certain age this gland is obliterated, he will retire to the lymphatic glands, and

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assure

assure us that they are formed there. And lastly, if it be opposed to his doctrine, that some animals have no lymphatic glands, he then takes his last subterfuge, and defends himself by retiring to the lymphatic vessels themselves.

To avoid this crafty opposition, for I cannot even term it specious reasoning, they ought to be informed, that it is the *lymphatic system* which forms the red part of the blood, and that the spleen, thymus, and lymphatic glands are considered as parts of, or appendages to, this system.

I cannot avoid remarking, that one gentleman who opposes Hewson's doctrine, by the reasoning I have just related, advances or rather supports an opinion which is overturned by the above arguments, without leaving himself a single back-door to creep out at. He says, it is highly probable that the spleen is subservient to the liver, and that it prepares the blood for that viscus. He must permit me to ask, how the blood is prepared for the liver, when the spleen is cut out?

In what sense the spleen and thymus gland are to be considered as parts of, or appendages to, the lymphatic system, the following chapter will explain, viz.

That there is a propriety in calling these glands, of which I am now to speak, appendages to the lymphatic system, I am well persuaded; and though I cannot enter on a full detail of the proofs which may be brought in support of this opinion, as such an enquiry would far exceed the bounds of a pamphlet, and would be a dissertation that would require more time and recollection than I can bestow on it, I hope the particular experiments and judicious arguments which lead to this discovery will be published to the world among the posthumous works of their invaluable author. It will be sufficient to the present purpose, to mention a few leading facts, and the general conclusions. That this system takes its rise from the several cavities, and is by no means a continuation of the arteries, is ingeniously proved, by the celebrated anatomists Drs. Monro and Hunter, and Mr. Hewson. Yet, it is a fact, that the red particles of the blood are found in this system of vessels*. This has been noticed by several observers, and, I believe, is not doubted by any. A question naturally arises then, How should these particles come thither, if not formed in this system? It may perhaps be answered, that they are absorbed. But surely this cannot be the case; for, in the first place, let us consider and compare these particles with the scarcely visible lymphatic orifices, which appear on the *villi* of the intestines, where it is to be presumed they are as large as in any part of the body. We have no reason to suppose that capillary attraction should cause these vessels to take up particles at least as large as their orifices. Besides, before they could be absorbed, they should be poured out into the cavities of the body. But this is not the case: for they are not to be found mixed with the interstitial fluids, so far

* It is remarked by Dr. Haller, and brought as an argument to support the old idea, viz. that the lymphatic vessels are continued from the small arteries.

as they have been examined, although they might be imagined to happen, in consequence of the struggles of the animal while under the operation necessary for the experiment. But to shew that this is not in the least degree probable, I must add, that these particles appeared in the *thoracic duct* immediately, both above and below a ligature, that was instantly applied; which would not be the case, if the particles were absorbed. Is it not then with the highest probability, that I may answer the question, and say, that these particles are formed in this system, and in those parts which I term its appendages, viz. the lymphatic glands, the *thymus*, and the spleen, because they are found to aid the lymphatic system in its office, and make the system complete? I shall now proceed to speak of the structure of the lymphatic glands.

1. The lymphatic glands are found pretty constantly in certain parts of the human body. When their arteries and veins are injected with coloured liquor, these vessels are found to divide so very minutely, that they appear to be composed of nothing else. And the same appearance is seen, if we inject the lymphatic vessels with mercury. Hence I conclude that these two systems compose these glands principally; not that I mean to exclude, the nerves. Many anatomists have observed that they are replete with cellular texture, and are invested with a membranous tunic. The lymphatic vessels, which enter these glands, very frequently divide, as is observed by Nuck and others, and unite again into one or more vessels, at the part at which they make their exit. In some instances, however, the gland is composed simply of a lymphatic vessel convoluted, as is proved by unravelling them, and after this convolution they pass on to the thoracic duct. These glands are observed to be larger in young animals than in old ones.

2. The *thymus* is similar in construction to the lymphatic glands, except in this circumstance, that the lymphatic vessels do not enter and pass through, but take their rise from this gland. It is also larger in young animals, and gradually disappears as the animal advances in years, and is often obliterated in the adult state. I may remark also, that it is largest in some animals, not so much according to their present size, as in proportion to the speed with which they grow. Thus it is larger in proportion in a calf, than in the human *fetus*. I need not say any thing of the situation of this or the other glands, as I know not whether this would afford any aid to our reasoning.

3. The spleen is remarked by most authors for the quantity of blood-vessels that pass into it, in proportion to its bulk. It is similar to the last-mentioned gland in giving rise to numbers of lymphatic vessels. It is said also to be of a cellular texture.

Before I speak of the use of these parts, I must refer to the Philosophical Transactions, where proof will be met with, to establish an opinion, which Mr. Hewson advanced, viz. that the red particles of the blood are composed of two parts, a central or middle solid part, and a surrounding vesicle, or external covering. Mr. Hewson, in the ciii. lecture of his anatomical course, made it appear extremely probable, that the lymphatic vessels themselves were capable of forming both these parts; but that, for the more completely per-

forming this function, the lymphatic glands were found in the more perfect animals. That the vessels themselves are endowed with this power, is proved, by observing that some animals, that have no lymphatic glands, have this particle complete.

'In the infant state there seems to be a greater demand, in the animal œconomy, for these particles; and, on this account, perhaps, young animals have an additional organ, which is obliterated as they advance in life: I mean the *thymus*. This gland supplies the central part, as appears by observation; for a number of these particles are brought from this organ by the lymphatic vessels, which I said, derive their origin from thence.

'Though, from experiment, the spleen appears to be an important organ to sanguification, yet several anatomists, and among these Mr. Hewson, have cut out this viscus, and the animal has continued to live; but whether with or without apparent diminution of this part of the blood, we have not had an opportunity of ascertaining: we must leave this to future experiment. It is probable, however, that as there are other organs answering the same office, that they will, in some degree, compensate for its loss. For, not only in this, but in other parts of the œconomy, we perceive that nature has more methods than one of producing the same effect. The function of this viscus seems to be, to add the flat vesicle to the central globule; for Mr. Hewson observes, that the lymphatic vessels, coming out from the spleen, are replete with these perfectly finished particles: and what more proof can we have of the function of any viscus? Do not we say that the liver forms bile, because we perceive bile come from it? It appears farther, that this vesicular sheath is formed from the coagulable lymph; for we have observed above, that the blood contained in the splenic vein, scarcely coagulates; and that the coagulation depends on the presence or absence of this part of the blood, is too plain to be doubted.'

Ingenious and plausible as this hypothesis certainly is, the experiments on which it is founded are too few and inconclusive to produce that conviction in us which they seem to have afforded to our Author.

The second part of this performance contains a relation of some experiments which were made to ascertain whether the formation of pus be the consequence of fermentation; and as this relation cannot be well abridged, we shall lay the whole of it before our Readers, with the principal reflections relating to it.

EXPERIMENT I.

'I took three vials of equal size, No. 1. a little more than half-filled with fresh serum; No. 2. filled to the same height with serum, mixed with red particles; No. 3. filled in the same manner, with bland *pur*, which was given me by Mr. Hewson, and which had the same day been taken from the cavity of the *pleura*. These I placed, unstopped, all under the same circumstances, in my window, and examined them from time to time, and observed they putrified in the following order. No. 2, was fatid first, and after it No. 1, emitted a fatid smell, while No. 3, was without any, and continued so for
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Some time after. This would not have happened, if the *pus* had been formed by a process, similar to the putrefactive fermentation.

EXPERIMENT II.

‘Edinburgh, June 21, 1774, I obtained about two ounces of good *pus*, taken from an abscess, which, unfortunately however, was mixed with some of the red particles. I also got the same quantity of fresh serum, separated from red particles, and an equal quantity of serum, loaded with red particles. The blood, from whence I took these parts, was taken from a patient, labouring under an inflammatory disease, two or three hours later than the abscess was opened, and the *pus* obtained. The three vials containing these, I marked A, *pus*; B, serum; C, serum with red particles. These I placed in a basin with Fahrenheit's thermometer, and exposed them to the sun. The degree of heat, for the most part, was in the morning, about 58; between twelve and one, from 66 to 70; and in the evening, 58. I also, at times, when the sun did not shine on them, endeavoured to promote the putrefaction, by placing the basin in a water-bath, in a degree of heat as near 98 as possible, but it scarcely ever reached so high.

‘June 26. In the evening C shewed a slight degree of fætor, which was increased during the night, so as to be very evident the next morning. A, and B, quite sweet. June 27th, ditto.

‘June 28th, C, fætid; A, and B, sweet. 29th, C, fætid, A, and B, as yesterday. 30th, as yesterday. July 1st. in the morning, A, emitted a disagreeable smell, B, still sweet; C, more fætid. July 2d. A, was evidently fætid; B, gave an unpleasant smell; C, more fætid. July 3d. A, more fætid; B, evidently putrid; C, very fætid.

‘Though, in this experiment the result is different, yet, when the cause of this difference is ascertained and explained, we shall find it will in no wise contradict the conclusion drawn from our former experiment.—For, we must consider, that, as the addition of the red particles caused C to putrify such a length of time before the pure serum B; so also the red particles, that were unavoidably mixed with the *pus* in opening the abscess, must also promote the putrefaction of A; and it leaves us not the least reason to doubt, that, if it were not for the mixture of the red particles, which forwarded the putrefaction of the *pus*, that it would have remained much longer sweet than the serum; at any rate, it proves, that *pus*, even when containing the red particles, is not so putrescent as the serum with red particles. So this experiment also is satisfactory.—

‘That *pus*, does not in the least depend on fermentation, and also, that it is incapable of acting as a ferment on the effused fluids, I am convinced, from the experiments, I shall now relate.

EXPERIMENT III.

‘I took a thin slice of mutton, and placed it in a deep ulcer of the leg, which was in a granulating state, and produced laudable *pus*, leaving some of the *pus* to act as a ferment. I covered the ulcer with a piece of smooth lead, and bandaged it up. I viewed it some-time after, and found that the piece of mutton was every way lessened, but it was not converted into *pus*; on the other hand, it was very fætid, differing exceedingly from the secretion that the ulcer

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formed

formed at that time.—From this experiment, it appears, that *pus* is not produced by a fermentation of the solids; and also, that the cause of lost substance, in cases of abscesses, is not owing to the substance being converted into *pus*, and therefore that it must depend on some other cause. For though the piece of flesh, in this experiment, was so acted upon by the *pus*, or more probably by putrefaction, I cannot conclude that this effect would happen in an equal degree on a living part. For, on the contrary, we know that there is a power in life, of resisting the action of any cause that tends to its destruction, proved by applying caustics of equal strength and size, one to the living body, another to the dead: we shall find the effect on the dead body much more considerable than on the living.

‘ With a view to ascertain whether the effused fluids were fermented into *pus*, I made the following experiment :

EXPERIMENT IV.

‘ Into the same ulcer, which continued to form good *pus*, I poured a quantity of fresh serum, which was separated from the blood of a patient labouring under an acute rheumatism, and exhibited an inflammatory buff. I left, as in the last experiment, a small quantity of *pus*, to act as a ferment, and covered it with lead. When I examined it, I found it was become very fetid. At first I made this experiment with the serum of blood which was not inflammatory; but Mr. Hewson suggested to me, that perhaps, in order to the formation of *pus* by fermentation, it required that the serum should be acted upon by inflamed vessels, and desired me to repeat the same experiment, with blood which shewed an inflammatory crust. The result of both, however, according to expectation, was the same.

‘ In order to determine whether it was the coagulable lymph that was changed into *pus*, the following experiment was made.

EXPERIMENT V.

‘ In the same ulcer, with all circumstances as recited above, I placed a slice of the buffy coat of inflamed blood, *i. e.* the coagulable lymph coagulated. As in the other cases, so in this, it became fetid. This experiment, however, is not conclusive; for it may be said, that the lymph is poured out in its fluid state, and is acted upon before it coagulates. The following therefore was made, which is more decisive :

EXPERIMENT VI.

‘ From the blood of a patient affected with an acute rheumatism, I collected the lymph by little and little, taking advantage of the slowness with which the blood coagulates, and placed it in the ulcer, covering it up from the action of the air. The quantity of lymph was small; but, as in the other experiments, so in this, it gave a degree of *setor*.

‘ From these experiments I am led to conclude, that *pus* is not the consequence of fermentation; and if a morbid alteration does not depend on this chemical process, I think there is less reason to suppose that the natural secretions are produced by any such means.’

‘ As I have taken pains (continues the Author) to ascertain that the formation of *pus* does not, in the smallest degree, depend on a fermentation of the solids or fluids, this is the proper place to mention on what I think it does depend. And here, I exactly coincide

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in opinion with those who have affirmed that *pus* is secreted by inflamed vessels.'

The only conclusion which appears to us fairly deducible from the preceding experiments is, that *pus* does not result from putrefaction. That it is formed in the inflamed vessels of an ulcer, has of late been pretty generally believed; and we think there can be no doubt but it is produced by a certain change induced upon the contents of these vessels. If then fermentation consists principally in separating the elements of a body, and combining some or all of them again in new modes (as we believe it does) the formation of *pus*, notwithstanding any thing here advanced, may, with strict propriety, be ascribed to a peculiar fermentative process; and, according to this definition, the secreted fluids of the human body, not formally existing in the blood, and the juices of plants not residing in the soil where they grow, nor in the air by which they are surrounded, may be considered as the creatures of fermentation. But the term probably displeases Dr. Hendy, and, as we mean not to dispute concerning words, we shall leave him to substitute any other in its room.

Our Author next examines the opinion of Mr. J. Hunter, which is expressed in the title-page; and endeavours to shew that it is destitute of foundation.

Whether in fact the blood be endowed with a vital principle or not is a very curious and abstruse inquiry; but our Author has treated the subject too superficially to afford much satisfaction to the intelligent physiologist; and indeed to us he does not seem possessed of that critical acumen which a successful discussion of this question would require.

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ART. V. *The Lusiad*, continued. See our last.

MONTESQUIEU, in his *Spirit of Laws*, has, with a degree of impartiality by no means peculiar to his character, allowed that the *Lusiad* unites the charms of the *Odyssey* with the magnificence of the *Æneid*; he might have added, and with the majestic spirit and divine energy of the *Iliad*. The encomium had been far from extravagance. The fire of the Mæonian Bard glows in the eye of Camões, while he bears upon his aspect the serene dignity of the Mantuan Muse. But he not only unites the powers of composition that characterize the three ancient poems; he associates their different interests. The strong unconquered passions, the martial ardour, and stormy valour of the heroes at Troy, are powerfully represented in Gama's narrative of the Lusians and their wars. His piety, his tender attachment to his country, and affection for his prince, make us feel every thing for him that we have felt for Virgil's

Virgil's hero; and whatever attention, curiosity, or concern the man,

Qui mores hominum multorum vidit——

the πολυτλας ἦορ Οδυσσεύς could possibly excite in the Reader, all these must be awakened in a more interesting manner by the hero of the *Lusiad*.

The poet, after proposing his subject (for the substance of which see our last Review) addresses himself in these beautiful lines to the nymphs of the Tagus :

‘ And you, fair Nymphs of Tagus, parent stream,
If e'er your meadows were my pastoral theme,
While you have listen'd, and by moonshine seen
My footsteps wander o'er your banks of green,
O come auspicious, and the song inspire
With all the boldness of your Hero's fire :
Deep and majestic let the numbers flow,
And, rapt to heaven, with ardent fury glow,
Unlike the verse that speaks the lover's grief,
When heaving sighs afford their soft relief,
And humble reeds bewail the shepherd's pain :
But like the warlike trumpet be the strain
To rouse the Hero's rage, and far around,
With equal powers, your warriors' deeds resound.’

The descriptions of the Portuguese fleet ‘on the wide and lonesome main, unplow'd before,’ and of Jupiter in council, are highly poetical and picturesque :

‘ Now far from land, o'er Neptune's dread abode
The Lusitanian fleet triumphant rode ;
Onward they traced the wide and lonesome main,
Where changeful Proteus leads his scaly train ;
The dancing vanes before the Zephyrs flow'd,
And their bold keels the trackless Ocean plow'd ;
Unplow'd before, the green-ting'd billows rose,
And curl'd and whiten'd round the nodding prows.
When Jove, the god who with a thought controuls
The raging seas, and balances the poles,
From heav'n beheld, and will'd, in sovereign state,
To fix the eastern world's depending fate :
Swift at his nod th' Olympian herald flies,
And calls th' immortal senate of the skies ;
Where, from the sovereign throne of earth and heaven,
Th' immutable decrees of fate are given.
Instant the Regents of the spheres of light,
And those who rule the paler orbs of night,
With those, the gods whose delegated sway
The burning South and frozen North obey ;
And they whose empires see the day-star rise,
And evening Phœbus leave the western skies,
All instant pour'd along the milky road,
Heaven's chrystal pavements glittering as they trode :

And

And now, obedient to the dread command,
Before their awful Lord in order stand.

‘ Sublime and dreadful on his regal throne,
That glow'd with stars, and bright as lightning shone,
Th' immortal Sire, who darts the thunder, fate,
The crown and sceptre added solemn state ;
The crown, of heaven's own pearls, whose ardent rays,
Flam'd round his brows, outshone the diamond's blaze ;
His breath such gales of vital fragrance shed,
As might, with sudden life, inspire the dead :
Supreme Controul throned in his awful eyes
Appear'd, and mark'd the Monarch of the skies :
On seats that burn'd with pearl and ruddy gold,
The subject gods their sovereign Lord infold,
Each in his rank, when, with a voice that shook
The towers of heaven, the world's dread Ruler spoke.’

No painting can be more delicate than the following evening scene, at sea ; yet we would recommend it to the Author to alter the epithets *glittering* and *daify*, purely to prevent too great a tangle with *gliftening* and *refy* :

‘ Now shooting o'er the flood his fervid blaze,
The red-brow'd Sun withdraws his beamy rays ;
Safe in the bay the crew forget their cares,
And peaceful rest their wearied strength repairs.
Calm Twilight now his drowsy mantle spreads,
And shade on shade, the gloom still deepening sheds.
The Moon, full orb'd, forsakes her watery cave,
And lifts her lovely head above the wave.
The snowy splendors of her modest ray
Stream o'er the glif'ning waves, and quivering play :
Around her, glittering on the heav'n's arch'd brow,
Unnumber'd stars, enclos'd in azure, glow,
Thick as the dew-drops of the rosy dawn,
Or May-flowers crouding o'er the daify-lawn :
The canvas whitens in the silvery beam,
And with a paler red the pendants gleam :
The masts' tall shadows tremble o'er the deep ;
The peaceful winds an holy silence keep ;
The watchman's carol echo'd from the prows,
Alone, at times, awakes the still repose.’

There is no passing unnoticed the appearance of Aurora, when

With gentle hand, as seeming oft to pass,
The purple curtains of the morn she draws.
The sun comes forth —————

Can any thing be more elegant ?

The operation and effect of fire arms, then unknown to the Moors, who had formed an ambuscade to seize the Portuguese, when they went on shore for water, are finely described :

‘ Where, up the land, a grove of palms enclose,
And cast their shadows where the fountain flows,

The

The lurking ambush from their treacherous stand
 Beheld the combat burning on the strand:
 They see the flash with sudden lightnings flare,
 And the blue smoke flow rolling on the air:
 They see their warriors drop, and, starting, hear
 The lingering thunders burking on their ear.
 Amazed, appall'd, the treacherous ambush fled,
 And rag'd *, and curst their birth, and quaked with dread.
 The bands that vaunting shew'd their threaten'd might,
 With slaughter gored, precipitate in flight;
 Yet oft, though trembling, on the foe they turn
 Their eyes that red with lust of vengeance burn:
 Aghast with fear, and stern with desperate rage
 The flying war with dreadful howls they wage,
 Flints †, clods, and javelins hurling as they fly,
 As rage and wild despair their hands supply:
 And soon dispers'd, their bands attempt no more
 To guard the fountain or defend the shore:
 O'er the wide lawns no more their troops appear:
 Nor sleeps the vengeance of the Victor here;
 To teach the nations what tremendous fate
 From his right arm on perjur'd vows should wait,
 He seized the time to awe the eastern world,
 And on the breach of faith his thunders hurl'd.
 From his black ships the sudden lightnings blaze,
 And o'er old Ocean flash their dreadful rays:
 White clouds on clouds inroll'd the smoke ascends,
 The burking tumult heaven's wide concave rends:
 The bays and caverns of the winding shore
 Repeat the cannon's and the mortar's roar:
 The bombs, far flaming, hiss along the sky,
 And whirring through the air the bullets fly;
 The wounded air with hollow deafen'd sound,
 Groans to the direful strife, and trembles round.
 ' Now from the Moorish town the sheets of fire,
 Wide blaze succeeding blaze, to heaven aspire.
 Black rise the clouds of smoke, and by the gales
 Borne down, in streams hang hovering o'er the vales;
 And slowly floating round the mountain's head
 Their pitchy mantle o'er the landscape spread.

* ————— *e maldixia*
O welbo inerte, e a mãy, que e filho cria.

Thus translated by Fanshaw,

————— *curst their ill luck,*
Tis' old Devil and the Dam that gave them suck.

† *Flints, clods, and javelins hurling as they fly,*
As rage, &c.

Jamque faces et saxa volant, furor arma ministrat. VIAG. EN. I.

The Spanish Commentator on this place relates a very extraordinary instance of the *furor arma ministrat*. A Portuguese soldier at the siege of Din in the Indies being surrounded by the enemy, and having no ball to charge his musket, pulled out one of his teeth, and with it supplied the place of a bullet.

Unnumber'd

Unnumber'd sea-fowl rising from the shore,
 Beat round in whirls at every cannon's roar :
 Where e'er the smoke the masts' tall heads appear,
 Hovering they scream, then dart with sudden fear,
 On trembling wings far round and round they fly,
 And fill with dismal clang their native sky.
 Thus fled in rout confus'd the treacherous Moors
 From field to field, then, hastning to the shores,
 Some trust in boats their wealth and lives to save,
 And wild with dread they plunge into the wave ;
 Some spread their arms to swim, and some beneath
 The whelming billows, struggling, pant for breath,
 Then whirl'd aloft their nostrils spout the brine ;
 While showering still from many a carabine
 The leaden hail their sails and vessels tore,
 Till struggl'd hard they reach'd the neighb'ring shore :
 Due vengeance thus their perfidy repay'd,
 And GAMA's terrors to the East display'd.

The first book concludes with bringing the hero of the poem
 view of Mombaze. The verses here are the most elegant
 and most pathetic imaginable :

' Between the isle and Ethiopia's land
 A narrow current laves each adverse strand ;
 Close by the margin where the green tide flows,
 Full to the bay a lordly city rose ;
 With fervid blaze the glowing evening pours
 Its purple splendors o'er the lofty towers ;
 The lofty towers with milder lustre gleam,
 And gently tremble in the glassy stream.
 Here reign'd an hoary King of ancient fame ;
 Mombaze the town, and fertile island's name.
 ' As when the pilgrim, who with weary pace
 Through lonely wastes untrod by human race,
 For many a day disconsolate has stray'd,
 The turf his bed, the wild-wood boughs his shade,
 O'erjoy'd beholds the cheerful seats of men
 In grateful prospect rising on his ken :
 So GAMA joy'd, who many a dreary day
 Had trac'd the vast, the lonesome watery way,
 Had seen new stars, unknown to Europe, rise,
 And brav'd the horrors of the polar skies :
 So joy'd his bounding heart, when proudly rear'd,
 The splendid City o'er the wave appear'd,
 Where heaven's own lore, he trusted, was obey'd,
 And Holy Faith her sacred rites display'd.
 And now swift crowding through the horned bay
 The Moorish barges wing'd their foamy way,
 To GAMA's fleet with friendly smiles they bore
 The choicest products of their cultured shore.
 But there fell rancour veil'd its serpent-head,
 Though festive roses o'er the gifts were spread

For Bacchus veil'd, in human shape, was here;
 And pour'd his counsel in the Sovereign's ear.
 ' O piteous lot of Man's uncertain state!
 What woes on life's unhappy journey wait!
 When joyful hope would grasp its fond desire,
 The long-sought transports in the grasp expire.
 By sea what treacherous calms, what rushing storms,
 And death attendant in a thousand forms!
 By land what strife, what plots of secret guile,
 How many a wound from many a treacherous smile!
 O where shall Man escape his numerous foes,
 And rest his weary head in safe repose!

The description of Venus, in the second book, is in the richest style of painting:

' Adown her neck, more white than virgin snow,
 Of softest hue the golden tresses flow;
 Her heaving breasts of purer, softer white,
 Than snow hills glistening in the moon's pale light,
 Except where covered by the sash, were bare,
 And Love, unseen, smil'd soft, and painted there:
 Nor less the zone the god's fond seal employs,
 The zone awakes the flames of secret joys.
 As ivy tendrils round her limbs divine
 Their spreading arms the young desires entwine:
 Below her waist, and quivering on the gale,
 Of thinnest texture, flows the silken veil.'

The address to the Muse, at the opening of the third book, is remarkably spirited and poetical, and the Author has translated it in his happiest manner; but we wish him to be at the pains of altering the second line. Thus the Poet addresses Calliope, the Epic Muse, and mistress of Apollo:

' So may the patron of the healing art,
 The blooming god, to thee incline his heart;
 From thee, the mother of his darling son,
 May never wandering thought to Daphne run:
 May never Clytis, nor Leucothoe's pride
 Henceforth with thee his changeful love divide.
 Then aid, O fairest Nymph, my fond desire,
 And give my verse the Luvian warlike fire:
 Fired by the song, the listening world shall know
 That Aganippe's streams from Tago flow.
 Oh, let no more the flowers of Pindus shine
 On thy fair breast, or round thy temples twine:
 On Tago's banks a richer chaplet blows,
 And with the tuneful god my bosom glows:
 I feel, I feel the mighty power infuse,
 And bathe my spirit in Aonian dew!'

This book furnishes us with a most animated and most beautiful specimen of the translation in general. It is part of Gama's narrative of the Portuguese history to the King of Melinda, and describes an invasion of the Moors in the time of Alonzo

Alonzo the Fourth of Portugal, who went to the assistance of his son-in-law, the King of Castile:

When Babel's haughty Empress bared the sword,
And o'er Hydaspes' lawns her legions pour'd;
When dreadful Attila, to whom was^{*} given
That fearful name, the Scourge of angry heaven,
The fields of trembling Italy o'er-ran
With many a Gothic tribe and northern clan;
Not such unnumber'd banners then were seen,
As now in fair Tartesia's dale convene;
Numidia's bow and Mauritania's spear,
And all the might of Hagar's race was here;
Granada's mongrels join their numerous host,
To those who dared the seas from Lybia's coast.
Awed by the fury of such ponderous force
The proud Castilian tries each hoped resource;
Yet not by terror for himself inspired,
For Spain he trembled, and for Spain was fired.
His much-loved bride his messenger he † sends,
And to the hostile Lusian lowly bends.
The much-loved daughter of the King implored,
Now sues her father for her wedded Lord.
The beauteous dame approach'd the palace gate,
Where her great Sire was throned in regal state.
On her fair face deep-settled grief appears,
And her mild eyes were bathed in glistening tears;
Her careless ringlets, as a mourner's, flow
Adown her shoulders and her breasts of snow:
A secret transport through the father ran,
While thus, in sighs, the royal bride began:
And know'st thou not, O warlike King, she cry'd,
That furious Afric pours her peopled tide;
Her barbarous nations o'er the fields of Spain?
Morocco's Lord commands the dreadful train.
Ne'er since the surges bathed the circling coast,
Beneath one standard march'd so dread an host:
Such the dire fierceness of their brutal rage,
Pale are our bravest youth as palsied age.
By night our father's shades confess their † fear,
Their shrieks of terror from the tombs we hear:

* Attila, a king of the Huns, surnamed The Scourge of God. He lived in the fifth century. He may be reckoned among the greatest conquerors.

† *His much-loved bride*—The Princess Mary. She was a Lady of great beauty and virtue, but was exceedingly ill used by her husband, who was violently attached to his mistress, though he owed his crown to the assistance of his father-in-law, the king of Portugal.

‡ *By night our fathers' shades confess their fear,
Their shrieks of terror from the tombs we hear.*

Camões says, "A mortos faz espanto," to give this elegance in English required a paraphrase. There is something wildly great, and agreeable to the superstition of that age, to suppose that the dead were troubled in their graves, on the approach of so terrible an army. The French translator, contrary to the original, ascribes this terror to the ghost of only one Prince, by which this stroke of Camões, in the spirit of Shakespeare, is reduced to a piece of wretched frippery.

To stem the rage of these unnumber'd bands,
 Alone, O Sire, my gallant husband stands;
 His little host alone their breasts oppose
 To the barb'd darts of Spain's innumerable foes:
 Then haste, O Monarch, thou whose conquering spear
 Has chill'd Malucca's sultry waves with fear;
 Haste to the rescue of distress'd Casceel,
 (Oh! be that smile thy dear affection's seal!)
 And speed, my father, ere my husband's fate
 Be fixt, and I, deprived of regal state,
 Be left in captive solitude forlorn,
 My spouse, my kingdom, and my birth to mourn.
 In tears, and trembling, spoke the filial queen.
 So lost in grief was lovely Venus * seen,
 When Jove her Sire, the beauteous mourner pray'd
 To grant her wandering son the promised aid.
 Great Jove was moved to hear the fair deplore,
 Gave all she asked, and griev'd she ask'd no more.
 So grieved Alonzo's noble heart. And now
 The warrior binds in steel his awful brow;
 The glittering squadrons march in proud array,
 On burnish'd shields the trembling sun-beams play:
 The blaze of arms the warlike rage inspires,
 And wakes from slothful peace the hero's fires.
 With trampling hoofs Evora's plains rebound,
 And sprightly neighings echo far around;
 Far on each side the clouds of dust arise,
 The drum's rough rattling rows along the skies;
 The trumpet's shrilly clangor sounds alarms,
 And each heart burns, and ardent pants for arms.
 Where their bright blaze the royal ensigns pour'd,
 High o'er the rest the great Alonzo tower'd;
 High o'er the rest was his bold front admired,
 And his keen eyes new warmth, new force inspired.
 Proudly he march'd, and now in Tarif's plain
 The two Alonzoes join their martial train:
 Right to the foe, in battle-rank updrawn,
 They pause—the mountain and the wide-spread lawn
 Afford not foot-room for the crowded foe:
 Awed with the horrors of the lifted blow
 Pale look'd our bravest heroes. Swell'd with pride,
 The foes already conquer'd Spain divide,
 And lordly o'er the field the promised victors stride. }
 So strode in Elah's vale the towering height
 Of Gath's proud champion; so with pale affright
 The Hebrews trembled, while with impious pride
 The large-limb'd foe the shepherd boy defy'd:
 The valiant boy advancing fits the string,
 And round his head he whirls the sounding sling;
 The monster staggers with the forceful wound,
 And his huge bulk lies groaning on the ground.

* See the first *Æneid*.

Such impious scorn the Moor's proud bosom swell'd,
 When our thin squadrons took the battle-field;
 Unconscious of the Power who led us on,
 That Power whose nod confounds th' infernal throne;
 Led by that Power, the brave Castilian bared
 The shining blade, and proud Morocco dared;
 His conquering brand the Lusian hero drew,
 And on Granada's sons resistless flew;
 The lances rattle and the splinters sing,
 And the broad saulchions on the bucklers ring:
 With piercing shrieks the Moors their Prophet's name,
 And ours their guardian Saint aloud acclaim.
 Wounds gush on wounds, and blows resound to blows,
 A lake of blood the level plain o'erflows;
 The wounded gasping in the purple tide,
 Now find the death the sword but half supplied.
 Though * wove and quilted by their Ladies' hands,
 Vain were the mail-plates of Granada's bands.
 With such dread force the Lusian rush'd along,
 Steep'd in red carnage lay the boastful throng.
 Yet now disdainful of so light a prize,
 Sheer o'er the field the thundering hero flies;
 And his bold arm the brave Castilian joins
 In dreadful conflict with the Moorish lines.
 ' The parting Sun now pour'd the ruddy blaze,
 And twinkling Vesper shot his silvery rays
 Athwart the gloom, and closed the glorious day,
 When low in dust the strength of Afric lay.
 Such dreadful slaughter of the boastful Moor
 Never on battle field was heap'd before;
 Not he whose childhood vow'd eternal hate
 And desperate war against the Roman state:
 Though three strong Coursers bent beneath the weight
 Of rings of gold, by many a Roman Knight,
 Erewhile, the badge of rank distinguish'd, worn,
 From their cold hands at Cannæ's slaughter torn;
 Not his dread sword bespread the reeking plain
 With such wide streams of gore, and hills of slain;
 Nor thine, O Titus, to the Stygian coast,
 From blood-stain'd Salem sent *so many a ghost*;
 Though ages ere she fell, the Prophets old
 The dreadful scene of Salem's fall foretold,
 In words that breathe wild horror: Nor the shore,
 When carnage choak'd the stream, so smok'd with gore,

* *Though wove*—It may perhaps be objected, that this is ungrammatical. But

Ufus

Quem penes arbitrium est, et jus et norma loquendi.

and Dryden, Pope, &c. often use *wove* as a participle in place of the harsh sounding *woven*, a word almost incompatible with the elegance of versification. The more harmonious word ought therefore to be used; and use will ascertain its definition in grammar.

When Marius' fainting legions drank the flood,
 Yet warm and purpled with Ambrosian † blood;
 Not such the heaps as now the plains of Taris *ſrew'd*.²

This truly classical and noble description places the genius of Camoëns in the most distinguished light, and his Translator has done himself the highest honour, in making his Author live in the fulness of his spirit, and in all the strength, harmony, and beauty of our heroic verse. Numbers more artfully varied, more judiciously disposed to produce the fine effect of *imitative harmony*, we have seldom met with. The drum, the trumpet are distinctly *heard*; the shock of battle is *felt*, and the unweildy movement of an immense army, by the extension or suspension of the numeric pause, is brought home to the eye. Indeed the Translator excels in this circumstance of his art, many instances of which have occurred to us in the perusal of the poem,

He prows, *their speed stopt*, o'er the surges nod.

The boatmen leaning on their rested oars

Ercatbe ſhort——

With many more, of the like expressive and appropriated nature. There is but one word in the above extract we wish the Translator to alter. For *ſtier* we would substitute *ferce*.

It is impossible to pass from this charming book, without expressing our admiration of the following lines, which apologize for the amorous foible of Fernando, one of the Kings of Portugal, the second in succession to the last-mentioned Alonzo:

‘ And who can boast he never felt the fires,
 The trembling throbbings of the young desires,
 When he beheld the breathing roses glow,
 And the soft heavings of the living snow;
 The waving ringlets of the auburn hair,
 And all the rapturous graces of the Fair!
 Oh! what defence, if fixt on him, he spy
 The languid sweetness of the stedfast eye!
 Ye who have felt the dear luxurious smart,
 When angel charms oppress the powerless heart,
 In pity here relent the brow severe,
 And o'er Fernando's weakness drop the tear.’

The second, fourth, and fifth couplets of the above quotation stand unexcelled, we had almost said unrivalled, by any translated verse.

† When the soldiers of Marius complained of thirst, he pointed to a river near the camp of the Ambroses; there, says he, you may drink, but it must be purchased with blood. Lead us on, they replied, that we may have something liquid, though it be blood. The Romans forcing their way to the river, the channel was filled with the dead bodies of the slain. Vid. Plut.

In the fourth book the imperfonated appearance of the Ganges and the Indus, in a dream, to Emanuel King of Portugal, under whose auspices these great discoveries and conquests were made in the East, is quite in the classical style and spirit :

‘ Now from the sky the sacred light withdrawn,
O’er heaven’s clear azure shone the stars of dawn,
Deep Silence spread her gloomy wings around,
And human griefs were wrapt in sleep profound.
The monarch slumber’d on his golden bed,
Yet anxious cares possess his thoughtful head ;
His generous soul, intent on public good,
The glorious duties of his birth review’d.
When sent by heaven a sacred dream inspired
His labouring mind, and with its radiance fired :
High to the clouds his towering head was rear’d,
New worlds, and nations fierce and strange appear’d ;
The purple dawning o’er the mountains flow’d,
The forest-boughs with yellow splendor glow’d ;
High from the steep two copious glassy streams
Roll’d down, and glitter’d in the morning beams ;
Here various monsters of the wild were seen,
And birds of plumage, azure, scarlet, green :
Here various herbs, and flowers of various bloom ;
There black as night the forest’s horrid gloom,
Whose shaggy brakes, by human step untrod,
Darken’d the glaring lion’s dread abode.
Here as the monarch fix’d his wondering eyes,
Two hoary fathers from the streams arise ;
Their aspect rustic, yet a reverend grace
Appeared majestic on their wrinkled face :
Their tawny beards uncomb’d, and sweepy long,
Adown their knees in shaggy ringlets hung ;
From every lock the chrystal drops distill,
And bathe their limbs as in a trickling rill ;
Gay wreaths of flowers, of fruitage, and of boughs,
Nameless in Europe, crown’d their furrow’d brows,
Bent o’er his staff, more silver’d o’er with years,
Worn with a longer way, the One appears ;
Who now slow beckoning with his wither’d hand,
As now advanced before the King they stand :
‘ O thou, whom worlds to Europe yet unknown,
Are doom’d to yield, and dignify thy crown ;
To thee our golden shores the Fates decree ;
Our necks, unbow’d before, shall bend to thee.
Wide through the world resounds our wealthy fame ;
Haste, speed thy prow, that fared wealth to claim.
From Paradise my hallowed waters spring ;
The sacred Ganges I, my brother king
Th’ illustrious author of the Indian name :
Yet toil shall languish, and the fight shall flame ;

Our fairest lawns with streaming gore shall smoke,
 Ere yet our shoulders bend beneath thy yoke ;
 But thou shalt conquer : all thine eyes survey,
 With all our various tribes shall own thy sway.

‘ He spoke ; and melting in a silvery stream
 Both disappear’d ; when waking from his dream,
 The wondering monarch thrill’d with awe divine,
 Weighs in his lofty thoughts the sacred sign.’

When the King, in consequence of this vision, had selected the hero of this poem, Vasco De Gama, for the enterprise, the latter relates his address to the monarch, on the occasion, in these strong and impassioned terms :

————— ‘ Let skies on fire,
 Let frozen seas, let horrid war conspire,
 I dare them all, I cried, and but repine
 That one poor life is all I can resign.
 Did to my lot Alcides’ labours fall,
 For you my joyful heart would dare them all ;
 The ghastly realms of death could man invade
 For you my steps should trace the ghastly shade.’

The solemnities, sacred and social, which attended the departure of the fleet on this desperate expedition, have something in them pathetic and noble, and altogether worthy of the Epic :

‘ Where foaming on the shore the tide appears,
 A sacred fane its hoary arches rears :
 Dim o’er the sea the evening shades descend,
 And at the holy shrine devout we bend :
 There, while the tapers o’er the altar blaze,
 Our prayers and earnest vows to heaven we raise.
 “ Safe through the deep, where every yawning wave
 “ Still to the Sailor’s eye displays his grave ;
 “ Through howling tempests, and through gulphs untry’d,
 “ O ! mighty God ! be thou our watchful guide.”
 While kneeling thus before the sacred shrine,
 In Holy Faith’s most solemn rite we join ;
 Our peace with heaven the bread of peace confirms,
 And meek contrition every bosom warms :
 Sudden the lights extinguish’d, all around
 Dread silence reigns, and midnight gloom profound :
 A sacred horror pants on every breath,
 And each firm breast devotes itself to death,
 An offer’d sacrifice, sworn to obey
 My nod, and follow where I lead the way ;
 Now prostrate round the hallow’d shrine we lie,
 Till rosy morn bespreads the eastern sky ;
 Then, breathing fixt resolves, my daring mates
 March to the ships, while pour’d from Lisbon’s gates,
 Thousands on thousands crowding, press along,
 A woeful, weeping, melancholy throng.
 A thousand white-robed priests our steps attend,
 And prayers, and holy vows to heaven ascend ;

A scene

A scene so solemn, and the tender woe
 Of parting friends, constrained my tears to flow.
 To weigh our anchors from our native shore——
 To dare new oceans never dared before——
 Perhaps to see my native coast no more——
 Forgive, O king, if as a man I feel,
 I bear no bosom of obdurate steel.
 (The godlike hero here suppress the sigh,
 And wiped the tear-drop from his manly eye;
 Then thus resum'g—) All the peopled shore
 An awful, silent look of anguish wore;
 Affection, friendship, all the kindred ties
 Of spouse and parent languish'd in their eyes:
 As men they never should again behold,
 Self-offer'd victims to destruction sold,
 On us they fix the eager look of woe,
 While tears o'er every cheek began to flow;
 When thus aloud, Alas! my son, my son,
 An hoary Sire exclaims, oh! whither run,
 My heart's sole joy, my trembling age's stay,
 To yield thy limbs the dread sea-monster's prey!
 To seek thy burial in the raging wave,
 And leave me cheerless sinking to the grave!
 Was it for this I watch'd thy tender years,
 And bore each fever of a father's fears!
 Alas! my boy!—His voice is heard no more,
 The female shriek resounds along the shore:
 With hair dishevell'd, through the yielding crowd
 A lovely bride springs on, and screams aloud;
 Oh! where, my husband, where to seas unknown,
 Where would'st thou fly me, and my love disown!
 And wilt thou, cruel, to the deep consign
 That valued life, the joy, the soul of mine:
 And must our loves, and all our kindred train
 Of rapt endearments, all expire in vain!
 All the dear transports of the warm embrace,
 When mutual love inspired each raptur'd face!
 Must all, alas! be scatter'd in the wind,
 Nor thou bestow one lingering look behind!
 ' Such the lorn parents' and the spouses' woes,
 Such o'er the strand the voice of wailing rose;
 From breast to breast the soft contagion crept,
 Moved by the woeful sound the children wept;
 The mountain ecchoes catch the big-swoln sighs,
 And through the dales prolong the matron's cries;
 The yellow sands with tears are silver'd o'er,
 Our fate the mountains and the beach deplore.
 Yet firm we march, nor turn one glance aside
 On hoary parent, or on lovely bride.
 Though glory fired our hearts, too well we knew
 What soft affection and what love could do.

The last embrace the bravest worst can bear:
 The bitter yearning- of the parting-tear
 Sullen we shun, unable to sustain
 The melting passion of such tender pain.'

In the fifth book the description of the spirit of the Cape of Tempests, now called the Cape of Good Hope, is dreadfully sublime, and, perhaps, unequalled:

' Now prosperous gales the bending canvas swell'd;
 From these rude shores our fearless course we held:
 Beneath the glistening wave the God of day
 Had now five times withdrawn the parting ray,
 When o'er the prow a sudden darkness spread,
 And slowly floating o'er the mast's tall head
 A black cloud hover'd: nor appear'd from far
 The moon's pale glimpse, nor faintly twinkling star;
 So deep a gloom the louring vapour cast,
 Transfixt with awe the bravest stood aghast.
 Meanwhile a hollow bursting roar resounds,
 As when hoarse surges lash their rocky mounds;
 Nor had the blackening wave, nor frowning heaven
 The wonted signs of gathering tempest given.
 Amazed we stood—O thou, our fortune's guide,
 Avert this Omen, mighty God,—I cried;
 Or through forbidden climes adventurous stray'd,
 Have we the secrets of the deep survey'd,
 Which these wide solitudes of seas and sky
 Were doom'd to hide from man's unhallow'd eye?
 Whate'er this prodigy, it threatens more
 Than midnight tempests and the mingled roar,
 When sea and sky combine to rock the marble shore.
 ' I spoke, when rising through the darken'd air,
 Appall'd we saw an hideous Phantom glare;
 High and enormous o'er the flood he tower'd,
 And thwart our way with sullen aspect lour'd:
 An earthy paleness o'er his cheeks was spread,
 Erect uprose his hairs of wither'd red;
 Writhing to speak his sable lips disclose,
 Sharp and disjoin'd, his gnashing teeth's blue rows;
 His baggard beard flow'd quivering on the wind,
 Revenge and horror in his mien combined;
 His clouded front, by withering lightnings scared,
 The inward anguish of his soul declared.
 His red eyes glowing from their dusky caves
 Shot livid fires: Far echoing o'er the waves
 His voice resounded, as the cavern'd shore
 With hollow groan repeats the tempest's roar.
 Cold gliding horrors thrill'd each hero's breast,
 Our bristling hairs and tottering knees confess
 Wild dread, the while with visage ghastly wan,
 His black lips trembling, thus the fiend began.'

After

After predicting some dreadful evils that should befall the Portuguese,

‘ He paus’d, in act still farther to disclose
A long, a dreary prophecy of woes :
When springing onward, loud my voice resounds,
And midst his rage the threatening Shade confounds,
What art thou, Horrid Form, that ridest the air ?
By heaven’s eternal light, stern Fiend, declare.
His lips he writhes, his eyes far round he throws,
And from his breast deep hollow groans arose,
Sternly aſkaunce he flood : with wounded pride
And anguish torn, In me, behold, he cried,
While dark-red sparkles from his eyeballs roll’d,
In me the Spirit of the Cape behold,
That rock by you the Cape of Tempeſts named,
By Neptune’s rage in horrid earthquakes framed,
When Jove’s red bolts o’er Titan’s offspring flamed.
With wide ſtretch’d piles I guard the pathleſs ſtrand,
And Afric’s ſouthern mound unmoved I ſtand :
Nor Roman prow, nor daring Tyrian oar
Ere daſh’d the white wave foaming to my ſhore ;
Nor Greece nor Carthage ever ſpread the ſail
On theſe my ſeas to catch the trading gale.
You, you alone have dared to plough my main,
And with the human voice diſturb my loneſome reign.’

We propoſed to conclude the Article before us in this Review, but we were not then ſo fully apprized of the merit of the work. We ſhould be wanting in reſpect to the taſte and entertainment of our Readers, in the attention due to the very ingenious Translator, and even in regard to our own gratification, ſhould we not introduce Mr. Mickle and his Luſiad to the public eye *once more*.

ART. VI. *Amwell, a Descriptive Poem.* By John Scott, Eſq. 4to. 2s. Dilly. 1776.

ABOUT ſixteen years ago we reviewed ſome elegant little poems, characteriſed by a natural enthuiſaſm, harmony, and ſimplicity, under the title of *Elegies, deſcriptive and moral* *. Not long afterwards we learnt that they were the production of the ingenious Author of the poem before us, a Gentleman of fortune, who lives in a beautiful retirement, embellished by his own taſte and genius, at the place he deſcribes †. That, amidſt the multiplicity of poetical publications which paſs under our review, we retain a lively and diſtinct idea of thoſe Elegies, is, at leaſt, ſo far as our opinion may be repoſed upon, an indubitable proof of their merit.

* See Review, vol. xxiii. p. 68.

† Near Ware, Hertfordſhire.

Those rural scenes and images which strike upon a young mind impregnated with the seeds of poetry, and, of course, with an ardent love of Nature—which strike with a degree of enthusiasm that seems, like other generous passions, to have its empire, indeed, in youth, but can never be divorced from memory—those scenes and images are the objects of this easy and melodious poem.

————— ‘ My roving sight
Pursues its pleasing course o’er neighb’ring hills,
Where frequent hedge-rows intersect rich fields
Of many a different form and different hue,
Bright with ripe corn, or green with grass, or dark
With clover’s purple bloom ; o’er WIDBURY’S mount
With that fair crescent crown’d of lofty elms,
Its own peculiar boast ; and o’er the woods
That round immure the deep sequester’d dale
Of LANGLEY, down whose flow’r-embroider’d meads
Swift ASH through pebbly shores meandering rolls.
Elysian scene ! as from the living world
Secluded quite ; for of that world, to him
Whose wanderings trace thy winding length, appears
No mark, save one white solitary spire
At distance rising through the tufted trees—
Elysian scene ! recluse as that, so fam’d
For solitude, by WARWICK’S ancient walls,
Where under umbrage of the mossy cliff
Victorious GUY, so legends say, reclin’d
His hoary head beside the silver stream,
In meditation rapt—Elysian scene !
At evening often, while the setting sun
On the green summit of thy eastern groves
Pour’d full his yellow radiance ; while the voice
Of ZEPHYR whispering midst the rustling leaves,
The sound of water murmuring through the sedge,
The turtle’s plaintive call, and music soft
Of distant bells, whose ever varying notes,
In slow sad measure mov’d, combin’d to sooth
The soul to sweet solemnity of thought ;
Beneath thy branchy bowers of thickest gloom,
Much on the imperfect state of Man I have mus’d :
How Pain o’er half his hours her iron reign
Ruthless extends ; how Pleasure from the path
Of Innocence allures his steps ; how Hope
Fixes his eye on future joy, that flies
His fond pursuit ; how Fear his shuddering heart
Alarms with fancy’d ill ; how Doubt and Care
Perplex his thought ; how soon the tender rose
Of Beauty fades, the sturdy oak of Strength
Declines to earth, and over all our pride
Stern Time triumphant stands.’ —————

After

After lamenting, in the clofe of these melancholy ideas, the eath of some particular friends, the Author resumes his descriptive pencil :

‘ When melancholy thus has chang’d to grief,
That grief in soft forgetfulness to lose,
I have left the gloom for gayer scenes, and fought
Through winding paths of venerable shade,
The airy brow where that tall spreading beech
O’ertops surrounding groves, up rocky sleeps,
Tree over tree dispos’d ; or stretching far
Their shadowy coverts down th’ indented side
Of fair corn-fields ; or pierc’d with sunny glades,
That yield the casual glimpse of flowery meads
And shining silver rills ; on these the eye
Then wont to expatiate pleas’d ; or more remote
Survey’d yon vale of LEE, in verdant length
Of level lawn spread out to KENT’s blue hills,
And the proud range of glitt’ring spires that rise
In misty air on THAMES’s crouded shores.

‘ How beautiful, how various is the view
Of these sweet pastoral landscapes ! fair, perhaps,
As those renown’d of old, from TABOR’s height,
Or CARMEL seen ; or those, the pride of GREECE,
TEMPE or ARCADY ; or those that grac’d
The banks of clear ELORUS, or the skirts
Of thymy HYBLA, where SICILIA’s isle
Smiles on the azure main ; there once was heard
The Muse’s lofty lay. — How beautiful,
How various is yon view ! delicious hills
Bounding smooth vales, smooth vales by winding streams
Divided, that here glide through grassy banks
In open sun, there wander under shade
Of aspen tall, or ancient elm, whose boughs
O’erhang grey castles, and romantic farms,
And humble cots of happy shepherd swains ;
Delightful habitations ! with the song
Of birds melodious charm’d, and bleat of flocks
From upland pastures heard, and low of kine
Grazing the rushy mead, and mingled sounds
Of falling waters and of whisp’ring winds ;
Delightful habitations ! o’er the land
Dispers’d around, from WALTHAM’s osier’d isles
To where bleak NASING’s lonely tower o’erlooks
Her verdant fields ; from RAYDON’s pleasant groves
And HUNSDON’s bowers on STORT’s irriguous marge,
By RHYE’s old walls, to HODSDON’s airy street ;
From HALY’s woodland to the flow’ry meads
Of willow shaded STANSTED, and the slope
Of AMWELL’s Mount, that crown’d with yellow corn
There from the green flat, softly swelling, shows

Like



Like some bright vernal cloud by Zephyr's breath
Just rais'd above the horizon's azure bound.'

And now the Poet gives us a more particular and more graphical view of Amwell :

As one long travell'd on *ITALIA*'s plains,
The land of pomp and beauty, still his feet
On his own *ALBION* joys to fix again ;
So my pleas'd eye, which o'er the prospect wide
Has wander'd round, and various objects mark'd,
On *AMWELL* rests at last, its favourite scene !
How picturesque the view ! where up the side
Of that steep bank, her roofs of russet thatch
Rise mix'd with trees, above whose swelling tops
Ascends the tall church tow'r, and loftier still
The hill's extended ridge : how picturesque !
Where flow beneath that bank the silver stream
Glides by the flowery isle, and willow groves
Wave on its northern verge, with trembling tufts
Of osier intermix'd. How picturesque
The slender group of airy elm, the clump
Of pollard oak, or ash, with ivy brown
Entwin'd ; the walnut's gloomy breadth of boughs,
The orchard's ancient fence of rugged pales,
The hay-stack's dusky cone, the moss-grown shed,
The clay-built barn ; the elder-shaded cot,
Whose white-wash'd gable prominent through green
Of waving branches shows, perchance inscrib'd
With some past owner's name, or rudely grac'd
With rustic dial, that scarcely serves to mark
Time's ceaseless flight ; the wall with mantling vines
O'erspread, the porch with climbing woodbine wreath'd,
And under sheltering eaves the sunny bench
Where brown hives range, whose busy tenants fill,
With drowsy hum, the little garden gay,
Whence blooming beans, and spicy herbs, and flowers,
Exhale around a rich perfume ! Here rests
The empty wain ; there idle lies the plough :
By Summer's hand unharnes'd, here the steed,
Short ease enjoying crops the daisied lawn ;
Here bleats the nursing lamb, the heifer there
Waits at the yard-gate lowing. By the road
Where the neat ale-house stands (to once stood thine,
Deserted *AUBURN* ! in immortal song
Consign'd to Fame) the cottage fire recounts
The praise he earn'd, when cross the field he drew
The straightest furrow, or neatest built the rick,
Or led the reaper band in sultry noons
With unabating strength, or won the prize
At many a crowded wake. Beside her door,
The cottage matron whirls her circling wheel,
And jocund chaunts her lay : the cottage maid

Feeds

Feeds from her loaded lap her mingled train
Of clamorous hungry fowls ; or o'er the stile
Leaning with downcast look, the artless tale
Of evening courtship hears : the sportive troop
Of cottage children on the grassy waste
Mix in rude gambols, or the bounding ball
Circle from hand to hand, or rustic notes
Wake on their pipes of jointed reed : while near
The careful shepherd's frequent-falling strokes
Fix on the fallow lea his hurdled fold.

Scarcely any thing of the descriptive kind can be more poetical than the farewell address to the scene and subject of this elegant poem :

————— 'Thou sweet Vill,
Farewell ! and ye, sweet fields, where Plenty's horn
Pours liberal boons, and Health propitious deigns
Her chearing smile ! you not the parching air
Of arid sands, you not the vapours chill
Of humid fens annoy ; FAVONIUS' wing,
From off your thyme-banks and your trefoil meads,
Wafts balmy redolence ; robust and gay,
Your swains industrious issue to their toil,
Till your rich glebe, or in your granaries store
Its generous produce : annual ye resound
The ploughman's song, as he through recking soil
Guides slow his shining share ; ye annual hear
The shouts of harvest, and the prattling train
Of chearful gleaners :—and th' alternate strokes
Of loud flails echoing from your loaded barns,
The pallid Morn in dark NOVEMBER wake.
But, happy as ye are, in marks of wealth
And population ; not for these, or aught
Beside, with I in hyperbolic strains
Of vain applause to elevate your fame
Above all other scenes ; for scenes as fair
Have charm'd my sight, but transient was the view :
You, through all seasons, in each varied hour
For observation happiest, oft my steps
Have travers'd o'er ; oft Fancy's eye has seen
Gay Spring trip lightly on your lovely lawns,
To wake fresh flowers at morn ; and Summer spread
His listless limbs, at noontide, on the marge
Of smooth translucent pools, where willows green
Gave shade, and breezes from the wild mint's bloom
Brought odour exquisite ; oft Fancy's ear,
Deep in the gloom of evening woods, has heard
The last sad sigh of Autumn, when his throne
To Winter he resign'd.'

We have spoken with better information of this performance because we know the different landscapes described, but we have not spoken in *better terms* of it because we know the Author ;

thor; yet, had even this been the case, whoever else knows him, would have held us almost excusable. L

ART. VII. *Continuation of the Account of Mr. Gibbon's History of the Decline and Fall of the Roman Empire.*

IN our Review for March, we gave a general character of this excellent work, and a short account of what is contained in the three first chapters of it: we now proceed, without any farther introduction, to the remaining contents of the volume.

In chap. IV. we are presented with a view of the cruelties, follies, and murder of Commodus. This execrable and contemptible tyrant was not, what some historians have represented him to be, a tiger born with an insatiate thirst of human blood, and capable, from his infancy, of the most inhuman actions. Nature, Mr. Gibbon observes, had formed him of a weak, rather than a wicked disposition. His simplicity and timidity rendered him the slave of his attendants, who gradually corrupted his mind. His cruelty, which at first obeyed the dictates of others, degenerated into habit, and at length became the ruling passion of his soul.

We have likewise, in this chapter, an account of the election of Pertinax, his attempts to reform the state, and his assassination by the Prætorian guards.

The fifth chapter is introduced with a concise, but clear and distinct account of the institution, the strength and confidence of the Prætorian bands, whose licentious fury was the first symptom and cause of the decline of the Roman empire.

They derived their institution from Augustus. That crafty tyrant, sensible that laws might colour, but that arms alone could maintain, his usurped dominion, had gradually formed this powerful body of guards in constant readiness to protect his person, to awe the senate, and either to prevent or to crush the first motions of rebellion. He distinguished these favourite troops by a double pay, and superior privileges; but, as their formidable aspect would at once have alarmed and irritated the Roman people, three cohorts only were stationed in the capital; whilst the remainder was dispersed in the adjacent towns of Italy. But after fifty years of peace and servitude, Tiberius ventured on a decisive measure, which for ever rivetted the fetters of his country. Under the fair pretences of relieving Italy from the heavy burden of military quarters, and of introducing a stricter discipline among the guards, he assembled them at Rome, in a permanent camp, which was fortified with skilful care, and placed on a commanding situation.

Such formidable servants are always necessary, but often fatal to the throne of despotism. By thus introducing the Prætorian guards, as it were, into the palace and the senate, the Emperors taught them to perceive their own strength, and the weakness of the civil government; to view the vices of their masters with familiar contempt, and to lay aside that reverential awe, which distance only, and mys-

tery,

tery, can preserve, towards an imaginary power. In the luxurious idleness of an opulent city, their pride was nourished by the sense of their irresistible weight; nor was it possible to conceal from them, that the person of the sovereign, the authority of the senate, the public treasure, and the seat of empire, were all in their hands. To divert the Prætorian bands from these dangerous reflections, the firmest and best established princes were obliged to mix blandishments with commands, rewards with punishments, to flatter their pride, indulge their pleasures, connive at their irregularities, and to purchase their precarious faith by a liberal donative; which, since the elevation of Claudius, was exacted as a legal claim, on the accession of every new Emperor.

The advocates of the guards endeavoured to justify by arguments, the power which they asserted by arms; and to maintain that, according to the best principles of the constitution, *their* consent was essentially necessary in the appointment of an Emperor. The election of consuls, of generals, and of magistrates, however it had been recently usurped by the senate, was the ancient and undoubted right of the Roman people. But where was the Roman people to be found? Not surely amongst the mixed multitude of slaves and strangers that filled the streets of Rome; a servile populace, as devoid of spirit as destitute of property. The defenders of the state, selected from the flower of the Italian youth, and trained in the exercise of arms and virtue, were the genuine representatives of the people, and the best entitled to elect the military chief of the republic. These assertions, however defective in reason, became unanswerable, when the fierce Prætorians increased their weight, by throwing like the barbarian conqueror of Rome, their swords into the scale.

The Prætorians had violated the sanctity of the throne, by the atrocious murder of Pertinax; they dishonoured the majesty of it, by their subsequent conduct. The camp was without a leader, for even the præfect Lætus, who had excited the tempest, prudently declined the public indignation. Amidst the wild disorder Sulpicianus, the Emperor's father-in-law, and governor of the city, who had been sent to the camp on the first alarm of mutiny, was endeavouring to calm the fury of the multitude, when he was silenced by the clamorous return of the murderers, bearing on a lance the head of Pertinax. Though history has accustomed us to observe every principle and every passion yield to the imperious dictates of ambition, it is scarcely credible that, in these moments of horror, Sulpicianus should have aspired to ascend a throne streaming with the blood of so near a relation, and so excellent a prince. He had already begun to use the only effectual argument, and to treat for the Imperial dignity; but the more prudent of the Prætorians, apprehensive that, in this private contract, they should not obtain a just price for so valuable a commodity, ran out upon the ramparts; and, with a loud voice, proclaimed that the Roman world was to be disposed of to the best bidder by public auction.

This infamous offer, the most insolent excess of military licence, diffused an universal grief, shame, and indignation throughout the city. It reached at length the ears of Didius Julianus, a wealthy senator,

senator, who, regardless of the public calamities, was indulging himself in the luxury of the table. His wife and his daughter, his freedmen and his parasites, easily convinced him that he deserved the throne, and earnestly conjured him to embrace so fortunate an opportunity. The vain old man hastened to the Prætorian camp, where Sulpicianus was still in treaty with the guards; and began to bid against him from the foot of the rampart. The unworthy negotiation was transacted by faithful emissaries, who passed alternately from one candidate to the other, and acquainted each of them, with the offers of his rival. Sulpicianus had already promised a donative of five thousand drachms (above one hundred and sixty pounds) to each soldier; when Julian, eager for the prize, rose at once to the sum of six thousand two hundred and fifty drachms, or upwards of two hundred pounds sterling. The gates of the camp were instantly thrown open to the purchaser; he was declared Emperor, and received an oath of allegiance from the soldiers, who retained humanity enough to stipulate that he should pardon and forget the competition of Sulpicianus.

It was now incumbent on the Prætorians to fulfil the conditions of the sale. They placed their new sovereign, whom they served and despised, in the center of the ranks, surrounded him on every side with their shields, and conducted him in close order of battle through the deserted streets of the city. The senate was commanded to assemble, and those who had been the distinguished friends of Pertinax, or the personal enemies of Julian, found it necessary to affect a more than common share of satisfaction at this happy revolution. After Julian had filled the senate-house with armed soldiers, he expatiated on the freedom of his election, his own eminent virtues, and his full assurance of the affections of the senate. The obsequious assembly congratulated their own and the public felicity; engaged their allegiance, and conferred on him all the several branches of the imperial power. From the senate Julian was conducted by the same military procession, to take possession of the palace. The first objects which struck his eyes, were the abandoned trunk of Pertinax, and the frugal entertainment prepared for his supper. The one he viewed with indifference; the other with contempt. A magnificent feast was prepared by his order, and he amused himself till a very late hour, with dice, and the performances of Pylades, a celebrated dancer. Yet it was observed, that after the crowd of flatterers dispersed, and left him to darkness, solitude, and terrible reflection, he passed a sleepless night; revolving most probably in his mind his own rash folly, the fate of his virtuous predecessor, and the doubtful and dangerous tenure of an empire, which had not been deserved by merit, but purchased by money.

He had reason to tremble. On the throne of the world he found himself without a friend, and even without an adherent. The guards themselves were ashamed of the prince whom their avarice had created; nor was there a citizen who did not consider his elevation with horror, as the last insult on the Roman name. The nobility, whose conspicuous station and ample possessions exacted the strictest caution, dissembled their sentiments, and met the affected civility of the Emperor with smiles of complacency and professions of duty.

But

But the people, secure in their numbers and obscurity, gave a free vent to their passions. The streets and public places of Rome resounded with clamours and imprecations. The enraged multitude affronted the person of Julian, rejected his liberality, and, conscious of the impotence of their own resentment, they called aloud on the legions of the frontiers to assert the violated majesty of the Roman empire.'

In the remaining part of this chapter, we have an account of the civil wars and victory of Severus over his rivals. Mr. Gibbon does not enter into a minute narrative of the military operations of this Emperor, but collects into one point of view the most striking circumstances, tending to develop his character, and the state of the empire. We cannot, within the limits which must be assigned to this Article, give our Readers a distinct view of what he has said on this interesting part of his subject, but must, though with reluctance, refer them to the work itself, where they will find the character and conduct of Severus delineated with great ability, and with classical elegance.

He, properly, observes that the arts employed by Severus cannot be justified by the most ample privileges of state-reason.—He promised only to betray, he flattered only to ruin, and however he might occasionally bind himself by oaths and treaties, his conscience, obsequious to his interest, always released him from the inconvenient obligation.—He concludes this chapter with saying, that the contemporaries of Severus, in the enjoyment of the peace and glory of his reign, forgave the cruelties by which it had been introduced, but that posterity, who experienced the fatal effects of his maxims and example, justly considered him as the principal author of the decline of the Roman empire.

The tyranny of Caracalla, the follies of Elagabalus, and the virtues of Alexander Severus, are presented to our view in the sixth chapter. But the personal characters of the Emperors, their victories, laws, follies, and fortunes, can interest us no farther, as Mr. Gibbon observes, than as they are connected with the general history of the decline and fall of the monarchy. His constant attention to this great object makes him take particular notice, in the chapter now before us, of a most important edict of Antoninus Caracalla, which communicated to all the free inhabitants of the empire the name and privileges of Roman citizens. The consequences of this universal freedom are briefly pointed out, but with great distinctness and perspicuity; and the Author takes occasion, from this part of his subject, to make some very pertinent and instructive observations on the finances of the Roman state, from the victorious ages of the commonwealth to the reign of Alexander Severus.

The

The seventh chapter is introduced with some general reflections on the apparent ridicule, but real and solid advantages of hereditary succession. Our Historian then proceeds to observe, that after the murder of Alexander Severus, and the elevation of Maximin, no Emperor could think himself safe upon the throne, and that every barbarian peasant of the frontier might aspire to that august, but dangerous station. He goes on to relate the birth and fortunes of Maximus and Balbinus, and the three Gordians—the usurpation and secular games of Philip, &c. and concludes the chapter in the following manner :

‘ Since Romulus, with a small band of shepherds and outlaws, fortified himself on the hills near the Tyber, ten centuries had already elapsed. During the four first ages, the Romans, in the laborious school of poverty, had acquired the virtues of war and government. By the vigorous exertion of those virtues, and by the assistance of fortune, they had obtained, in the course of the three succeeding centuries, an absolute empire over many countries of Europe, Asia, and Africa. The last three hundred years had been consumed in apparent prosperity and internal decline. The nation of soldiers, magistrates, and legislators, who composed the thirty five tribes of the Roman people, was dissolved into the common mass of mankind, and confounded with the millions of servile provincials, who had received the name, without adopting the spirit of Romans. A mercenary army, levied among the subjects and barbarians of the frontier, was the only order of men who preserved and abused their independence. By their tumultuary election, a Syrian, a Goth, or an Arab, was exalted to the throne of Rome, and invested with despot power over the conquests and over the country of the Scipios. .

‘ The limits of the Roman empire still extended from the Western Ocean to the Tigris, and from Mount Atlas to the Rhine and the Danube. To the undiscerning eye of the vulgar, Philip appeared a monarch no less powerful than Hadrian or Augustus had formerly been. The form was still the same, but the animating health and vigour were fled. The industry of the people was discouraged and exhausted by a long series of oppression. The discipline of the legions, which alone, after the extinction of every other virtue, had propped the greatness of the state, was corrupted by the ambition, or relaxed by the weakness of the Emperors. The strength of the frontiers, which had always consisted in arms rather than in fortifications, was insensibly undermined ; and the fairest provinces were left exposed to the rapaciousness or ambition of the barbarians, who soon discovered the decline of the Roman empire.’

As the government and religion of Persia are connected with the decline and fall of the Roman empire, our Author, in his eighth chapter, considers the state of Persia after the restoration of the monarchy by Artaxerxes, and in his ninth, the state of Germany till the invasion of the barbarians, in the time of the Emperor Decius. Both these chapters are no less entertaining than instructive, and contain very evident and striking proofs of the Author's judgment, and enlarged and liberal views.

The

The tenth chapter is introduced in the following manner :

‘ From the great secular games celebrated by Philip, to the death of the Emperor Gallienus, there elapsed twenty years of shame and misfortune. During that calamitous period, every instant of time was marked, every province of the Roman world was afflicted, by barbarous invaders and military tyrants, and the ruined empire seemed to approach the last and fatal moment of its dissolution. The confusion of the times, and the scarcity of authentic memorials, oppose equal difficulties to the historian, who attempts to preserve a clear and unbroken thread of narration. Surrounded with imperfect fragments, always concise, often obscure, and sometimes contradictory, he is reduced to collect, to compare, and to conjecture: and though he ought never to place his conjectures in the rank of facts, yet the knowledge of human nature, and of the sure operation of its fierce and unrestrained passions, might, on some occasions, supply the want of historical materials.’

In this chapter we have an account of the GOTHs, that great people, who acted so memorable a part in the subversion of the Western Empire, who broke the Roman power, sacked the capital, and reigned in Gaul, in Spain, and in Italy. Mr. Gibbon inquires into their origin, their religion, &c. relates the various events of the Gothic war, their naval expeditions, &c. together with the character and violent deaths of the thirty tyrants. In this chapter too, we have an account of the origin and confederacy of the Franks, and of the origin and renown of the Suevi; but for all these particulars we must refer to the work itself.

(To be concluded in another Article.)

R.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

A R T. I.

AS the Natural History of St. Domingo and the adjacent islands has not been unfolded to the view of the Public by any remarkable adepts in that science, and has only been accidentally treated by missionaries, mariners, or merchants, the following production will undoubtedly meet with a favourable reception, *Essai sur l'Histoire Naturelle de St. Domingue*: i. e. *An Essay concerning the Natural History of the Island of St. Domingo, with Plates.* 1776. It is not a complete Natural History of the island in question that the Reader is to expect in this performance, which is rather a collection of observations, made without any fixed plan, but made upon the spot, as occasion offered, with great attention, judgment, and accuracy, and with a spirit of inquiry entirely unbiassed by the accounts or descriptions of preceding writers. All the objects of natural history, here exhibited, are arranged in alphabetical order, and

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some of them present interesting discoveries. Our Author's account of the natives and the negroes is curious and instructive; and his description of that part of the island, that is occupied by the French colony, its productions, population, commerce, manufactures, civil and ecclesiastical government, is accurate and interesting. Father Nicholson, a learned Dominican, who resided some years in St. Domingo, is the Author of this essay.

II. *Discours sur les Monumens Publics de tous les Ages & de tous les Peuples connus, suivi d'une Description du Monument projeté à la Gloire de Louis XVI. de la France, &c.* i. e. *A Discourse concerning the Public Monuments of all the Ages and Nations known in History, followed by a Description of the Monument that was projected in Honour of Lewis XVI. and of the Kingdom of France,* and concluded by some Observations on the modern Monuments of the city of Paris, and the Methods that may be used for adorning and improving that City. By the Abbé DE LUBERSAC, Vicar-general of Narbonne. 1776. In this vast and laborious undertaking the account of ancient monuments, and the Author's observations upon them, are so arranged as to form a kind of compendious history of the Arts and their progress, drawn from a multitude of materials, which are at present dispersed in a great variety of Greek and Latin authors, ancient remains, engravings, and designs.

III. Father MAILLA, a French Jesuit, employed forty years of his residence at Pekin in the composition of *an History of China*, translated or extracted from the *Grand Annals*, (as they are called) the most authentic literary source of Chinese story, which has been handed down as sacred through different dynasties. This great enterprise, which the famous Mr. Freret undertook but did not execute, was happily finished by Father Mailla; and, since his death, the Abbé Grosier has been appointed (by the Academy of Inscriptions and Belles Lettres) to prepare the work for the press, and to publish it in 12 volumes, 4to. The *Prospectus* is already published by that Abbé, and is adapted to convey a favourable opinion of the work and of the Editor. In this *Prospectus* Mr. Pauw's researches concerning the Chinese are examined, refuted, and censured, with judgment and spirit, mingled with more than a sufficient portion of warmth and acrimony.

IV. Mr. ROUSSEL, an eminent physician of the faculty of Montpellier, has published a curious and interesting work, intitled, *Système physique & morale de la Femme ou Tableau Philosophique de la Constitution, &c.* i. e. *Woman physically and morally considered, or a Philosophical Exposition of the Constitution, Organical Structure, Manners, and Functions that are peculiar to the Female Sex.* This work is divided into two parts. In the first the

the Author treats of those qualities and characters that are common to both sexes, but are nevertheless susceptible of modifications and of a certain degree of diversity: and in the second he points out and examines the distinctive characters of the two sexes, or rather the qualities that are peculiar to the female sex. There is a variety of ingenious and pleasing disquisitions in this philosophical production.

V. The gentleman farmer will find useful views, though not always happily nor concisely expressed, in the following work, which has been lately published at Paris in 4to, and in 8vo, by the bookseller Pancoucke. *Traite de la Connoissance Générale des Grains & de la Mouture par Economie, &c. i. e. A Treatise concerning the universal Knowledge of Grain, with an Account of the Manner of Grinding that produces the greatest Quantity of good Flour; containing also Descriptions of the Mechanism and Construction of several Kinds of Mills, with Instructions relative to the Purchase and Preservation of Grain, and to public and private Granaries, &c. &c.* by Mr. BEGUILLER, Advocate to the States of Burgundy. Among other curious things contained in this work, (which is accompanied with cuts well coloured) there is a memoir, transmitted from Pekin, relative to the Chinese method of preserving corn, and the laws of their police with respect to that article. The first volume in 4to, (which makes two in 8vo,) of this work, is already published.

VI. *Essai sur l'Impot: i. e. An Essay upon Taxes and the Methods of raising them.*

VII. *Reflexions Philosophiques sur l'Impot: i. e. Philosophical Reflexions on Taxation.* By Mr. JEROM TIFAUT DE LA NOUË. There are excellent observations in this piece, which breathes the spirit of a judicious, zealous, and virtuous patriot.

VIII. The ingenious Baron DE ST. CROIX has published, with considerable additions and corrections (in a 4to volume of 356 pages) his *Critical Examination of the ancient Historians of Alexander the Great*. The French title is, *Examen Critique des anciens Historiens d'Alexandre le Grand*. This subject was proposed, with a prize annexed, by the Academy of Inscriptions and Belles Lettres; and the piece before us obtained the prize, and that deservedly. The principal historians, who have related the events that happened in the reign of Alexander, and the exploits of that hot-headed conqueror, are *Diodorus Siculus, Plutarch, Arrian, Quintus Curtius, and Justin*. In the first section of this work, our Author appreciates the respective merit and demerit of these historians, and examines the opinion of the ancients concerning other writers, who have related the exploits of the Macedonian Hero, such as *Clitarchus, Callisthenes, Onesicritus, Hegesias, Ptolemy, and Aristabulus*, whose works are lost. — In the second section he follows Alexander in his military expeditions,

expeditions, examines ambiguous facts, compares different accounts, exposes various errors, ventures upon several conjectures, but still proceeds on the principles, and under the direction of true criticism. In the third section *MONSIEUR DE ST. CROIX* examines the accounts of the private life and actions of Alexander given by his historians; and in the fourth and last enters into all the geographical detail that is adapted to throw light upon the expeditions, marches, and excursions of that famous conqueror. Extensive erudition and critical sagacity and precision concur in rendering this work highly worthy of attention and applause.

IX. If Lord Chesterfield's Letters have not sickened the Public with incense burned, in such suffocating heaps, at the altar of the Graces, the following compilation, which makes a rich and elegant nosegay, will meet with acceptance. Its title is, *Le Triomphe des Graces ou Elite des Meilleurs Ecrits anciens & modernes, qui ont été faits à la louange des Graces, par les Auteurs Grecs & Latins, François & Etrangers, &c.* i. e. *The Triumph of the Graces, or a select Collection of the best Pieces, ancient and modern, that have been composed on GRACE, and in Honour of the GRACES, by Greek, Latin, French, English, Italian, and German Authors, &c. in 4to, adorned with Cuts.* The Graces are thin, airy beings, or rather shades of being, whose nature, characters, and variegated aspects, it is not easy to define, describe, or paint. Whatever, indeed, can be done on such a subject, may be expected from the authors, whose pieces enrich this compilation, such as Pindar, Homer, Virgil, Horace—Metastasio, Winkelmann, Dorat, Zanotti, Cooper, and several other ancient and modern writers of note.

X. A new volume of the *Abbé ROSIER's Observations on Natural Philosophy, Natural History, the Arts, &c.* is published for January 1776. This volume consists of eleven articles, of which the most interesting are, *Experiments and Views relative to the Intensity of Gravity in the interior Parts of the Earth*, by Mr. Le Sage.—*Researches relative to the Improvement of electrical Machines*—*A Letter from Mr. De Saussure, Professor at Geneva, to Sir William Hamilton, his Britannic Majesty's Minister at Naples, concerning the physical Geography of Italy.*—*A Letter concerning Bees*, from Mr. Ducarne de Blangy to the *Abbé Rosier*.—*A Letter from Baron Dietrich to the same, concerning the Manner in which Mercury acts in Venereal Disorders.*—*A Description of a Water-spout, which was observed near the Town of Eu, on the 16th of July 1775.*

XI. The Viscount DE LA MAILLARDIERE has published an elegant, compendious and useful compilation of the sentiments of Grotius, Puffendorf, Wolf, Barbeyrac, Vattel, Burlamaqui, and other eminent writers, under the following title:

Pres

Precis du Droit des Gens, de la Paix & des Ambassades, &c. i. e. *A Summary of the Law of Nations, and of the Branches of public Jurisprudence, relative to Treaties of Peace and Embassies.* Being the first part of a political library for the use of those who are designed for public ministers. Dedicated to the King. 1776.

XII. Medical readers will, generally speaking, pronounce the following work judicious and useful: *Recherches sur la Rougeole, sur le Passage des Alimens & des Medicamens dans le Torrent de la Circulation, &c.* i. e. *Researches on the Measles, on the Passage of Food and Medicines into the Current of Circulation, and on the Choice of Mercurial Remedies in Venereal Cases,* by Mr. DUBOSQUE DE LA ROBERDIERE, M. D.

GERMANY.

G O T H A.

XIII. Under the modest title of a *Geographical Description of the Grand Duchy of Tuscany*, the learned Mr. JAGEMANN has published a very instructive and agreeable work, in which that beautiful country is amply described, and in which the politician, the philosopher, the antiquarian, the connoisseur in the fine Arts, and the adepts in commercial science and rural improvement, will find much entertainment. The government of Tuscany, the power of its sovereign, the riches, liberty, and privileges of its inhabitants, their character, manners, and customs, and the genius and spirit of the laws, by which they are governed, the beauty and antiquity of the cities that are comprehended in this duchy, the magnificence of their buildings, and the valuable treasures they possess in the masterly productions both of ancient and modern artists; such are the subjects treated in Mr. JAGEMANN's work. It is no small commendation of this work, that its Author resided fifteen years in the country he describes, and that it is from his own observation, and not from books or tradition, that his accounts are derived.

H A M B U R G.

XIV. Mr. HESS, Counsellor &c. has published a work intitled, *Freymuthige Gedanken über Staats sachen*: i. e. *Free Thoughts on several political Subjects.*—These Thoughts, though not uncommon, are solid and useful, and may be employed to the improvement of a state, by opening views for bettering its internal oeconomy and police.

N U R E M B E R G.

XV. Mr. MURR published, a few months ago, the first volume of his valuable periodical work, intitled, *Journal zur Kunstgeschichte und zur allgemeinen Litteratur, &c.* i. e. *An Historical Journal of the Fine Arts and Universal Literature.* Among other curious materials that compose this volume, we find the analysis of a very scarce and singular book called *Lumen Animæ*, and an account of the library of the house of Burgundy at

Brussels, that has been shut up since the death of Charles the Bold in 1479, and has been lately opened for the use of the learned, under the inspection of President Nenni and the learned Mr. Needham. There are also in this volume several articles relative to Chinese and Grecian literature, and to the languages of Albany, Chili, and Peru.

B R E M E N.

XVI. Mr. GERARD OLRICHs has published the third volume of the learned collection, intitled, *J. P. Acherfen Opuscula Minora, &c. i. e. The Lesser Works of J. P. Acherfen, collected and enriched with ample Indexes.* 1775. The first of these volumes contains several learned pieces, relative to the jurisprudence and feudal law of ancient Norway, its tribute of *bides* mentioned by Tacitus, the *bida* of the ancient Angles, as also a dissertation concerning the knowledge and authority of Tacitus, with respect to the history and geography of Germany. The contents of the two succeeding volumes are 12 dissertations *De Soldariis.*

L E I P S I C.

XVII. Daily efforts are made to forward the complete view of the *great chain* that is supposed to link all the productions of the natural world in a perfect gradation or series: and the following work has considerable merit in this way: *Versuch einer Mineralogischen Beschreibung, &c. i. e. An Essay towards a Mineralogical Description of the Dutchy of Henneberg, with a compendious History of the Art of the Miner, ancient and modern.* By M. F. GOTTLLOT GLOEBER. 1776. The mountains of Henneberg are described in a philosophical and entertaining manner, in the first section of this essay. The *minerals* they contain are enumerated and considered in the second, and the art of the *miner* is historically treated in the third and last.

R I G A.

XVIII. Mr. BACMEISTER, Inspector of the *Gymnasium* of the Imperial Academy of Petersburg, having formed the design of translating into German all the Russian pieces that appear relative to the history of the famous Peter Alexiowitz, has begun to execute this plan by publishing at Riga the first volume of his intended collection, under the following title: *Beitraege Geschichte Peters der Grossen, &c. i. e. Additions to the History of Peter the Great.* The journal of that illustrious Prince makes the chief part of this volume.

R A T I S B O N.

XIX. The Empress of Russia, by her countenance and munificence, encouraged the learned botanist D. JAC. CHRIST. SCHOEFFER to publish *engravings* of all the mushrooms that grow in Bavaria, and in the Palatinate about Ratibon, and the fourth volume of this collection has been lately published under the

the following title: D. JAC. C. SCHOEFFER *Fungorum, qui in Bavaria & in Palatinatu circa Ratibonam, nascuntur, Icones. Tomus Quart. & ultimus.* There are above 330 plates in this laborious work, and an ample catalogue of synonymous terms and appellations. If all the branches of natural history are to be treated with this minute detail, in order to complete the great chain that connects in a series the productions of Nature, (and it is something of this kind which the indefatigable fraternity of Naturalists seem to have in view) their work may be considerably advanced in a hundred centuries hence; but it would be difficult to calculate the number of volumes that it will make when finished: the only thing that they have to apprehend is, that this globe may give them the slip.

GOTTINGEN.

XX. It is but little known by what efforts of art the ancients, and, more especially, the Grecians, gave to their music such an astonishing influence upon the passions, as we read of in history; and it is natural to think that they must have bent their chief labour to give something of the tone of oratorical elocution to their musical composition and execution. It is in consequence of this notion that an ingenious writer has published a treatise, intitled, *Von der Musicalischen Declamation: i. e. Concerning Musical Declamation.* His precepts with regard to the study of the passions are judicious and useful, and are well adapted to prevent the trifling tricks and soppery that so often render musical composition insipid, even when it is ingenious.

S W I T Z E R L A N D.

Z U R I C H.

XXI. It is surely a literary phenomenon highly worthy of the contemplation of the curious to see Shakspeare translated into German. This arduous attempt has been executed under the following title: *Shakspeare Schauspicle, &c. i. e. The Theatre of Shakspeare*, by Mr. J. J. ESCHENBURG, Professor in the Caroline College of Brunswick. This is called a *new translation*, and it is published at Zurick. Though the work bears the name of Mr. Eschemburg, it is chiefly owing to the labours of the celebrated Mr. WIELAND, whose philosophical romances, composed with such uncommon taste, genius, and sensibility, have been applauded and translated in almost all nations. The Professor of Brunswick is, indeed, the Editor of this work; he has revised also the translation, and translated some tragedies which Mr. Wieland had omitted: he has moreover rendered this edition singularly splendid, by the beauty of the type, the number and variety of cuts, and all the ornaments of typographical luxury. We would advise the Editor to sub-

join, as a supplemental Volume to this commendable undertaking, Mrs. *Montague's* admirable Defence of the Tragic Poet; not that Shakespeare stands in need of a passport in any country where truth and nature are not totally extinguished by pedantry or frivolity; but that there have been attempts made by the old joker of Ferney to tarnish the reputation of the English Bard, and to prevent his grand scenes, towering thoughts, energetic expressions, and daring images from coming upon the Continent to make the modern *stars* of Tragedy *hide their diminished heads*. Shakespeare, placed amidst the common run of tragic writers, looks like a rock surrounded with pebbles, or like an inhabitant of Brobdignag stalking amidst an army of Lilliputians.

XXII. Mr. GASPARD FUESSLIN has published a *Catalogue of the Insects of Switzerland that are already known*, and has accompanied this Catalogue with an account of another publication of no small importance to the advancement of natural history. Switzerland is said to contain all the different species of insects that are to be found in Europe, from the southern extremity of Spain to the North Pole. Mr. FUESSLIN has formed the design of describing these insects, and representing them in a series of 31 plates engraved by the ingenious Mr. Schellenberg. The text will be comprized in 30 sheets, and the Author proposes following the method of Linnæus.

XXIII. The *Treatise concerning Malignant Fevers* of the learned Dr OERST of Dieffenhogen, printed at Zurich under the German title of *Abhandlung von den bösartigen fiebern*, &c. deserves a place among the most useful and rational productions of a medical kind. The opinions of the most eminent physicians concerning this fatal disease are carefully examined by this Author in the first part of the present work; the second contains a learned inquiry into the symptoms and causes of malignant fevers; and in the third the principal remedies are indicated for their cure.

G E N E V A.

XXIV. The *Complete* (we write this word the 20th of April; for considering the fecundity, clear or muddy, of the teeming old Bard of Ferney, *incomplete* will perhaps be more proper three days hence) *Works of Mr. De VOLTAIRE* are just come forth, in a new edition from the press of *Bardin*, in 40 vols. 8vo, of above 500 pages each, with 76 plates. There are several new pieces in this edition, which bears the date of the present year 1776, and is to be soon followed by the publication of a certain number of volumes to complete the quarto edition.

ITALY.

I T A L Y.
M I L A N.

XXV. The Abbé DE CÆSARIS has published, in Latin, *Ephemerides Astrohomicæ, &c.* i. e. *An Astronomical Ephemeris for the Bissextile Year 1776, calculated for the Meridian of Milan*, 8vo. There are several tables in this work besides those which the title indicates, particularly tables of the differences of the meridians between the observatory of Milan and the principal places of the globe. Among the other pieces that enrich this publication, those that are the most worthy of notice are, *Observations on the Eclipses of the Satellites of Jupiter*, by Messrs. Reggio, La Grange, and de Cæsaris, and a *Dissertation of the Abbé Reggio concerning the true Diameters of the Sun and Moon, which must be taken into Consideration in calculating the Eclipses of the Sun and the Planets*.

XXVI. *Metodo per formare le Viti, &c.* i. e. *A Method of constructing Vices, together with the Description of two new Machines*, by Father MOLINA. 4to. This work is designed to remove the difficulties that attend the construction of the vize of Archimedes, which is of such eminent use in mechanics.

L E G H O R N.

XXVII. Moss and Company, booksellers, have published in 4to, *Lezioni Fisico-Anatomiche, &c.* i. e. *Anatomico Physical Discourses, delivered publicly at the Amphitheatre of the Royal Hospital of Santa Maria, &c. at Florence*, by the late Mr. RAIMOND COCCHI, Professor of Anatomy, and Antiquarian to the Grand Duke of Tuscany. Among the subjects that are treated, with a masterly hand in this posthumous work, we may reckon the *Motion of the Heart*, the *Circulation of the Blood*, the different States of the *Fœtus*, the *Mystery of Generation*, and the *Parts*, in both Sexes, that contribute to that important work.

S P A I N.

M A D R I D.

XXVIII. We have little literary connexions with this country, where the Arts and Sciences seem so unwilling to shew their faces, and which has produced little else than romance, canon-law, casuistical theology, and (of late) some tolerable productions in the branch of natural history. There seems, however, to be some appearance of an approaching reformation in this respect, and even from Madrid some publications come forth that are not unworthy of attention. Among these we may place those that follow: *La Falsa Filosofia, &c.* i. e. *False Philosophy, or the Detection of Atheism, Deism, Materialism, and other new Doctrines contrary to the Duty of Treason against Sovereigns, Magistrates, and all lawful Authority*. By Father Ferdinand de Zevallos, a Monk

Monk of the Order of St. Jerome, in five vols. 4to. There is a strong scent of the Inquisition in this title; but there is an interesting mixture of solid erudition and good reasoning in the work itself. The work is also seasonable, as infidelity is said to make a daily and rapid progress in Spain, where, as in some other countries, the disgusting extreme of *superstition* leads to the ridiculous extreme of *scepticism*, and true religion and good sense are left unobserved in the middle way.

XXIX. *Introduction, &c. i. e. An Introduction to the Natural History and Physical Geography of Spain*, in 4to. The chief materials of which this work is composed were furnished by a learned English naturalist, Mr. *William Bowles*; but these materials have been augmented and formed into an interesting volume by M. D'AZARA, the King of Spain's agent at Rome. The subjects here treated are numerous and of various kinds. The observations on the Spanish Nitre, on the Gold Mine of Mezquital in Mexico, and on the *Platina* (which, according to Mr. Bowles, is a metallic sand of a particular kind) are curious.

XXX. *Diccionario, &c. i. e. The Third Volume of Don THOMAS ANDREW DE GUSEMES' Dictionary of Coins, designed to impart the complete Knowledge of ancient Medals.*

XXXI. *Cartas, &c. i. e. Instructive Letters of several learned Spaniards*, published by Don MELCHIOR D'AZAGRA.

N E T H E R L A N D S.

M A E S T R I C H T.

XXXII. *Du Four and Roux*, bookfellers, have published a *Relation of Excursions made at different Times into the Alps of Faucigny*, by Messrs. DE LUC and Dentant. The French title is, *Relation de differens Voyages dans les Alpes du Faucigny*. This entertaining and instructive little volume consists partly of an extract from the celebrated work of Mr. De Luc concerning the modifications of the atmosphere, and partly of other pieces relative to the object mentioned in the title, and one more especially singularly worthy of attention concerning the application of a discovery made by the hygrometer, to the different degrees of vegetation observable in the Alps, and to natural Electricity. The extract from the work of Mr. DE LUC is in the very best style of description, and represents in the most natural and lively colours the enormous beauties of those icy mountains, whose tremendous precipices could not damp the ardent curiosity of our ingenious travellers, nor hinder them from submitting Nature to their interrogatories.

M.

MONTHLY

MONTHLY CATALOGUE,

For M A Y, 1776.

AMERICAN CONTROVERSY.

Art. 8. *Substance of a Speech in Parliament, upon the State of the Nation and the present Civil War in America*, upon Monday, April the 1st, 1776. By David Hartley, Esq; 4to. 1s. Almon.

THIS Speech was made in support of several motions for obtaining estimates of the probable *extraordinary* expences of the navy, of the army, and of the ordnance, for land service, during the present year.

‘ It is so much the more necessary that we should come to some explicit understanding of these matters, as the most profound secrecy and concealment have been practised to keep alarming truths from the public eye, and false pretences have been thrown out to amuse the credulous confidence of this House. It is not many months ago (no longer than the last session) that any Member, who got up to warn you of the serious and fatal consequences of the war then recommended against America, was laughed at in his place; the very suggestion was treated as being so ridiculous, that the Minister proposed to you to begin by disarming; by voting four thousand seamen less than you had kept the year before; and not many days after the meeting of the new Parliament, a vote of a three shilling land-tax was proposed, with a view to soothe the landed men into a confidential compliance with the measures of administration, and into the adoption of this fatal war. That this step was taken with no other view than to quiet and to prevent the alarms of the landed interest is past dispute, because the vote for the three shilling land-tax was passed before Christmas, though the bill was not brought in till after the holidays; the vote therefore was studiously thrown out before hand, to prevent the discontents that might happen, and to mislead the Public into a fallacious dependence, that a few superficial and unimportant discontents in America, as they were then represented to be, would soon be subdued. Under this deception, the landed Gentlemen in this House have been trepanned by every artifice, and the Public out of doors have been way-laid by every insidious practice, to induce them to acquiescence, in the dependence that Ministry would guarantee their country against the evils only suggested by groundless fear. Where are we now? Have not our forebodings been more than realized? Has it been arrant folly in administration to plunge us into our present situation? or, Has it been downright treachery afore-thought, to lead their unsuspecting country step by step into an irreconcilable civil war, to dip Great Britain and America in blood, and to cut off the retreat to peace and safety?’

‘ Whichever be the case, the administration have now at least forfeited all claim to the confidence of this House and of the Public. We are now told with great composure, by those very men who but a few months ago laughed to scorn every foreboding word of prudence, that the whole power of this country is unequal to the undertaking, and that however reasonable it might have been last year to have

have foreseen the immensity of the war, yet that Parliament in the last session would not have been disposed to have granted more expensive aids, and therefore that no more were then applied for, but that we are now dipt in, and must wade through. If an army of fifty thousand men, and one hundred ships of force, are now found necessary, the word to Parliament is, you must go through, there is no retreat: it must be done. Every corner of the three kingdoms is to be ransacked for recruits; every power in Europe is to be solicited for mercenary aid; every trading vessel heretofore employed in the American commerce, is now destined to transport the means of destroying the commercial wealth of Great Britain, and all the sources of its naval empire. The noble Lord has announced to us, that he will, upon the 19th of this month, lay before us the most speedy and effectual way of accomplishing these important objects; and that is, what I presume, he calls laying before us the state of the nation.'

In addition to the sums voted for the navy, army, and ordnance services, certain *extraordinary* expences are always incurred under each of these heads at the discretion of the ministers and their several commanders. These extraordinary, the Speaker tells us, have lately 'grown to a most enormous amount:' and this kind of latitude, says he, 'in dispensing the public purse has been, and I fear will continue to be, the cause of a most ruinous waste of the public revenue.—The House and the Public, continues he, are amused with nominal estimates, while this bottomless gulph is open behind us, and not to be satiated but with the last farthing. If experience can teach us wisdom, it is high time that we were possessed of it. This chaos of extraordinaries may, doubtless, be reduced to some reasonable shape of computation. Ministers will hardly tell this House seriously, that they have not the least measure of what they recommend or undertake; nor, I think, would it be very decent for them to come in the next session with a boundless demand of debts incurred upon the confidence which we are now desired to repose in them, and to tell us then, we foresaw all these expences, but we concealed them carefully from you, that we might lead you insensibly on.'

After explaining his intended motion, the Speaker proceeds: 'You may give plain and direct answers to these inquiries, if you mean well: it is not a captious or perplexing estimate that I ask for, to an ounce of powder, or a gun-lock, or a hand-spike, I speak upon the scale of millions. You either cannot give these estimates, or you will not. If you will not, speak out, that we may know what we have to depend upon. If you acknowledge that you cannot, then will you dare to undertake the conduct of that war of which you confess your own inability to form even an idea or an estimate? Will this House, will the Public at large, commit a proposed armament of thirty, forty, or fifty thousand men, with a hundred ships of force, at the distance of three thousand miles and upon a line of action of fifteen hundred, with the national honour at stake, to the hands of those men, who profess their inability to form any estimate but for the emolument of commissaries and contractors?

'If the Minister will condescend to lay the true state of the nation fully before Parliament, the question will then be fairly before this House and the Public, whether they will with their eyes open
enter

enter into a civil war, which in any event must feed upon, and exhaust every vital source of this country, at the certain expence of ten or twelve millions for this year? Whether they will double that expence in the next campaign? And whether they will in a third year commit themselves, helpless, exhausted, and defenceless, to the mercy of France or Spain, and of every power in Europe that can build its future prosperity upon our ruin? Have we forgot that it was the discontent of taxes and anticipations in the last war that brought us down, when in the full career of victory over the hereditary enemies of this country, to become the humble suitors of a timid peace? That it was this want of forecast in the day of our then prosperity, which has intailed upon us that load of millions which both then and since have severely served to quicken the sense of humiliating restitutions, and the regret of victories wantonly thrown away?—Then let us be wiser now.'

Mr. Hartley afterward goes on to deliver his own opinion respecting the probable amount of the national expences for the present year, which he computes at the sum of 16,955,000*l.* including the sum of 5,300,000*l.* on account of the extraordinaries of the navy, army, and ordnance services.

'As for the naval extras, the single article of transport service and victualling, will go deep into two millions five hundred thousand pounds: there is an estimate which I have seen in print, drawn up by an experienced and able hand, of all the necessary attendances upon an army of thirty thousand men; in that estimate, the necessary transports are stated at two hundred thousand tons. Then compute two hundred thousand tons at eleven shillings per ton per month, or more, and add the victualling estimates, that is enough for the first article towards the two millions five hundred thousand pounds. The next article is beyond my power to specify; but I think I may venture to assume, that the present armament of one hundred ships of force in America cannot possibly be manned without ten or fifteen thousand men more than the number of men as yet voted. Your seamen, exclusive of marines, which are chiefly used as land forces, and many of them now shut up in Boston, amount to but little more than eighteen thousand. Your American armament singly would require that number. Your foreign stations cannot be stripped. The East Indies, the West Indies, the Mediterranean, Newfoundland, your home guard, many convoys that will soon be applied for (I have myself applied for one convoy already) ought to be supplied with as many more. Calculate the seamen, with their bounty money or press money, and their ordinary rate of expence; then add, stores consumed and destroyed, provisions for ships in sea-service, interest running on upon navy bills, old arrears coming to light, with an endless catalogue of never-failing items, and I think I shall have out-gone my stint of two millions five hundred thousand pounds.

'Comparing these considerations with the amount of the total naval expence of the early years of the late war 1757 and 1758, the result is to the same conclusion; therefore I shall pass on to the second sum of two millions five hundred thousand pounds calculated for army extras. If I could form any guess of the price of a bushel of wheat, or of a sack of oats, transported by force of arms from Bear

Key

Key to Ticonderoga, or Crown-Point, I might hope to make some impression upon this estimate. It must put to scorn all estimates from German extraordinaries; and yet the extraordinaries for several years of the late war, for forage and provisions, amounted to four or five millions per annum. The petty extraordinaries of a few men, circumscribed within the peninsula of Boston for a few months, has amounted by the accounts of the last year to an enormous sum; then what estimate shall we form for a twelvemonth's provision and forage for an army of thirty or forty thousand men at the distance of three thousand miles from home, besieging and besieged, spread, or at least expecting to be spread, over that immense continent, but without one hospitable acre to afford them sustenance! It is out of my bounds to undertake the calculation. If I have not over-rated the total, it is enough for my argument; and I fear, when the bill comes to be paid, it will be more than enough for us all. As to the office of ordnance, one word will settle that account; their usual stint during the last war for extras was three hundred thousand pounds a year. In the year 1775 they got up to two hundred and twenty-three thousand pounds for extras; and I dare believe, that their industry will not be backward to support the good old custom of a round sum for unaccounted extras.

The remaining parts of the speech contain many alarming observations respecting the present state of the nation, and the probable disastrous consequences of the American war. But for these we must refer our Readers to the publication itself.

Art. 9. *Civil Liberty asserted, and the Rights of the Subject defended, against the Anarchical Principles of Dr. Price.* By a FRIEND to the RIGHTS of the CONSTITUTION. 8vo. 2s. Wilkie.

This performance is replete with dogmatical assertions and slanderous invectives. Where the Author condescends to enter upon the process of reasoning, he suppresses and contradicts all the fundamental principles of our own and other free governments, and without any semblance of proof or of argument, positively asserts that '*the whole of the people have not a right to model government*,' and that '*the greater part of them have no right to interfere in matters of government at all*;' that there is no defect of parliamentary representation either in Great Britain or America; and that the Colonists are now fully represented in the British Parliament, and owe an unlimited obedience to all its acts and grants of their property: and upon this foundation he severely censures the late American resistance, and all who are supposed to have approved of it.

To Dr. Price he imputes 'contemptible baseness,' 'unequalled effrontery,' 'hellish falsehood,' 'vile misrepresentation,' &c. and of the Doctor's performance he says, 'it is a most virulent and scandalous libel on the Constitution, on the King, and on Civil Liberty. It is an insult on the reason and understanding of man. An attempt to cram his own indigested prejudices, and dreaming reveries, down the throats of the people, for inherent rights and unalienable properties, which Britain is now endeavouring, by the most atrocious means, to rob the Americans of. It is a slander upon human nature, and every thing valuable belonging to it, the pure, undefiled, praying, fasting Saints of America only excepted.'

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Those who have read Dr. Price's last publication may determine for themselves how far it deserves the character here given of it, and from such specimens of the present Writer's *candour* and *liberality* may judge how far this production merits their farther attention.

Art. 10. *Experience preferable to Theory.* An Answer to Dr. Price's *Observations*, &c. 8vo. 1 s. 6 d. Payne.

One of the best and most decent answers to Dr. Price. The Author leaves the Doctor's definitions of physical and moral liberty to speculative men, and confines his reasonings to his Antagonist's notion of civil liberty, and his application of it to the case of this kingdom and the Colonies.—His general conclusions are, with respect to the merit of Dr. Price's publication, That 'if the book is plausible, yet it is delusive;' that the Doctor's 'system must remain upon paper, and in idea only, as it can never be carried into act;' and that Dr. P.'s 'vindication of the Colonies, and his charges against government, have no other support than the truth and practicability of his system; and, therefore, are altogether groundless.'

Art. 11. *A Letter to the Rev. Dr. Price.* By the Author of the Defence of the American Congress, in reply to "Taxation no Tyranny." 8vo. 1 s. Williams.

The spirited Writer of this Letter (probably Mr. N——e) applauds Dr. Price's late publication; but dissents from that part of it where, treating of the Colonists, the Doctor says, "*they are not our subjects, but our fellow-subjects.*" It appears to him, he says, that they are "neither one nor the other," and his reasoning on this point is worthy of attention.

Art. 12. *Serious and impartial Observations on the Blessings of Liberty and Peace.* Addressed to Persons of all Parties. By a Clergyman in Leicestershire. 8vo. 1 s. 6 d. Rivington.

This is apparently the work of a well-disposed religious old man; but his Observations are generally trite, superficial, and unimportant. He tells us, indeed, that he has, 'at different times, made a great many observations upon all these points,' and proposes, hereafter, to offer them 'to the Public, as a means to advance the cause of religion and the good of society, if not prevented by death or the infirmities of old age.' The Public, by their reception of his present performance will best discover to the Author what other favours of this kind he ought to bestow upon them.

Art. 13. *A Prospect of the Consequences of the present Conduct of Great Britain towards America.* 8vo. 1 s. 6 d. Almon.

The Author of this Publication appears to have been misled, by the Dean of Gloucester, into a belief, that the defence of America has cost this kingdom the immense sum of 150 millions.—But notwithstanding this mistaken opinion of the obligations conferred on the Colonists, he reasons impartially and justly on their civil rights; and reprobates the war carrying on against them, as being, under every possible event, pregnant with injustice and ruin on the part of Great Britain.

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Art. 14. *The Plea of the Colonies, on the Charges brought against them by Lord M——d and others; in a Letter to his Lordship.* 8vo. Almon. 1 s.

Contains some spirited animadversions on two speeches delivered by a celebrated Law peer, in the beginning of the last session of Parliament.

After replying to those parts of his Lordship's speeches wherein it was maintained that the Colonists, regardless of all orders and classes of men in Great Britain, were averse from all terms of reconciliation, and aiming only at national independence and sovereignty, the Author proceeds:

' Hitherto we have only had occasion to complain that your Lordship has attempted to hurt the Americans by blackening their reputation, and charging them with crimes of which they are *not guilty*. Your third position goes farther; you are not satisfied with painting them in dark colours, in order to sink them in the esteem of the most virtuous, and hitherto the most loyal part of this nation, you would follow them to the grave. Without evidence, and contrary to the clearest evidence, you are first pleased to suppose them guilty; you would then proceed to their execution. "The Americans," you say, "have invaded Canada, they are acting on the offensive; we are not to inquire who was the aggressor; we must proceed; if we do not kill them, they will kill us." On this occasion we can hardly say which is the most conspicuous, your Lordship's humanity, or your close attachment to the history of facts; the Americans are acting on the offensive, if we do not kill them they will kill us: this is curious and perfectly new. On what principle does your Lordship suppose we can adopt this story, while we retain a spark of common sense? Have we not seen a map of that country? Have we not read the history of the present war. Your violence commenced by shutting up the port of Boston; a fleet and army were sent to intimidate and distress the inhabitants, till, by the pure dint of compulsion, like beasts and not like men, they should give what they were not suffered to refuse. They seemed to wince under the yoke! you then cut off their fishery, and lest *starvation* should make them more refractory, you sent more troops. All America had been complaining, therefore it was resolved that all America should be reduced to a perfect state of slavery. Their charters were to be abolished, and they were to be held by military tenure. Such was your plan. The colonies were to be attacked by sea and land; ships of war, regular troops, and slaves were to destroy them on the coast, while the Canadians and savages were to assail them with fire and sword from the wilderness. Never was any devoted people visited, or like to be visited, by such a group of calamities, until cruelty became honourable, until tyranny was digested into a regular system. Does any minister or ministerial man deny the charge? Does he dispute any part of this plan? Let him review general Carleton's last commission; your Lordship has already seen it once too often. For what purpose was he authorized to *arm the Canadians*, and them to *march* into any other of the *plantations*, and his Majesty's rebellious subjects there to attack, and, by God's help, them to defeat and put to death.

For what purpose did Guy Johnson deliver black belts to all the Indian tribes in his district, and persuade them to lift up the hatchet against the white people in the colonies? The congress is possessed of those very war belts; they have a copy of governor Carleton's commission: they have long since been possessed of the whole plan. What could they do in this dreadful dilemma? They must either deliver themselves up to general carnage, or try to avert the impending stroke: the latter was most desirable; but how was it to be done? Certainly not by acting on the defensive, in the manner your Lordship could have prescribed, by standing with their hands in their bosom; not by waiting till the Canadians had invested Albany, and the Indians had struck the frontiers, and destroyed eight or ten thousand women and children: that would have been acting in self-defence to some purpose. Is an Indian war to be averted by such means? Is a frontier of 1200 miles to be constantly guarded by a line of troops? It is not possible! The congress had more sense than to attempt it. The sword of governor Carleton was pointed at their bosom; they endeavoured to rush in and disarm him. By that expedition, their hope was, that they should protect their frontiers against the inroads of the savages, by taking possession of the great avenues into their country; that they should take the stores also which are necessary to an Indian war, and thus gain the friendship of the Indians. Surely these were measures which arose from the very idea of self defence; they were measures that pure necessity had forced upon the congress: for that reason they were not adopted till it was too late in the season: they were afterwards pursued with that species of ardour which seldom arises but in a state of desperation.

It seems to be a matter of no consequence, in your Lordship's opinion, who was the aggressor at the beginning of this dispute, "We are in blood step'd in so far, we must go on"—"*unless we kill them they will kill us.*" You have not been used to reason thus in cases of less importance. Suppose a highwayman should demand your Lordship's purse, and, being armed, you should refuse to deliver, is he not at liberty to consider whether he has a clear right to your cash, much less to your life also? Would it not be kind in him to put about his horse and ride off? That would be contrary to your Lordship's plan; he should kill you, lest, while he stayed to enforce his demand, you might chance to kill him. The cases are perfectly similar; you have attempted to tax the Americans; they say you have no right to demand their money. Your demand is followed by threats, it is aggravated by repeated injuries. The American draws his sword, he would die rather than submit to the dangerous claim. What is to be done? Shall we enquire who was first in the wrong? Had we a clear right to tax the Americans? Had they lost or forfeited their ancient privilege of taxing themselves? Is our claim founded on the natural rights of mankind? Is it supported by usage? The case is disputed; it may be doubtful. Had we not best withdraw our troops; by which means we shall preserve the commerce and subjection of America, we shall save thousands from death, and millions from ruin. Your Lordship says, No: we have begun the dispute, and just or unjust, we are bound to perse-

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vere. We have crossed the Rubicon; let us now cross the Red Sea; let us wade in blood. In such a cause, my Lord, and with such principles, you may take the field against the Americans, but heaven will not be numbered among your allies.'

The rest of this performance consists chiefly of Observations on the causes, operations, and events, of the present American war. B-t

Art. 15. *The Honour of the University of Oxford, defended against the illiberal Aspersions of E——d B——s, Esq.* 8vo. 1s. Kearsly.

This is a translation of the Pamphlet intituled, "De Tumultibus Americanis," &c. written by Dr. B——, and noticed in the last number of our Review.

Art. 16. *Massachusettsensis: Or, a Series of Letters containing a faithful State of many important and striking Facts, which laid the Foundation of the present Troubles in the Province of Massachusetts Bay, &c.* By a Person of Honour, upon the Spot. 8vo. 2s. Matthews. B-t

In the latter part of the year 1774, and in the beginning of 1775, a political controversy was begun and carried on in the Boston news-papers, between two Gentlemen of considerable abilities, under the signatures of *Novanglus*, and *Massachusettsensis*. The Letters appertaining to the latter of these signatures (and written on the side of Government) were afterwards collected and published in a Pamphlet, and are now re-printed from the Boston impression.

Art. 17. *Hypocrisy Unmasked; or a short Inquiry into the Religious Complaints of our American Colonies.* To which is added, a Word on the Laws against Popery in Great Britain and Ireland. 12mo. 2d. Nicoll. B-t

The Author states, that the disaffected Colonies have, for some time, in imitation of the *holy Leaguers* in France, and *Cromwell* in England, endeavoured to connect the interests of party with the secularity of religion, and to build the most desperate views of ambition, on the mistaken piety of mankind. 'They have,' says he, 'played off their spiritual artillery upon the British nation, and endeavoured to kindle the flame of enthusiasm among our people, by representing the grant of the Popish religion to the Canadians, as a measure highly alarming to every Protestant of the empire.'

The principal, or rather the only, instance here given of American Hypocrisy, is drawn from the printed votes and proceedings of the Congress; who, in an address to the people of England, complain of the Canada act, as "establishing in that country a religion that has deluged our own island in blood, and dispersed impiety, persecution, murder, and rebellion, through every part of the world:" yet, in another public paper, the same Congress, after expatiating with the Canadians on the privileges they are entitled to as British subjects, have added the following remarkable declaration: 'These are the rights you are entitled to, and ought at this moment in perfection to exercise. And what is offered to you by the late Act of Parliament in their place?—Liberty of conscience in your religion?—No—GOD GAVE IT YOU, and the temporal powers, with which you have been and are connected, FIRMLY STIPULATED for your enjoyment of it. IF LAWS DIVINE AND HUMAN, could secure it against the despotic caprice of wicked men, it was secured before.'

'Here.'

'Here,' exclaims our Author, 'are American wisdom, justice, and piety, for the people of Great Britain! The religion which in page 38th the parliament had NO AUTHORITY to grant, belongs in page 72 by right *divine* to the Canadians; and though *there* it has dispersed "impiety, persecution, murder and rebellion, through the world," yet *here* it becomes the IMMEDIATE GIFT OF GOD!'

The abovementioned inconsistency has frequently been noticed, by the Anti-Americans; and we do not remember to have seen any attempt made to wipe off this reproach, by the advocates for the Colonies.

M I S C E L L A N E O U S.

Art. 18. *Philosophical Empiricism: containing, Remarks on a Charge of Plagiarism respecting Dr. H—, interspersed with various Observations relating to different Kinds of Air.* By Joseph Priestley, LL. D. F. R. S. 8vo. 1s. 6d. Johnson. 1775.

Of all the candidates for the fame of philosophical discovery, we should have thought the Author of the present performance to have been the least exposed to an imputation of plagiarism; as in the accounts which he has from time to time published of his various discoveries, he has particularly distinguished himself by an ingenuous and circumstantial detail of the facts or motives which led to them: whether such enumeration might redound to the credit of his philosophical sagacity, or otherwise. Against such a charge, however, he has been induced, more, we should imagine, from a regard to his moral character, than to his philosophical fame, to defend himself in the present pamphlet; which contains all the letters that passed on the subject between himself and the persons who gave rise to, or support the accusation; as well as a recital of all the leading facts, and his reflections upon them: the whole forming, in our opinion, a compact body of evidence; indeed much more than was necessary to a complete refutation of the charge.

Though we shall not enter into the particulars of this controversy, we ought to observe, that the present publication, though originally written with the design only of vindicating the Author from an unjust imputation, is not merely of a temporary and polemical nature;—that it contains much philosophical information on the subject which gave immediate occasion to it, as well as on others connected with it;—and that the dryness of philosophical controversy and discussion is seasoned with an abundant sprinkling of wit and pleasantry, dispensed to the Author's two antagonists—if they may both be so called. The illiberal and even rude strain of Dr. H—'s letter to the Author is particularly reprehensible, and seems fully to justify the ridicule with which he is treated, in the Author's account of his short lived connection with him.

We shall only further observe, that if Dr. Priestley has really stolen any of his doctrines, or discoveries relative to *air*, from the Doctor's lectures, or conversation; we cannot but applaud his great alchemical powers in the art and mystery of *transmutation*, and in concealing the theft so completely, as to render Dr. H.'s property no longer cognisable. Dr. H.'s *air*, as we learn from his printed syllabus, is a primary distinct *element*, that is, a perfectly simple and

uncompounded substance: Dr. Priestley, it seems, has changed it into a *compound*, consisting of no less than three ingredients; and is actually in a condition to manufacture any quantities of it, *ad libitum*, and to regale himself, his mice, and his friends with it, provided you furnish him with a little *aquafortis*, and flint, with a slight sprinkling of phlogiston.—As mere lookers on, we should rather have expected to have seen these two philosophers disputing in defence of their respective and opposite systems, than to find one of them furiously accusing the other of having picked his brains and robbed him. **B.**

ART. 19. *An Essay on Politeness*; wherein the Benefits arising from, and the Necessity of, being polite, are clearly proved and demonstrated from Reason, Religion, and Philosophy. To which is prefixed, an allegorical description of the Origin of Politeness. By a young Gentleman. 12mo. 1s. Law, 1775.

The young Gentleman who offers this piece to the Public, supplicates a favourable sentence with so much humility, that we are almost tempted to use our little interest in the court to which he refers his cause, to obtain permission that Taste, Philosophy, and Criticism, may be commanded to retire, and that Candour and Lenity may be the only counsel permitted to speak, while his fate is determining.

‘I have the happiness (says he, addressing the Public) to imagine your goodness is such, that if nothing else demanded your lenity in regard to this performance, my youth would, in some measure, prevent you from injuring the rise of those small talents, which might probably (if not abashed and disheartened in the onset) shine to much more advantage, and be of much more use to mankind in future. The pleasure I feel, when I consider by whom this piece will be judged, greatly alleviates the pain I undergo, when I reflect what is the object for judgment.’

At the same time, however, that we grant him this indulgence, we must take the liberty of giving him two or three friendly hints of advice. Let him not think of making his second appearance before the Public, till he has learnt the full import of his own doctrine, that ‘politeness discourses without affectation, and writes with freedom, ease, and native elegance.’ Since the foundation of all polite writing is classical purity of style, let them study the meaning of words, and the nature of grammatical construction, till he can perceive the faults which occur in the first sentence of his preface.—‘As this subject may be thought by many to be *sufficiently* discussed in the letters of a late peer, to need any further treatise *thereupon*, I have been induced in this manner to ask for the *impartiality* of your candour, in permitting this essay to pass without censure through the hands of, and be read by, all those, who think proper to let it undergo their perusal; because the intent of this piece, and of the above-mentioned letters are *totally different*, as will clearly be observed by comparing them together.’—Let him read the philosophical works of *Harris*, and the critical writings of *Hurd*, till he has so far improved his judgment and taste, as to be able to give his readers a less heterogeneous arrangement of authors, than the following: ‘For learned and sensible dialogues, read *Harvey*, *Harris* and *Hurd*.’ Lastly, let him exercise himself in portrait painting in private, till he find himself able to produce a more striking likeness than the

the following picture of Moderation, the mother of Politeness; which, the connoisseurs would perhaps inform him, might as well have taken the name of any other goddess, heavenly or earthly, that the painter had pleased. 'Her graceful mien bespoke her something heavenly; her golden locks in easy ringlets shaded the charms of her more lovely neck; her countenance was ruddy as Aurora, like Juno fair; bewitching as Venus; and as Pallas *bespeaking*. When she spoke, charms innumerable issued from her lips: her voice was more tuneful than Cytherea's, and her figure more graceful than Melpomene's.'

Art. 20. *Considerations on the different Modes of finding Recruits for the Army.* 8vo. 6d. Cadell.

In considering whether new levies should be made by additional companies to old regiments, or by new corps to be commanded by men of family and estate; the Writer argues strongly for the latter mode; urging, that men are easier collected under officers whom they know, than under strangers: and that mutual knowledge of each other operates as a stronger bond of connexion in time of service, than where they are all strangers to each other, and to their officers. Hence he pleads for Highland regiments, and for raising others from the Roman Catholics in Ireland. But here starts an antagonist.

Art. 21. *A Letter to the Author of "Considerations on the different Modes of finding Recruits for the Army."* 8vo. 1s. Bew.

This Writer attacks the former with more acrimony than he avows, and objects to all his reasoning, as injurious to the veteran officers, whose promotion undoubtedly ought not to be obstructed by their juniors on the mere merit of recruiting service; and as tending to fill the British army with Highlanders and Irish Catholics.—But the decision on such questions at such a time, does not rest with literary reviewers.

Art. 22. *Observations upon the Shoeing of Horses:* together with a new Inquiry into the Causes of Diseases in the Feet of Horses. In two Parts. Part I. Upon the Shoeing of Horses. Part II. Upon the Diseases of the Feet. By J. Clark, Farrier. 8vo. 3s. sewed. Edinburgh printed, and sold by Cadell in London.

The first edition of this useful Work, was published in 1772*, to which the rational and intelligent Writer has now added many improvements. It were greatly to be wished, both from motives of interest and humanity, that our farriers, who are also horse doctors, knew something more than they learn from ignorant prejudice at their master's anvil. Such of those professors as can read, and are not too wise already to seek for farther knowledge, might profit a little by attending to what Mr. Clark has to say on the feet of that useful, much abused animal, the horse.

NOVELS and MEMOIRS.

Art. 23. *The Rival Friends; or the Noble Recluse.* 12mo. 3 Vols. 9s. Vernor. 1776.

Though this novel is barren of incident, and makes but a feeble attack upon the heart, it is not altogether destitute of merit. The

* See Rev. vol. xlvii. p. 261.
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principal character is drawn with propriety and strength; many just and sensible reflections are interspersed through the piece; a tolerable imitation of ancient romance is introduced by way of episode; and the whole is written in an agreeable style.

Art. 24. *Memoirs of an unfortunate Queen.* Interspersed with Letters written by herself, to several of her illustrious Relations, &c. 12mo. 3 s. Bew. 1776.

In this truly Grubean, though not ill-written, performance, poor Matilda is made to turn *Authoress*; and the productions of her Danish Majesty's pen are, it seems, 1. Familiar Letters to Friends, &c. 2. The Story of the unfortunate Dutchess of Zell, so similar to her own unhappy tale. 3. An Abridgement of the Histories of Charles XII. and the Czar Peter. 4. The Adventures of the Chevalier Charles Stuart, Pretender to the Crown of England. 5. Characters of the English, French, and Danes; with brief descriptions of their several countries.—These sketches are tolerably drawn, after pretty good originals; and, on the whole, it is evident, from the promising specimens before us, that if Carolina Matilda had not, unfortunately for herself, been made a QUEEN, she might, in time, have arrived at the honour of being even a *Monthly Reviewer*.

N. B. The honest Grub is a warm advocate for the virtue and innocence of his heroine; in which he *may* be right; though it does not appear that he ever travelled to Copenhagen.

D R A M A T I C.

Art. 25. *Three Weeks after Marriage*; a Comedy of two Acts, as performed at the Theatre-Royal in Covent Garden. 8vo. 1s. Kearsley. 1776.

This is no more than a re-publication of a piece, which formerly fell under our notice*, by the title of "What we must all come to." To the present edition the ingenious Author† has prefixed the following advertisement:

W. The following farce was offered to the public in January 1764; but the quarrel about a trifle, and the renewal of that quarrel after the dispute had subsided, being thought unnatural, the piece was *damned*. Mr. LEWIS of Covent Garden Theatre, had the courage to revive it for his benefit in March last, with an alteration of the title, and it has been since repeated with success. A similar incident happened to VOLTAIRE at PARIS. That writer, in the year 1734, produced a tragedy, intitled ADELAIDE DU GUESCLIN, which was hissed through every act. In 1765, LE KAIN, an actor of eminence, revived the play, which had lain for years under condemnation. Every scene was applauded. What can I think, says VOLTAIRE, of these opposite judgments? He tells the following anecdote. A banker at Paris had orders to get a new march composed for one of the regiments of Charles XII. He employed a man of talents for the purpose. The march was prepared, and a practice of it had at the banker's house before a numerous assembly. The music was found detestable. MOURET (that was the composer's name) retired with his performance, and soon after inserted it in one of his

* See Rev. vol. xxx. p. 70.

† Arthur Murphy, Esq.

operas. The banker and his friends went to the opera; the march was applauded. Ah, says the banker, *that's what we wanted: why did you not give us something in this taste?* Sir, replied MOURRET, the march which you now applaud, is the very same that you condemned before.

Art. 26. *The Syrens*, a Masque, in two Acts, as performed at the Theatre-Royal Covent-Garden. Written by Capt. Thompson.

The Music composed by Mr. Fisher. 8vo. 1s. Kearsley. 1776.

A Nautico-dramatical medley, made up from the *Tempest*, *Comus*, and the *Fair Quaker of Dial*, with some poetical slip, literary grog, and theatrical sea-biscuit; prepared by a modern sailor, as an entertainment for his mess-mates, and a craft for the critics.

Art. 27. *Don Quixote*, A Musical Entertainment, performed at the Theatre-Royal in Covent-Garden. 8vo. 1s. Wilkie, &c. 1776.

In this *Musical Entertainment*, the Poet hath contrived to deprive the Knight of La Mancha of his enthusiasm, and to rob the Squire of his pleasantry.

M O R A L I T Y.

Art. 28. *A Dissertation on the Duty of Mercy*, and Sin of Cruelty, to Brute Animals. By Humphry Primatt, D. D. 8vo. 4s. sewed. Cadell, &c. 1776.

A well intended sermon on this subject was published about two years since; by the late Mr. Granger, vicar of Shiplake in Oxfordshire; and though sentiments of this humane kind cannot be too forcibly inculcated, yet it may be hinted, that a sixpenny sermon is more likely to be read by offenders against the dictates of humanity, than more bulky dissertations. The cruel are generally the ignorant vulgar, whose feelings ought rather to be artfully addressed, than their understanding complimented, by such learned and laboured deductions as this Gentleman has framed. The subject of humanity to animals lies in a small compass.

H U S B A N D R Y, &c.

Art. 29. *A Treatise on Cattle*: shewing the most approved Methods of Breeding, Rearing, and fitting for Use, Horses, Asses, Mules, Horned Cattle, Sheep, Goats, and Swine; with Directions for the proper Treatment of them in their several Disorders: to which is added, a Dissertation on their contagious Diseases. Carefully collected from the best Authorities, and interspersed with Remarks. By John Mills, Esq; F. R. S. &c. 8vo. 6s. Johnson. 1776.

A very useful compilation, both from English and French writers; and considering the variety of subjects treated of, must contain more knowledge of each animal, than the experience of any one practical farmer or grazier could properly furnish for an original work.

Art. 30. *The Modern Improvements in Agriculture*, &c. Part II.

By a Practiser of both the Old and New Husbandry. 8vo. 2s. 6d. Wilkie. 1776.

The account given of the first part of this work, in our Review vol. liii. p. 181, where the title is copied at large, will be sufficient to convey an idea of this continuation.

L A W.

Art. 31. *A Brief for the Dutcheſs of Kingſton*; containing the Points of Law, &c. By a Student of Gray's-Inn. 4to. 1s. 6d. Allen.

Published before the determination of the Lords. The Author has very judiciously ſtated the points of law which appeared, to him, to be greatly in favour of the Dutcheſs.

Art. 32. *Thoughts on the ſeveral Regulations neceſſary to the appointment of an ADVOCATE-GENERAL*, and proper Officers under him; for the Purpoſe of relieving the Clients of Lawyers from unreaſonable Expence, and intolerable Oppreſſion. 4to. 2s. Bew.

Mr. Mawhood has here given us his promiſed ſcheme for the inſtitution of a new Law-office, for the redreſs of thoſe grievances to which clients may be expoſed, by the exorbitancy and confederacy of ſolicitors, &c. eſpecially with regard to the *taxation of their bills*: of all which, our Author has ſo loudly complained, in his former publications*.—Some plan, of this kind, might, perhaps, be formed, from whence conſiderable advantages would be derived, to thoſe who have the miſfortune to be concerned in law ſuits.

RELIGIOUS and CONTROVERSIAL.

Art. 33. *A Plea for the Divinity of our Lord Jeſus Chriſt*. In a paſtoral Letter addreſſed to a Congregation of Proteſtant Diſſenters, at Cambridge. 8vo. 1s. 6d. Keith, &c. 1776.

We have rarely met with a controversial writer, ſo liberal and candid as Mr. R.—n†; though we cannot entirely agree with him in opinion, we moſt heartily approve, and take this opportunity of applauding, the excellent temper which he diſcovers. Were controversies of every kind conducted with the ſame Catholic ſpirit, the chief obſtacles that lie in the way of the investigation and diſcovery of truth, would be removed; at leaſt, diverſity of opinion would not be ſo incompatible as it has generally been found, with that union and reciprocal affection, which Chriſtianity is evidently intended to eſtabliſh and promote. Our Author's arguments for the proper deity of Chriſt, have been often urged, and, perhaps, in the way of ſtrict reaſoning, to greater advantage. But Mr. R.—n has a happy talent of giving novelty and variety together with a conſiderable degree of ſpirit to his addreſs; and though he is often more plausible than juſt, it muſt be acknowledged, that the whole of this performance was adapted to the occaſion, and well executed *ad captandum vulgus*. We do not mean to intimate, that it is merely calculated for the vulgar—it deſerves the peruſal, and will engage the attention of readers of a ſuperior claſs.

We ſhall only obſerve farther, that there is one argument in particular, on which the Author has laid much greater ſtreſs than it will bear: this is derived from the language of ſcripture, with reſpect to the article of Chriſt's divinity: Under this head paſſages are cited, ſome of which are of doubtful authority, others wrongly tranſlated;

* See Rev. December laſt, p. 520. Art. *Addreſs to the Public*.

† Mr. Robinson, Author of the *Arcana*. See Monthly Review, vol. 50, p. 226. and Tranſlation of *Saunders's Sermons*.

and others obviously capable of a different interpretation. Mr. R— seems, at times, to forget, that the Old and New Testament were not originally written in the *English language*; though he has given us specimens both of his learning and reading, which abundantly shew, that he could have consulted the original language to advantage.

Art. 34. *A moral Demonstration of the Truth of the Christian Religion*; with an Introduction on the Nature and Force of probable Arguments. First printed in the Year 1660, and now accurately re-printed by the Editor. 8vo. 1 s. Cadell. 1775. R..s.

The Author of this Moral Demonstration was the eminent and excellent Dr. Jeremy Taylor; and the Re-publisher of it, as we are informed, is Bishop Hurd. We cannot give its character in better terms than those of the ingenious and Right Reverend Editor:

‘We have, doubtless, says he, many excellent performances on the subject here treated; but none that I know of, within the same compass, equally instructive. There are some few tracts and testimonies alleged in the course of the argument, which, on a stricter examination, have been found not so pertinent or considerable, as they were taken to be in the Writer’s time. But in general, there is so much truth and sense in this little tract, so much good reasoning, enforced by so exuberant an eloquence, and so sublime a piety, that, if I mistake not, it will afford, to serious minds, a more than common satisfaction.’

Art. 35. *Reflections on the Life and Character of Christ*. By Edmund Lord Bishop of Carlisle; with a Summary, and Appendix, on the Gospel Morals. 8vo. 1 s. 6 d. Cadell, &c. K.

These Reflections were first printed in 1755, at the end of the Author’s valuable *Considerations on the Theory of Religion*: See Review vol. xiii. p. 511.—An advertisement prefixed to the present edition of this discourse informs us, that it is ‘published by itself’ by the advice of ‘some judicious persons who have been long engaged in the education of youth, and are desirous of promoting the knowledge of religion along with their other sciences.’ It is accordingly published, ‘in a way best adapted to the tutor’s convenience, and that of his pupils; and in order to reduce it into the smallest compass, such notes are omitted as appeared to be of a more speculative and abstruse nature, or less immediately connected with the subject of these reflections.’—Some *observations* are added, on the Character and Example of Christ; together with an Appendix on ‘The Morality of the Gospel:’ shewing the preference due to the Christian scheme above all other religious systems.

Art. 36. *A Reply to the Author of the “Remarks on a Scriptural Confutation of Mr. Lindsey’s Apology.”* By a Layman. 8vo. 6 d. Law. 1776.

This is one of the weakest and most bigoted Pamphlets that ever came into our hands. The Author is equally unacquainted with Scripture, with Reason, and with Charity. He is certainly well prepared for receiving the doctrine of Transubstantiation, if he be not already a Believer in that distinguishing tenet of Popery.

MEDICAL. K.

M E D I C A L.

Art. 37. *Enquiry into the Propriety of Bloodletting in Consumptions.*

By Samuel Parr; M. D. 8vo. 1s. Johnston. 1775.

The result of this Inquiry is; that bleeding will not cure a consumption; that in the beginning of the disease it may prove prejudicial, and in its confirmed state will certainly be injurious; that it is at best but a palliative remedy; that it is not however to be wholly discarded, but, for the relief of some urgent symptoms, is sometimes to be admitted as a necessary evil.

The Author concludes with informing us that he trusts more to the neutral salts, to which he frequently adds the different preparations of antimony, than to this evacuation; and that whenever the doctor will permit, he gives the cortex, and other strengtheners of the system. 'But' says he 'there is a plan which hath not been without its advocates in the cure of this disease, and which bids the fairest of doing it radically of any that have been mentioned, and I cannot help thinking that it might be practised much oftener than it is. This is by the operation for the empyema, or opening the cavity of the thorax and discharging the matter of the abscess gradually at the aperture.' In support of this opinion some particulars of a case are related, in which the abovementioned operation was performed with success.

The language in which the Author conveys his ideas will do him no credit as a writer, and many of his ideas are such as will gain him no great honour as a physician: in proof of these assertions, we shall lay before our readers the following extracts:

'There is no disorder hardly so common and so fatal in its consequences as the consumption. It is reputed a characteristic of this country and climate. And this city is not only the resort of the inhabitants of the rest of the kingdom, but is peculiarly productive of it itself.'

In that stage of a consumption, in which the body begins sensibly to decay, the disease, says our Author, 'constantly arises from an ulcer of the lungs, which by feeding the blood with acrimonious stimulating matter, occasions an undue exercise of the vital powers, and excites unnatural evacuations; by both which that debility is induced which ends at last in the most deplorable death—An ulcer always arises from inflammation, and of consequence may depend for its primary origin on an universal or partial plenitude of the fluids.

But, says he, 'an inflammation may arise likewise from another source. The blood may not only be injured by being overloaded or deprived of its proper proportion, but when it is not circulated equally and with certain powers through the system, it separates into a number of parts which were concealed in the general mass, and thus constitutes a fluid of quite a different nature—while these distinct parts wander about in the general circulation, and irritate the fibres over which they pass. By this a quicker circulation is produced, the resisting power of some vessels is not able to sustain the force of it, the blood is driven into them, and an inflammation is occasioned. This may happen too where there is no general plenitude, and it may happen where there is, and something of this kind accompanies every inflammation.'

' An ulcer, adds the Writer, may likewise arise in an external part without a previous wound in the flesh, to which we may resemble an hæmorrhoe, or spitting of blood. It may arise, I say, in consequence of a general plenitude, when the fluid is forced into the external skin, rather than into any internal part, and then it is called a phlegmon or abscess. Here too when the body is in a perfect state of health, a laudable or good pus will be produced, and being opened with a knife or caustic, no bad consequences will follow.'

Art. 38. *An Examination of the Rev. Mr. John Wesley's "Primitive Physic,"* &c. By W. Hawes, Apothecary. 8vo. 1s. 6d. Doddsley, &c. 1776. B... t,

The number of editions that Mr. Wesley's *Primitive Physic* hath passed through, replete as it is with ignorance, error, and absurdity, affords such an instance of assurance on the one hand, and credulity on the other, as can scarcely be paralleled.

To point out the gross blunders of that work, and to guard the unwary from the dangers to which an implicit confidence in it would expose them, is the present Writer's laudable design.

In the Preface to this Examination Mr. Hawes tells us, that the 'Writer, or rather Compiler of the *Primitive Physic*, has laboured to give mankind the most unfavourable ideas of the practitioners in physic and pharmacy;' in proof of which he cites this passage from Mr. Wesley's performance, viz.

"Experience shews that one thing will cure most disorders, at least as well as twenty put together. Then why do you add the other nineteen? Only to swell the apothecary's bill: nay, possibly, to prolong the distemper, that the doctor and he may divide the spoil."

This representation of the gentlemen of the faculty (says Mr. Hawes) may possibly not be thought very candid, nor very equitable: and if Mr. Wesley's character and conduct, as a divine, a politician, and a practitioner in physic, were to be examined with the same degree of candour that he hath exercised towards others, he would certainly not appear in the most advantageous light. At least it would be manifest, that he was far enough from *perfection*, though that is a doctrine for which he is well known to be a very zealous advocate. But, perhaps, those who are not thoroughly initiated in Mr. Wesley's peculiar tenets, may not have a proper idea of what those qualities are which are necessary to constitute a perfect man. It is certain, that if Mr. Wesley be of this character, a regard to truth is not necessary to it: of which the Rev. Mr. Evans of Bristol can afford ample testimony*.

* *Vide* the second edition of Mr. Evans's letter to Mr. John Wesley, in which he has been convicted of premeditated falsehood, upon the clearest and most unexceptionable evidence. Mr. Wesley's attempt towards a defence upon this subject in the news-papers, serves, *if possible*, to render him still more contemptible.

'The Writer of this meddles not with political disputes, but takes the liberty to observe, that some regard to truth was thought necessary, in old fashioned systems, to constitute the character of an honest man, of whatever party he might be.'

Art. 44. *An Answer to the "Tears of the Foot Guards."* In which that *respectable* Corps are *vindicated* from the Charges of *Puppyism* and *Cowardice*. 4to. 1s. Kearsly.

Carries on the satire against the Guards, begun in the pamphlet* which it professes to answer, but *answers not*. If both the poems were written by the same Author,—which is matter of mere conjecture,—he has here excelled himself, both as to numbers and spirit.

M A T H E M A T I C S.

Art. 45. *Letters relative to Societies for the Benefit of Widows and of Age*. Printed at Exeter, and sold by Johnson in London. 8vo. 1s. 1776.

These Letters were first printed in the *Gazetteer*, in 1767 and 1768. They are now *republished*, by Mr. John Rowe, whose skill, in calculations of the nature here proposed, those who are acquainted with his treatise on *Fluxions* can have no reason to question, and, as we apprehend, with a particular intention of conveying necessary caution to some Societies established in the city of Exeter and county of Devon. They form part of a plan which the Writer had proposed more largely to pursue; but his design was superseded by Dr. Price, in his accurate and useful *Observations on Reverendary Payments*: see a particular account of this excellent publication in the *Monthly Review*, vol. xlv. We recommend the following extract from a Postscript, *now* subjoined to one of his letters by the Editor, to those of our Readers whom it may more immediately concern:

' If the annual payment made by the husband be 40s. and the first be at the time of his admission into the Society; then, the annuity to be paid to the widow, by *London* tables, should be 7l. 9s. but, by *country* tables, 7l. 14s.—Supposing interest 3 per cent. and the widow not to be entitled to the annuity if the husband die within five years after his being admitted a member. The Republisher of the Letters hopes serious *attention* will be given to *this* by the many Societies for the benefit of *widows* lately established throughout the kingdom in general; and by those in the city of Exeter and county of Devon in particular. He reflects on no one; but hopes, and believes, these Societies took their origin from motives truly laudable and good.—And he would hope and believe the same good motives will soon cause a *reformation*.

☞ ' These Societies, instead of 7l. 9s. or 7l. 14s. engage to pay the widow 20l.—What fatal consequences must *such* Societies in time produce!—Ought they not immediately to *reform*!' 2

Art. 46. *The Nautical Almanac and Astronomical Ephemeris for 1777*. Published by Order of the Commissioners of Longitude. 8vo. 3s. 6d. Nourse. 1776.

The usual tables, adapted to the year 1777, with their explanation and use. 1

* See our last month's Catalogue.

SCHOOL BOOK.

Art. 47. *Easy Phraseology for the Use of young Ladies, who intend to learn the Colloquial Part of the Italian Language.* By Joseph Baretti. 8vo. 6s. Robinson.

There is no doubt that the familiar dialogue is the best mode of instructing young persons in a living language; but there is some doubt whether, if the attendant English be spurious, the pupil may not suffer as much from that as he gains otherwise. This is the case with most books of the same kind compiled or composed by foreigners. They are so preposterous as to think themselves masters of our language, and at the same time that they are instructing our youth in the French or Italian, they seldom fail to teach them bad English. We have here some most ridiculous instances of that sort. 'Impugn their nonsensicalness for *obtrude their nonsense*, 'brother chambermaid,' &c. In other respects this book, barring the Author's vanity, which breaks out continually, is not the most contemptible of the kind.

L.

S E R M O N S.

I. Preached before the Lords Spiritual and Temporal in the Abbey Church of Westminster, Jan. 30, 1776. By James Lord Bishop of St. David's. 4to. 1s. White.

Adapted to the times; but consisting chiefly of general observations on the evils of civil discord and the advantages of peace and union. Complaints indeed are made, without any direct application, of 'irreverend and unhallowed teachers,' who profane the 'holy office of religious instruction to purposes of faction, and, by misunderstanding or perverted passages of Scripture, unjustifiable censure of legal and gentle rule, enthusiastic conceits of the advantages resulting from an equality of conditions and independency of all control, maintain and vindicate the present unhappy dissensions between this kingdom and its hitherto dependent colonies; exciting the capricious and unruly tempers of an enraged multitude to deeds of persecution and cruelty.'

Toward the conclusion, his Lordship adds, 'ought we not to have the fullest conviction that the hand of government is become oppressive, our grievances most urgent, the plan of despotism self-evident, the strides of Popery alarming, the acts of tyranny too similar to what was then complained of' (referring to the story of the day) 'before we become abettors and encouragers of discontents attended with such general distress? It would be justly considered as an act of desperation, in the common intercourse of life, for a merchant to venture his capital not only at an unfavourable moment, but perhaps to certain loss. And, shall the happiest people on the earth, blest with a religion reasonable, charitable, and rich in the expectation of futurity; with a government equal, mild, and established on large and noble principles of freedom; with a profusion of the natural and artificial accommodations of life; protected by laws the result of consummate wisdom and long experience; administered with prudence, impartiality, and tenderness? Shall a nation so enviably circumstanced

circumstanced run headlong to the destruction of these blessings, at points of small value and importance? And, if not on selfish motives, or ill-considered and delusive arguments, yet, possibly, on inferior if real causes of complaint, appeal at once to the cruel and uncertain chance of war; that expedient which nothing but the last necessity can vindicate? K-1

II. *The American War lamented*—Preached at Taunton, Feb. 18 and 25, 1776. By Joshua Toulmin, M. A. 6d. Johnson.

Mr. Toulmin, whose compositions we have, more than once, had occasion to commend, has here taken an affecting view of the various evils and miseries that will, inevitably, spring from the present unhappy social war in the British Colonies. In sentiment the Author appears to agree with Dr. Price; but he professes, in his Preface, that it has given him pain to find that his discourse is considered, by some, merely as political. He declares that 'his aim was to awaken, by a view of the prospects before us, religious sentiments and reflections, and to promote the revival of piety and virtue.'—'With this design he has addressed the humanity of his hearers. He has endeavoured to place our national situation in every light that appeared suited to interest the heart, and attempted to give their thoughts a sober, serious, and devout turn.'

CORRESPONDENCE.

A Correspondent has favoured us with some farther particulars concerning the Writers in the *Theological Repository*, the communication of which may be acceptable to several of our Readers.

The papers signed *Pyrrho* were written by the Rev. Mr. Graham of Halifax, under which signature he personated a sceptic, though very far from being one in reality. But he knew that the Truth could not suffer by the most unreserved freedom of inquiry; and he made a feint to oppose it, under the firmest persuasion that it would thereby be the better established.

The Rev. Mr. Waters of Ashburton was the occasional Contributor, vol. II. p. 83.

The Observations on Judas, and on the natural Evidence of a future State, signed *Pacificus*, came from Mr. Badcock of Barnstable.

The curious piece on the Resurrection, vol. II. p. 346, was communicated by a Gentleman of the North of Ireland to Mr. Archdeacon Blackburne; from whom an answer to it was expected, if the *Theological Repository* had been continued.

The Writer of a Letter dated *Whitby*, 26 April, is assured that there is not the slightest ground for any apprehension of ministerial influence over the Monthly Reviewers; who have no higher ambition than to be justly deemed (in the words of our Correspondent) "able Advocates on the side of Virtue and the Rights of Humanity." When they desert THAT CAUSE, may the indignant Public, for ever, DESERT THEM!

. The continuations of the review of Dr. Priestley's second volume on *Air*, and of Dr. Smith's *Inquiry* concerning the *Wealth of Nations*, in our next.

T H E

MONTHLY REVIEW,

For J U N E, 1776.



ART. I. *Experiments and Observations on different Kinds of Air.*
Vol. II. By Joseph Priestley, LL.D. F. R. S. Continued from
the Review for February last, Page 107. *Art. concluded.*

WE have, in the Article above referred to, principally attended to the Author's capital and striking discovery of the constitance of atmospherical, or *elementary*, air, as it has hitherto been called; the true nature of which he appears to have satisfactorily ascertained. For when a philosopher has advanced so far in an investigation of this kind, as to produce any quantity, *ad libitum*, of pure respirable air—indeed purer, and more respirable, than any that it is the lot of mortals to breathe in common—merely by a combination of a particular acid with any earth tolerably free from *phlogiston*, he seems to have acquired a right to consider atmospherical air as an actual compound formed of these two ingredients; with the addition probably of a small proportion of *phlogiston*, to which it may possibly owe its elastic or *aerial* state; and with an overdose of which we know that it is rendered noxious, and even deadly.—The experiments and reflections on which this doctrine is founded, constitute the subject of the 3d, 4th, and 5th sections of this work.

In the 6th section the Author gives an account of several new and curious facts relating to the expulsion of different kinds of air from various substances, *by means of heat only*. In these experiments the materials were either put into a gun-barrel, and exposed to the heat of a common fire; or were placed in glass vessels inverted, with their mouths immersed in a basin of quick-silver, where the focus of a large burning lens was thrown upon them. Some of the results are too singular to be passed over without a short notice. Such, we may observe, is the production of *inflammable air*, from the purest filings of iron, of watch

springs, of zinc, and of brass, into the composition of which zinc is known to enter. No other metals were found to furnish inflammable air *by heat alone*; and it is observable that the above-mentioned metallic substances are precisely those which yield this species of air in consequence of the action of acids upon them.

It is remarkable that, by the mere heat of the lens, *fixed air* was expelled from various *calces* of metals, without addition; particularly from the *rust of iron*, the *grey calx of lead*, *lisberge*, and *red lead*. *Vermillion* likewise, which is only a combination of mercury and sulphur, furnished forty times its bulk of fixed air. Many of the metallic salts also, or vitriols, as well as some neutral salts, yielded the same fluid under the same treatment. From chalk likewise, contrary to the opinions or assertions of some foreign philosophers, the Author procured a small quantity of fixed air, *by heat alone*, or without the intervention of an acid, as pure as that which is expelled from it by means of acids:—but we shall consider this subject more particularly before we close this Article; as the investigation of it is of great consequence towards the ascertaining the true nature of that important fluid.

The 7th and 8th sections contain an account of the many remarkable appearances attending the admixture of the *nitrous acid* with different vegetable and animal substances; and particularly of the production of nitrous as well as fixed air, and other elastic fluids, from a combination of this acid with vegetable matters. For these experiments, however, some of which may be attended with hazard to the operator, without a previous acquaintance with all the necessary precautions, we shall refer the philosophical Reader to the work itself. We should be sorry, by our necessarily concise and mutilated accounts of any of the processes, to draw him into a situation in which he may materially suffer, in consequence of the sudden and violent explosions, which this singular acid produces on its admixture with phlogistic matters. The Author himself, with all his caution, address, and practical knowledge of the subject, appears to have suffered more than once by the violence of this ungovernable acid spirit; which, nevertheless, assumes so bland a character, when tempered by a combination with *earth*, into the mild modification of wholesome air.

The 9th and 10th sections contain many curious observations of a miscellaneous kind, relating to nitre, the nitrous acid, and nitrous air, as well as common air; which are of too complicated a nature to be perused with advantage except in the work itself. We cannot however pass over the 11th section, the subject of which is the *fluor-acid* air, without taking particular notice of the new lights which the Author has thrown

thrown on the nature of the singular mineral acid lately discovered by Mr. Scheele, a Swede; and which is procured from the *fluor spatulosus*, or *sparry fluor*, a mineral substance of the same nature with our *Derbyshire spar*, of which vases and other ornaments for chimneys are usually made. This acid possesses the singular property of corroding glass*; and its vapour, on coming into contact with water, covers the surface of that fluid with successive *strata* or *crusts* of a stony or siliceous substance.

Mr. Scheele's hypothesis, deduced from an excellent and comprehensive series of experiments, of which we have formerly given some account†, is, that the *sparry fluor* or *vitrescent spar* is a combination of a certain peculiar acid with a calcarious earth. On adding oil of vitriol to the spar, for the purpose of expelling this acid from it, he supposes that the vitriolic acid, uniting with the calcareous earth, expels from thence the *sparry acid*; which, on coming into contact with water, combines with that fluid, and constitutes a *quartz*, or stony substance. That this acid is not merely a new modification of the vitriolic acid employed in the process, he seems to have rendered probable, by relating the results of some of his experiments, from which it appears that an acid of the same kind, and particularly possessing the property of forming a stony crust on the surface of the water in the receiver, may be procured from this spar, on employing, instead of the vitriolic acid, those of nitre, and sea salt, or even the acid of phosphorus. [See Mr. Forster's Translation of Mr. Scheele's Memoir, printed at the end of his Method of Assaying Mineral Substances, &c. pag. 36, 37.]

Dr. Priestley's theory concerning the nature of this *supposed* new acid differs very materially from the foregoing; and is principally founded on the *phenomena* attending his peculiar and advantageous method of exhibiting it in the form of *air*, or in a *dry* state: so that he had an opportunity of examining its nature and affinities with the greatest ease and certainty; and in a state in which it exhibits a variety of striking *phenomena*, not producible in the common methods of operating upon it.

The general result of the Author's experiments is, that the *fluor acid* is no other than the *acid of vitriol*, combined with a certain portion of the earthy matter of the spar, and with as much *phlogiston* as is necessary to enable it to assume the form of *air*. He supposes that, in the process for procuring it, the vi-

* In the Author's experiments, when the heat was considerable, the thickest vials which he could procure were frequently eaten quite through by this acid in the form of *air*. He could seldom find any that would bear the experiment above an hour.

† See M. Review, vol. xlvii. Dec. 1772, page 460.

428. Priestley's Experiments, &c. on different Kinds of Air.

vitriolic acid added to the spar is in part volatilised, by means of some *phlogiston* contained in that mineral, so as to form, in his method of operating upon it, a kind of *vitriolic acid air*; differing however from the last-mentioned fluid in this particular—that it holds in solution a certain portion of the *earthy* part of the spar; till, coming into contact with the water, the acid vapour, or air, is condensed, and unites with the water; while the earth, before suspended or dissolved in it, is precipitated in the form of a stony *lamina* or crust.—One of the Author's principal experiments, from which he deduces the identity, or at least the similarity, of the *vitriolic acid air*, and the *fluor acid air*, is the following:

Having saturated a quantity of water with the *fluor acid air*, and separated the stony matter from it, by pressure, after each fresh impregnation; he put this strong acid liquor into a proper vial furnished with a bent tube, &c. and which was held over the flame of a candle. A great quantity of air was expelled from it, which, by every test that he applied to it, appeared to possess the very same properties as the common *vitriolic acid air*; except that the former, as he conjectures, contains some portion of the earth of the spar still suspended in it: because, when the liquor was made to boil violently toward the end of the experiment, some stony matter was perceived in the inside of the tube.—Mr. Scheele has likewise observed (33. d) that the *sparry acid* always contains a small quantity of *silix*.

At the conclusion of this section, the Author relates an experiment which appears to be still more decisive in favour of his opinion. Reflecting on the *phosphoric* quality of the spar, he was induced, from analogy, to subject Mr. Canton's *phosphorus** to a similar treatment. He accordingly poured some oil of vitriol on a quantity of it, and got air from it 'that was readily absorbed by water, which had a *crust upon its surface*, exactly like that which is procured from the *fluor*, only not in so great a quantity.'—The vapour likewise, on its 'escaping into the common air, was white and dense, much like the vapour of the *fluor acid*.'—Some observations which we have made on this subject will not perhaps be unacceptable to the Reader; though we do not offer them as perfectly decisive.

Mr. Canton's phosphorus consists of sulphur (that is, of the vitriolic acid and phlogiston) combined with a calcareous earth. If the air expelled from these materials, on the addition of vitriolic acid, is capable of producing a stony crust on the surface of water exposed to it, there is certainly great reason to suppose, with the Author, that the *fluor acid air* and crust are the

* The Reader will find the intire process for preparing this substance, in our 42d volume, June 1770, page 422.

produce of the same earth and acid; and yet, if Mr. Scheele's experiments are to be confided in, he seems to have decisively proved that the *fluor* crust is a true *silice*, or stony earth, which is not known to exist in the oyster shells which constitute the earthy ingredient in Mr. Canton's phosphorus. We have (indeed once only) repeated Dr. Priestley's last-mentioned experiment, without being able to observe any appearance of a stony crust in the water. At the beginning indeed of the experiment, the inside of the bent tube was lined, and almost filled, with a whitish substance resembling an earthy matter, some scattered particles of which were afterwards perceived in the water: but on picking a little of this matter out of the tube, it appeared evidently to be only some of the sulphur in the preparation, driven into it during the effervescence.—After all, different specimens of phosphorus may possibly produce different appearances. The experiment appears of sufficient importance to deserve an accurate repetition.—We shall add only one observation more on the subject.

On reading this part of the Author's work, a strong objection occurred to us against his hypothesis, founded on what Mr. Scheele asserts in the part of his memoir which we have above referred to. That chemist affirms that both the *fluor* acid, and crust, are producible on employing other acids in the process beside the vitriolic; particularly the nitrous, marine, and phosphoric. We must observe however that, on our repeating Mr. Scheele's experiments, with the strongest nitrous and marine acids, in Dr. Priestley's apparatus, and applying the heat of a candle to the vial, no crust whatever was formed. On transmitting the air, through quicksilver, to the water, when the nitrous acid was employed, a small quantity of a whitish substance entered the water; but this was found to be principally a mercurial salt, produced by the action of the nitrous vapour on the mercury. The marine acid produced only marine acid air. And lest the substance employed in these experiments might not be the genuine *fluor spatiosus*; the very same specimens were carefully washed or edulcorated; and, on applying to them the vitriolic acid, the *fluor* acid, and crust, were produced in great plenty. We can scarce imagine that Mr. Scheele could have been mistaken in this part of his experiments; and yet we find M. Boullanger confirming what we have above advanced, in his third experiment; where he affirms that the vitrescent spar, treated with the nitrous and marine acids, did not exhibit the least appearance of crusts, as Mr. Scheele had affirmed*.

* See his *Experiences & Observations sur le Sparb Vitreux*, &c. 12mo. 1773.—The ridiculous performance reviewed in our Number for April 1775, p. 351, was an attempt towards a translation of this work. On the whole, allowing Mr. Scheele to be in the right, in this

The Author's 13th section contains various miscellaneous observations relative to different species of air. These are preceded by some experiments and reflections on *fixed air*; which, on account of its extensive diffusion throughout the universe, and the useful purposes to which it may be, and has already been, applied, is deserving of a minute inquiry into its real nature and properties. The investigation of this subject is continued in the 15th section; in which the Author relates at large the history of his discovery of the useful process for impregnating water with this fluid; and repeats the directions for this purpose formerly published: adding an account of Dr. Nooth's apparatus (of which we lately gave a description in our review of the 65th volume of the Philosophical Transactions) and a comparison of it with his own. In the 14th section the Author has republished his *Experiments and Observations on Charcoal*, originally printed in the 60th volume of the Philosophical Transactions.

The 16th section is appropriated to an account of the misrepresentations of the Author's sentiments by certain foreign writers, particularly M. Lavoisier, and Sig. Landriani; in consequence probably of their imperfect acquaintance with the English language. In the last, or 17th section, the Author has collected some experiments, and miscellaneous observations, made while the preceding sheets were at the press.

To this second volume, as to the preceding, the Author has added an *Appendix*, containing the communications of some of the numerous Correspondents, which his various and important discoveries have procured him. The 1st, 2d, and 6th Articles of this Supplement contain '*Experiments and Observations relating to some of the Chemical Properties of the Fluid, commonly called Fixed Air; and tending to prove that it is merely the Vapour of a particular Acid. In three Letters to the Rev. Dr. Priestley: By William Bewly.*'—In these Letters the Writer endeavours to prove, first, that an *acid* is contained in fixed air—'a point which had been contested, or at least left dubious by other inquirers;' and, in the next place, that fixed air itself is an acid spirit, *sui generis*, expelled by fire, or the power of stronger acids, in the state of a permanent elastic vapour, from various salts, earths, or other substances, with which it is naturally combined; in the same manner as the *weaker* nitrous and marine acids are expelled from their respective bases by the *stronger* acid of vitriol. His proofs of these positions are contained in a series of twenty-one experiments.—The following are some

particular; it may still be urged, in favour of Dr. Priestley's hypothesis, that *phlogisticated vitriolic acid* exists originally in the spar, from which it may easily be expelled by either the nitrous, marine, or phosphoric acids.

of the general results, and of the consequences deduced from them.

Fixed air, in the first place, reddens some of the blue vegetable juices, such as infusions of *litmus*, *cyanus*, or corn flower, and a few others †. It is true, nevertheless, that some other blue infusions, less sensible tests of acidity, that of violets in particular, resist its action upon them; because water, when even saturated with this vapour, contains the *mephitic acid* (as the Letter-writer denominates the acid of fixed air) in too diluted a state to produce a change of colour in them; but its acid quality, he observes, may be sufficiently evinced by its action even upon these; for on previously changing their colour to a green, by the addition of an alkaline salt, the new colour produced by the alkali will be destroyed, on impregnating the liquor with fixed air. By the same process, the blue colour of the infusion of litmus, though rendered strongly alkaline, is changed to a red.

The testimony of another sense is afterwards adduced, to prove the existence of an acid in fixed air. It is shewn that a strong alkaline solution, on being impregnated with this fluid, gradually loses, during the course of the impregnation, the acrid and urinous taste of the alkaline salt. It is at length *completely neutralised*; and, on adding more fixed air, it acquires even a *subacid* taste.—From the Letter-writer's experiments it appears that an ounce of fixed air, or vapour of the *mephitic acid*, will neutralise between three and four grains of *mild* fixed alkali ‡.

Mr. Bewly proceeds to shew that the aforesaid acid is, in fact, the very substance denominated fixed air; or at least that this acid is essential to the constitution of that fluid, and that it cannot be deprived of it without ceasing to be fixed air, and vanishing from our notice. A solution of a mild fixed alkali in water condenses, as we have already observed, a large quantity of fixed air, and is at the same time completely neutralised by it. At the same time, likewise, the fixed air *totally* disappears, excepting the usual *residuum*; or if too much fixed air has been employed, the overplus retains its acid quality. Hence the Letter-writer concludes that the acid, by which the alkaline salt has been neutralised, is not an extraneous principle, casually suspended in an aerial vehicle; but that fixed air is *this*

† Some of the Letter-writer's proofs of its acidity were originally given by him in different parts of our Review. See particularly our 44th volume, April 1771, p. 324, &c.

‡ The Letter-writer might more satisfactorily have determined the quantity of pure or simple alkaline salt capable of being neutralised by a given quantity of fixed air, by employing the *caustic alkali*; which, according to him, is the only true alkaline salt: all the *mild* alkalis being already neutralised, in part, by the *mephitic acid*.

very acid, in the state of a permanent vapour, condensable, to a limited degree, in water, but capable of being still more copiously attracted and condensed by alkaline salts, and calcined, or *pure*, calcareous earths. These earths, as he elsewhere shews, even in a *mild* or compound state, that is combined with a large portion of fixed air, may be dissolved in water, by means of an additional quantity of the *mephitic acid*.

In Number VI. or the last of these three letters, the Author's philosophical Correspondent answers certain objections to a material part of his doctrine, contained in his two preceding letters, drawn from some late publications of Sig. Landriani and Fontana, communicated to him by the Author while this work was at the press. It is asserted, particularly by Signor Landriani, that the acid which has been observed in fixed air is a principle extrinsecal or adventitious to it, and which it acquires from the particular acid employed in the usual processes for generating it. According to the Italian philosopher, the signs of acidity manifested in fixed air obtained from chalk, for instance, by means of the vitriolic, nitrous, vegetable, or other acids, are wholly owing to a part of these very acids, respectively volatilised and dissolved in the fixed air produced in the particular process where they are employed. Passing over the other proofs which the Letter-writer produces, to shew that the acid in fixed air is not the attenuated vapour of the particular acid occasionally employed for the expulsion of it from chalk or alkaline salts; we shall wholly confine ourselves to that drawn from his 20th experiment, which he offers as alone sufficient to decide the question, and to prove the natural or *inherent* acidity of this fluid.

On subjecting a small quantity of pure magnesia to a moderate red heat, in a vial fitted with a bent tube, he expelled from it, by the sole action of the fire upon it, a considerable quantity of fixed air; which, by every test to which it was exposed, appeared to be as pure, and as *acid*, as that which is obtained, from the same or other substances, by employing any of the acid spirits in the usual manner. It reddened the blue vegetable infusions, made excellent Pyrmont water, and neutralised solutions of alkaline salts, as readily and effectually, as the fixed air procured from mild alcalis, calcareous earths, or magnesia by oil of vitriol. Tracing the fixed air, thus obtained, from its origin, he shews that the magnesia acquires the *whole* of that *acid principle* from the mild alcali employed in precipitating the magnesia from the solution of Epsom salt. For, making a rough estimate of the large quantity of mephitic acid obtained in this experiment, he shews that the acid quality of the fixed air cannot be derived from the *vitriolic acid* in the Epsom salt; the *whole* of which, in the process for procuring magnesia,

magnesia, leaves the earth, on the addition of the alkali, and evidently unites with the alkali in the form of vitriolated tartar; having previously expelled the mephitic acid from it, which instantly combines with the magnesia:—so that the experiment, according to him, is as satisfactory as if he had driven the fixed air, by means of the fire, *directly* from the alkaline salt itself. As it cannot however be thus expelled, a substance is employed to which it had been previously transferred, and from which it may be easily driven, by the sole application of a very moderate red heat.

Towards the end of this third letter Mr. Bewly recommends to the notice and trial of the faculty the method indicated in these papers, of impregnating water, through the medium of alkaline salts, with much larger quantities of fixed air, or the *mephitic acid*, than simple water is capable of receiving; as well as the new set of neutral salts which may be obtained by saturating aqueous solutions of fixed or volatile alcalis with this acid. By this means, undoubtedly, very large quantities of fixed air may be introduced into the system, where it may reasonably be expected to produce the most salutary effects; particularly in diseases of a putrid tendency; whether the *neutral mephitic salt* be capable of being wholly, or in part, decomposed, or not, in the stomach and *primæ viæ*:—a point which the Letter-writer had not yet had an opportunity to ascertain.

In Number II. of this Appendix Dr. Percival, in a letter to the Author, gives an account of an interesting discovery relative to the power which water acquires, on being impregnated with fixed air, of dissolving stones or calculous concretions in the urinary and gall bladders. The lithontriptic quality communicated to water by calcareous earths and alkaline salts, *deprived of their fixed air*, is well known. From the experiments here related it appears that, by a contrary procedure, or by *impregnating water with fixed air*, the water likewise acquires the property of dissolving the human *calculus*. A case is mentioned also from which it follows that the impregnated, or *mephitic*, water preserves this quality even in its passage through the body; so as to communicate it to the urine of those who drink it, which is thereby rendered a powerful solvent of *calculi* that are immersed in it. Dr. Saunders has made experiments of a similar kind, the results of which are said to be perfectly conformable to those of Dr. Percival. These experiments promise to furnish us with a new lithontriptic medicine, perhaps more efficacious, and undoubtedly more safe and grateful than the caustic alkali; the use of which, at least in certain habits, may be productive of very disagreeable consequences.

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In Number III. Dr. Dobson of Liverpool relates four cases, selected from several others, which he proposes hereafter to publish, of patients affected with putrid disorders; the cure of which appears evidently to have been produced by the administration of fixed air. In all of them, this antiseptic fluid was introduced into the body by frequent and regular exhibitions of a scruple of alkaline salt, dissolved in a small quantity of water, and swallowed *during the effervescence* excited on the addition of half an ounce of juice of lemons. In the fourth case Dr. Dobson relates the happy effects produced by fixed air thus administered, in the second fever of the small-pox, attended with symptoms of the most alarming nature.

Number IV. contains a singular medical case related by Dr. John Warren, in which, after taking notice of the great success which has attended his administration of fixed air in putrid diseases, he gives a particular account of the recovery of a patient sinking under an almost universal putridity of the humours; who was soon relieved, and afterwards perfectly cured, at a time when 'every breath he drew seemed to be his last,' by the injection of near two quarts of fixed air every three or four hours, accompanied with the exhibition of some boluses of the bark, when his stomach could bear them. We should observe however that the bark, in the same form, and in the quantity of two scruples for a dose, together with 30 drops of elixir of vitriol, had before been daily administered, every two hours, without effect. The putrid symptoms increased under this course; but visibly began to abate within eighteen hours after the commencement of the exhibition of glysters of fixed air.

The last article that remains to be noticed in this Appendix, is a letter from Mr. Magellan to the Author; in which the Writer relates some experiments which confirm Dr. Priestley's doctrine concerning the nature of atmospherical air, as explained in our preceding Article. Among other particulars, it appears from these experiments that, after all the *dephlogisticated* or pure air has been expelled by fire from a mixture of spirit of nitre with red lead, chalk, or other dephlogisticated earths, the remaining mass, put into tincture of turnsole, exhibits no sign of acidity, or marks of the presence of the nitrous acid; the blue colour of the tincture remaining perfectly unchanged. The nitrous acid therefore, Mr. Magellan observes, must of course have been all expelled from the mass, together with a part of the earth, under the modification or form of the purest respirable air. We scarce need to add that, on repeatedly adding fresh nitrous acid to the same *residuum*, a fresh production of air, or conversion of the acid and earth into air, takes place till all the earthy matter is exhausted and dis-
appears;

appears; nor would the *residua*, if examined in the same manner each time, after each expulsion of the air, exhibit any signs of their retaining any sensible portion of the nitrous acid.

Though we have extended our account of this work to two Articles, we have been obliged to pass over numerous particulars, of a very interesting nature, without notice. Experimental philosophy has, perhaps, never been enriched, in so short a space of time, and by a single individual, with so great a number of new and important facts, as are contained in the present publication and that which preceded it. The bounds of natural knowledge will, we hope, continue to be enlarged by the genius and investigating spirit of the Author; as well as by the labours of the many other philosophical inquirers throughout Europe, who have been incited by his discoveries to direct their attention to this part of science, and to prosecute the extension of it, by speculating and experimenting on the numerous and important *data* with which he has furnished them.

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ART. II. *A Treatise on the Nervous Sciatica, or Nervous Hip Gout.*

By Dominicus Cotunnius, Phil. and M.D. 8vo. 3s. Wilkie, 1775.

THE original of this treatise, of which Baron Van Swieten makes honourable mention, particularly in the last volume of his Commentaries on Boerhaave's Aphorisms, was published several years ago, we believe at Naples, from whence the Author dates his dedication of it to the Governors of the Hospital of Incurables in that city, of which he was physician. The method proposed in it, for the cure of a most obstinate and painful disorder, is founded on physiological observations, principally deduced from an anatomical consideration of the parts immediately affected by the disease; and the justice of the Author's hypothesis seems to be fully ascertained by the success attending the method of cure founded upon it. A short account of the Author's *rationale* of the disease, and of the simple method of cure established upon it, will not be unacceptable to many of our Readers.

The Author divides the *nervous sciatica* into two species, under the denominations of the *anterior* and *posterior nervous sciatica*. Treating of the latter particularly, and attending to its peculiar symptoms, he endeavours to shew that its seat is in the *ischiatric nerve*; and its cause, an acrid matter, which pervading the *vagina* of this nerve and its branches, and even the nervous *flamina* themselves, greatly irritates those very sensible parts of the human frame, and produces a most excruciating and lasting pain.

That an affection of the ischiadic nerve is the true cause of this disease, 'I am,' says the Author, 'very well satisfied, both

both by my own diligent observations of the symptoms, as well as by the happy and absolute cures I have performed in consequence of them. If I am here deceived, I am happily deceived, and am not very solicitous to be delivered from the infatuation, since in it I have such success with my patients. By the bye, I think the physician, who after having diligently examined into the situation, and effects of the disorder, should deny that affection of the *ischiodic nerves*, could understand but little of the fabric of the human body. For as to what relates to the seat of the disorder, this is so clear, that if the patient will but point out with his finger the track of the pain from the *os sacrum* to the foot, we shall find him, like a skilful anatomist, tracing out the exact progress of the *ischiodic nerve*.'

After offering many excellent preliminary observations, the Author observes that, when the sciatica has not yielded to the remedies which he had before enumerated, or has gained ground by being neglected; 'it is then arrived to that stage in which a confirmed and completed dropy has taken possession of the *vagina* of the ischiadic nerve.' In this state of the disease, equally terrible and lingering, many daring but fruitless attempts have been made to relieve the patient. Among these he particularises, and condemns, the exhibition of acrid clysters, and the application of caustics, at random, to different parts of the affected limb. Though cures have sometimes been effected by the former, they have often proved inefficacious, and have been frequently productive of great torture to the patient. With regard to caustics, though they are well adapted to draw out the peccant matter; yet from an ignorance of the particular species of sciatica in which they could be of service, and of the particular spot to which they ought to be applied; the cures sometimes effected by them must be ascribed to chance rather than to judgment.

This last observation naturally leads us to the simple method of cure proposed, and successfully practised by the ingenious Author. A redundant and acrid fluid, accumulated and stagnating in the *vagina* of the *ischiodic nerve*, has distended those *vaginae*, and rendered them *dropical*. What more rational or obvious method, supposing it practicable, can be undertaken for the relief of the disorders produced by this distension, than that which is pursued in the *dropy* of the chest, or *abdomen*?—that is, the making an opening into the containing part, to let out the collected and acrid humor. Nevertheless, great apparent difficulties seem to attend the execution of this scheme: for who can pretend to perforate a particular nerve buried under the muscles, or rather the *vagina* of the nerve, without wounding the nervous fibres? or how can a sluggish sizy humor be expected to flow out through a small puncture made for this purpose?

Here

Here anatomy comes to the Author's assistance. Thence he learns the track of the *ischiodic nerve*, and remarks that that part of it which is the seat of the *posterior nervus sciatica*, is covered, in some particular parts of its course from the knee to the foot, with only the common integuments; so that the *vagina* may be perforated without wounding any muscle, and merely by making a passage for the humor through the skin. Strong objections however occur against the attempting to make this aperture with a cutting instrument: but the Author was led to expect that the action of a blistering plaister, applied to the proper place, would reach to the *vagina* of the affected nerve, and produce an evacuation of the included humor: or, supposing its power not to extend beyond the skin; yet as the pores of the skin communicate with those of the *vagina*, the latter might be effectually evacuated by it.

Experience appears to have fully justified this reasoning. The Author relates several cases of patients, who after having tried a multitude of remedies without effect, have received a perfect and speedy cure by the mere application of a blistering plaister on the *particular parts* where the *ischiodic* nerve takes its course immediately under the skin. One of these places is at the head of the *fibula*, and the other on the instep. In a plate which accompanies this performance, a drawing is given of the leg and foot, on which the precise spots where the blistering plaister ought to be applied are accurately marked. Indeed the cure intirely depends on a careful attention to this particular.

From this slight sketch our medical Readers will be enabled to judge of the Author's theory; and of the practice founded on it in the treatment of this stubborn disease. We have dwelt the longer upon it, as we believe that the original of this work, and the simple and easy method of cure recommended in it, are but little known in this country, and appear to be highly worthy of their attention. In a prefatory advertisement, Mr. Henry Crantz, possibly the Editor or Translator of this performance, declares that he 'could not resist the temptation of giving some small token of the reverence and esteem he bears that famous man (the Author) and also of his attention and regard for his own pupils, who have impatiently waited for the publication of this treatise:' adding that 'the good wishes and prayers heaped on the Author, by the multitude that he has successfully freed, in this country [what country, we are not told] 'from so excruciating a torture, are more than sufficient testimonies of its merit.'—The Baron Van Swieten likewise, in one of the passages above alluded to, speaking of the Author and the present tract, recommends it as deserving of being universally read:—*Cujus tractatus de hac re editus ab omnibus legi meretur.*—*De Rheumatismo, Comment. Apher. 1794. p. 683.*

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ART. III. *A general History of Music, from the earliest Ages to the present Period, &c.* By Charles Burney, Mus. D. F. R. S. Vol. I. [Continued from Page 203, and concluded.]

HAVING wholly confined ourselves, in the preceding Article, to the more scientific or technical parts of the present work; it remains that we give the Reader some account of the narrative or purely historical part of it. This commences with the history of Music in Egypt; a country where this science, in particular, evidently appears to have been successfully cultivated in the most early ages of the world. There are no memorials, the Author observes, of human art and industry, at present subsisting in Rome, of equal antiquity with the obelisks that have been brought thither from Egypt; two of which, supposed to have been originally erected by Sesostris, at Heliopolis, near 400 years before the Trojan war, were sent to Rome by Augustus. On one of these, now lying in the *Campus Martius*, is represented a musical instrument of two strings, with a neck to it; and which greatly resembles the *Calascione* still in common use in the kingdom of Naples. Of this instrument the Author exhibits a drawing made under his own inspection, and of the same size with the figure on the obelisk. In consequence of its having a neck and finger-board, it was capable, though it was furnished only with two strings, of producing at least seven or eight notes, by means of *stopping*, or shortening each string:—an advantage which none of the Grecian instruments, on the representations of which no neck is ever observed, seem to have possessed for many ages after the erection of this column. This instrument therefore the Author very justly exhibits, as offering an incontestible proof that the Egyptians, in the most early ages of the world, ‘ had discovered the means of extending the musical scale, and multiplying the sounds of a few strings, by the most simple expedients.’

But the clearest and most decisive proof of the advanced state of practical music in Egypt, in the most remote times, is furnished by a letter containing much curious information relative to the state of music in Abyssinia, with which the Author was favoured by Mr. Bruce. This letter was accompanied with two exquisite drawings, one of which represents a lyre, and the other a harp. We shall dwell particularly on the latter, on account of the striking beauty of its form, and the high antiquity of the painting in which it is represented.

The place in which the painting is said to have been discovered by Mr. Bruce*, was among the sepulchres, according to tradition,

* It must here be understood, *en passant*, that although Mr. Bruce’s veracity is taken for granted, the Reviewers will not be answerable for the reports of any traveller.

of the first kings of Egyptian Thebes, and at a small distance from the ruins of that capital. The magnificent tomb of Ismandes, or Osymanduas, so particularly described by Strabo, and whose stupendous ruins still remaining are said, by Dr. Pococke, to extend more than half a mile, contained rooms, according to this Traveller, the walls of which were still adorned with sculpture, 'and with instruments of music;' which however neither he, or Norden, have described. In a passage of one of these very chambers, which Pococke appears to have visited, Mr. Bruce, beside other figures moulded in basso-relievo, saw and particularly attended to a picture of a man playing upon the harp, painted in *fresco*, and quite intire.

'His left hand,' says Mr. Bruce, 'seems employed in the upper part of the instrument among the notes in *Alto*, as if in an *Arpeggio*; while stooping forwards, he seems with his right hand to be beginning with the lowest string, and promising to ascend with the most rapid execution: this action, so obviously rendered by an artist,' whom Mr. B. represents as one of the lower class, 'shews that it was a common one in his time; or, in other words, that great hands were then frequent, and consequently that music was well understood, and diligently followed.'—An elegant drawing of this valuable remain of Egyptian antiquity is given in a plate, without the figure of the performer; that no part of the instrument might be concealed from view.

Mr. Bruce concludes his interesting letter by observing that the structure and capabilities of this *Theban harp* 'overturn all the accounts of the earliest state of ancient music and instruments in Egypt;'—that its form, ornaments, and compass, exhibit 'an incontestible proof, stronger than a thousand Greek quotations, that geometry, drawing, mechanics, and music, were at the greatest perfection when this harp was made; and that what we think in Egypt was the *invention* of arts, was only the beginning of the æra of their *resoration*.'

The Author likewise, after having calculated, from the best chronological *data*, that the discovery of this painting throws back the invention and use of musical instruments in Egypt, near 4000 years before the present period; offers some conjectures concerning the manner in which its *thirteen* strings are tuned; and concurs with Mr. Bruce in the opinion declared in the preceding quotation.

'I have now,' says he, 'to speak of the *Theban harp*, the most curious and beautiful of all the ancient instruments that have come to my knowledge. The number of strings, the size and form of this instrument, and the elegance of its ornaments, awaken reflections, which to indulge, would lead me too far from my chief inquiries, and indeed out of my depth. The mind is wholly lost in the immense antiquity of the painting

ing in which it is represented; indeed the time when it was executed is so remote, as to encourage a belief that arts, after having been brought to great perfection, were again lost, and again invented, long after this period; and there can be no doubt but that human knowledge and refinements have shared the same fate as the kingdoms in which they have been cultivated.'

The Author's next chapter is dedicated to the subject of *Hebrew music*. Here he necessarily takes sacred history for his sole guide, and from thence extracts a connected and entertaining account of the state and progress of music from the days of 'Jubal, the sixth descendant from Cain,—*the father of all such as handle the harp and the organ* : [Genes. chap. i. ver. 21.]' stopping particularly at the æra of the royal, practical musician, David; 'in whose reign music was held in the highest estimation by the Hebrews;' as appears from the enumeration, in the 1st book of Chronicles, ch. xv., xvi. and xxiii. of the numerous band appointed by him for the service of the ark. In the 25th chapter of this book, 'the number of such as were *instructed*, and were *cunning* in song, is said to have been two hundred four-score and eight: and in chap. xxiii. he appoints no less a band than *four thousand* of the *Levites* to praise the Lord with instruments.'

While music had obtained so large and splendid an establishment, in the days of David and Solomon, the Augustan age of Judæa; the Greeks, as Dr. Burney observes, had scarce invented their rudest instruments. For Homer and Hesiod, the refiners, if not the inventors, of Greek poetry; and Orpheus, Musæus, and Linus, to whom they attribute the invention of their music and instruments, all flourished after these Hebrew monarchs.'

With respect to the *modern Jewish music*, the Author relates some information respecting it, which he received from an Hebrew high priest; from which it appears that the little singing which is now used in the Jewish synagogues is an innovation, and a modern licence; and that 'the only Jews now on the globe, who have a regular musical establishment in their synagogues, are the Germans, who sing in parts; and these preserve some old melodies, or species of chants, which are thought to be very ancient.'—A plate accompanies this chapter, in which the Author gratifies the curiosity of his readers by specimens of several Hebrew chants or melodies, which were sung in the synagogues of different parts of Europe, during the two last centuries.

Our Historian now enters upon classical ground; proceeding first through the distant and dark regions of fable and allegory, and accordingly taking poets and mythologists—for unluckily no others are to be had—for his conductors. His course through these

these obscure tracts is smoothed, diversified, and rendered agreeable both to the musical and classical reader, by the lights which he has collected and concentrated, relative to the infant state of music among the Greeks; and by the address with which he has treated the ingenious fables of antiquity, so elegantly sung by their poets; not wholly without having some foundation in real history. After employing two chapters on the history of this art in Greece, 'during the residence of Pagan divinities, of the first order, upon earth,' and on that of the terrestrial or demi-gods, he descends in the next to the *heroic times*.

'So many fables,' says the Author, 'have been devised concerning the first poets and musicians, that a doubt has been thrown even upon their existence. Chiron, Amphion, Orpheus, Linus, and Musæus, are spoken of by the poets and mythologists so hyperbolically, that the time when, and place where they flourished, will appear to many as little worth a serious inquiry as the genealogy of *Tom Thumb*, or the chronology of a fairy tale. However, though I am ready to part with the miraculous powers of their music, I am unwilling that persons, whose talents have been so long celebrated, should be annihilated, and their actions cancelled from the records of past times:

"Ev'n from the tomb the voice of nature cries,
"Ev'n in their ashes live their wonted fires."

But though these philosophers, poets, and musicians, were placed, as the Author well expresses it, 'in such barren regions of history, that, like the once beautiful cities of Palmyra and Balbec, they now stand in a desert; he saves them, and their exalted characters, well known to and revered by all antiquity, from the dreadful doom of utter annihilation; denounced against them by the fanciful and systematical Vossius; who, 'in the true spirit of system, and licentiousness of an etymologist,' undertook to kick them out of being, and to resolve their very names into Phœnician words, signifying *things* instead of *persons*. Pursuing this conceit, he dissipated *Linus*, into a *song*, *Musæus*, into *Mosar*, art or discipline; and *Orpheus*, whose *imputed works*, at least, were printed the other day at Leipzig, he melted into *Orpheo*, or *science*. These supposed non-entities, however, the Author reinstates in the corporeal existence to which they appear to have a full right; and he gives an account of their works, selected from the most enlightened and sober writers of antiquity.

The history of the *Trojan war*, as sung by Homer, whose poems were 'the Bible of the Greeks,' furnishes our Historian with a variety of pleasing matter for this division of his history. Antiquity, he observes, 'has paid such respect to the personages mentioned in the poems of Homer, as never to have

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doubted of the real existence of any one of them :’ and this poet was, in general, ‘ so accurate with respect to *Costume*, that he seldom mentioned persons or things that we may not conclude to have been known during the times of which he writes.’—Music is mentioned by him, with a degree of rapture, in more than fifty places of the *Iliad* and *Odyssey*; though in such close union with poetry, that it is difficult, Dr. B. observes, to discriminate to which the poet’s praises belong. Among the numerous feasts and banquets described by him, there is not one without music and a bard. We must confine ourselves, however, to the quoting and abridging a small part of the Author’s materials selected from this venerable poet.

The bard whose character and dignity Homer has most highly exalted, is Demodocus:

“ The herald now arrives, and guides along

“ The sacred master of celestial song :

“ Before his seat a polish’d table shines

“ And a full goblet foams with gen’rous wines :

“ His food a herald bore †” —————

‘ Homer, it is certain,’ says the Author, ‘ has neglected nothing which can give dignity and importance to this bard. He never moves without a herald; he has a distinguished place at the king’s table; is helped by Ulysses to the first cut; and

“ For him the goblet flows with wines unmixt.”

The following beautiful lines, relative to the same personage, whose praises occupy the greatest part of the eighth book of the *Odyssey*, are properly quoted by the Author, as applicable to his present subject. They shew the high estimation in which the character of the bard was held in the days of Homer :

“ The Bard a herald guides: the gazing throng

“ Pay low obeysance as he moves along :

“ Beneath a sculptured arch he sits enthron’d

“ The peers encircling form an awful round.

“ Then from the chine, Ulysses carves with art

“ Delicious food, an honorary part;

“ This, let the master of the lyre receive,

“ A pledge of love ! ’tis all a wretch can give.

“ Lives there a man beneath the spacious skies,

“ Who sacred honours to the bard denies ?

“ The Muse the bard inspires, exalts his mind ;

“ The Muse indulgent loves th’ harmonious kind.”

‘ If music be degenerated in these times, the honours conferred upon musicians are likewise diminished; for though a vocal performer may acquire the *trifling* reward of fifty guineas a song, yet we never hear of one being seated at a king’s table;

† *Odyssey*, book viii.

or even that any modern hero, or general, however inferior in fame and merit to Ulysses, condescends to carve for him.'

The Author next proceeds to treat, in his fourth chapter, of the state of music in Greece, from the time of Homer till that country was subdued by the Romans:—a period during which all the arts arrived at the utmost height of perfection; and that was particularly distinguished by the *musical contests*, which he proves to have constituted a part of the exhibitions at all the four public games called sacred, particularly the Pythic. Here Sacadas, though an excellent poet as well as musician, appears to be the first upon record who detached music from poetry, and engaged the public attention in favour of mere instrumental music:—'A *schism*,' says the Author, 'that has been as severely censured as any one in the church. The censurers, however, have forgot that such *schisms*, in the *arts*, are as much to be desired, as those of religion are to be avoided; since it is by such *separations* only, that the different arts, and different branches of the *same* art, becoming the objects of separate and exclusive cultivation, are brought to their last refinement and perfection.'—Of the effects of this separation the Author afterwards speaks more fully in the following passages.

'As soon,' he observes, 'as musicians were freed from the laws of prosody and metre, they multiplied the strings of the lyre, and the holes of the flute, introducing new movements more complicated and varied, with new intervals and uncommon modulations. Lasus, Melanippides, Timotheus, Phrynis, and some others, are mentioned by Plutarch among the first who dared to apply these licences to song.'—

Against these innovations, and supposed corruptions, Aristotle and others loudly complained and objected; but these, says the Author, 'are the objections that still recur, and ever will recur, to those who regard music as a slave to syllables, forgetting that it has a *language of its own*, with which it is able to speak to the passions; and that there are certain occasions when it may with propriety be allowed to be a free agent.'

'From this time music became a distinct art; the choruses, which till now had governed the melody of the lyrist and tibicen, became subordinate to both. Philosophers in vain exclaimed against these innovations, which they thought would ruin the morals of the people; who, as they are never disposed to sacrifice the pleasures of the senses to those of the understanding, heard these novelties with rapture, and encouraged the authors of them. This species of music, therefore, soon passed from the games to the stage, seizing there upon the principal parts of the drama, and from being the humble companion of poetry, becoming her sovereign.'

Among the 'musical grumblers and croakers of antiquity,' the Author numbers Plato, Aristotle, Aristoxenus, and Plutarch; who all agreed in lamenting the loss of *good* music, 'without considering that every age had, probably, done the same, whether right or wrong, from the beginning of the world; always throwing musical perfection into times remote from their own, as a thing never to be known but by tradition. The golden age had not its name from those who lived in it.'

In the fifth chapter the Author treats of the ancient musical sects, and theories of sound; particularly of the two principal sects, the *Pythagoreans* and *Aristoxenians*; the two founders of which, together with Lasus, Euclid, and Ptolemy, were the most illustrious musical theorists of antiquity. Beginning with Pythagoras, he justly reprobates the well known story of the blacksmith's hammers, which, together with the anvil, 'have been swallowed by ancients and moderns, and have passed thro' them, from one to another, with an ostrich-like digestion.' Great respect, however, is due to this ancient sage for the invention of the *monochord*, pretty universally ascribed to him; and that of musical ratios derived from it; by which sound was brought under the power of numbers, and became the object of mathematical investigation.

The Author's history of the Pythagorean school is succeeded by an account of the theories or doctrines of the arch-heretic, Aristoxenus, the head of the opposite sect; of Lasus, Euclid, Didymus, and Ptolemy. He terminates this chapter with an account of this last-mentioned writer, who took a supreme delight in multiplying musical systems, and splitting of tones. He '*broke the scale on the wheel*;' but out of the great number of his licentious temperaments, one happily coincides with our present system, and, according to the Author's concluding paragraph, which we shall transcribe, possibly gave occasion, though after a very long interval, to *counterpoint*, or our present *music in parts*.

Ptolemy having a facility, and perhaps a pleasure, in calculating, seems to have sported with the scale, and vainly to have *tried confusions*, by dissecting and torturing it in all possible ways; and though one of his many systems suits our present practice, it is not to be imagined that it was designedly calculated for the use of *counterpoint*, which was far from his thoughts. It seems, however, as if *music in parts* was first suggested by this arrangement of the intervals; for the thirds and sixths, which were before so harsh and crude as to be deservedly ranked among the discords, were now softened and sweetened into that grateful coincidence with which modern ears are so much delighted. It was impossible, after hearing them,

them, for lovers of music not to feel the charms arising from the combination and succession of these consonances; and it was from this time that the seeds of that harmony which may be said, in a less mysterious sense than that of Pythagoras, to be implanted in our nature, began to spring up. They were certainly of slow growth, as no good seed was produced from them for more than 1000 years after: but arts, like animals to whom great longevity is allowed, have a long infancy and childhood, before adolescence and maturity come on.*

In the succeeding chapter the Author gives us several agreeable and well translated specimens of the *scolia*, or songs of the Greeks. Instead of transcribing any of these moriels of ancient wit and festivity, the melodies of which are irrecoverably lost, we shall only observe that, in one of the notes to this chapter, the Author refers to a passage in Aristotle, which greatly strengthens the ingenious and plausible hypothesis he had before proposed concerning what he calls the *old*, or *easy enharmonic*, and which we pretty fully explained in our former Article*. In problem 15, this philosopher speaks of '*enharmonic melodies* being formerly preferred to all others, 'for their *ease* and *simplicity*, when it was customary for *gentlemen* to perform in *ditbyrambic* choruses, &c.' whereas, according to our present ideas of the *enharmonic*, which the Author terms the *new*, or *artificial enharmonic*, none but professors could be supposed capable of executing it. The Author's hypothesis is likewise confirmed by his observations at pag. 407—411, on the famous Spartan *senatus-consultum* against Timotheus; in which those rigid law-givers, the kings and ephori of Sparta banish this musician, and condemn him to cut off the four superfluous strings which he had added to his lyre; because he had thereby "rendered melody infamous, by composing in the *chromatic*, instead of the *enharmonic*."—In this decree, we see the *enharmonic* genus represented as *plain* and *simple*, and as executed with only *seven* strings; in opposition to the *more artificial* and *complicated chromatic*, which employed *eleven*.

In the last chapter of this volume, the Author collects the scanty remains of the musical literature of the Romans. This great and powerful people, Dr. Burney observes, scarce cultivated any art except that of war; science and the fine arts having become theirs only by conquest and adoption from Greece and Etruria †. 'During the reign of Augustus, except Vi-

truvius,

* See our Number for March last, pag. 204—206.

† 'With respect to Etruscan music,' says the Author, 'whoever regards the great number of instruments represented in the fine col-

truvius, it does not appear that the Romans had one architect, sculptor, painter, or musician.' Their principal professed writers on the subject of music are *St. Augustine*, *Martianus Capella*, *Boethius*, and *Cassiodorus*. Their treatises, says the Author, are mere repetitions of what their predecessors had said before, and are all 'only bullets of the same caliber. They teach no part of music but the alphabet, nor can anything be acquired by the most intense study of them, except despair and the head ach.'

The present volume is terminated by a dissertation, containing some judicious reflections upon the construction and use of certain particular musical instruments of antiquity; and by an explanation of the several excellent plates with which the Author has, in the most liberal manner, *embellished*, as well as illustrated, the present work. The manner, likewise, in which he has executed the more abstruse and perilous part of his undertaking, cannot fail to raise the expectations of his numerous subscribers, and readers, with respect to the remaining part of it. Indeed, the lights which he has thrown, and the flowers which he has strewed, on the darkest and most barren tracts of antiquity, must make every reader of taste impatient to rejoin company with him in his future passage through the more serene and cultivated regions of modern music. In the technical or scientific parts of the present volume, he is every where perspicuous and instructive; in consequence of the great extent of his researches, and of the judicious arrangement, and the excellent use which he has made, of his materials; and in the historical or narrative department, he is animated and entertaining. Every page carries marks of its being the production of an original thinker; and it will, we doubt not, be considered as a very valuable addition not only to the literature of this country, but to that of Europe.

lection of antiquities published under the patronage and inspection of Sir William Hamilton, as well as in that lately published at Rome by Passerio, must be convinced that the ancient inhabitants of Etruria were extremely attached to music; for every species of musical instrument that is to be found in the remains of ancient Greek sculpture is delineated on the vases of these collections; though the antiquity of some of them is imagined to be much higher than the general use of the instruments represented upon them was, even in Greece.

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ART. IV. PHILOSOPHICAL TRANSACTIONS, Vol. LXV. For the Year 1775. Part 2. 4to. 7s. 6d. Davis.

GENERAL PHYSICS.

Article 48. *A Proposal for measuring the Attraction of some Hills in this Kingdom by Astronomical Observations.* By the Rev. Nevil Maskelyne, B. D. F. R. S. and Astronomer Royal.

Article 49. *An Account of Observations made on the Mountain Schehallien, for finding its Attraction.* By the same.

THESE two Articles contain the history of a late important philosophical expedition, very properly undertaken and executed under the auspices of the Royal Society; with the intention of ascertaining, by decisive experiments, the truth of the great law of universal gravitation:—the basis of that noble system which the world owes to the genius and sagacity of Newton.

According to the Newtonian theory, an attractive power is not only exerted between those large masses of matter which constitute the sun and planets; but likewise between all comparatively smaller bodies, and even between the smallest particles of which they are composed. Agreeably to this hypothesis, a heavy body, which ought to gravitate or tend toward the centre of the earth, in a direction perpendicular to its surface, supposing the said surface to be perfectly even and spherical, ought likewise, though in a less degree, to be attracted and tend towards a mountain placed on the earth's surface: so that a plumb-line, for instance, of a quadrant, hanging in the neighbourhood of such a mountain, ought to be drawn from a perpendicular situation; in consequence of the attractive power of the quantity of matter of which it is composed, acting in a direction different from that exerted by the whole mass of matter in the earth, and with a proportionably inferior degree of force.

‘It will easily be imagined,’ says the Astronomer Royal, in the first of these papers, which was read before the Royal Society in the year 1772, ‘that to find a sensible attraction of any hill from undoubted experiment, would be a matter of no small curiosity, would greatly illustrate the general theory of gravity, and would make the universal gravitation of matter palpable, if I may so express myself, to every person, and fit to convince those who will yield their assent to nothing but downright experiment. Nor would its uses end here; as it would serve to give us a better idea of the total mass of the earth, and the proportional density of the matter near the surface compared with the mean density of the whole earth. The result of such an uncommon experiment, which I should hope would prove successful, would doubtless do honour to the nation where it was made, and the Society which executed it.’

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Though Sir Isaac Newton had long ago hinted at an experiment of this kind; and had remarked that “a mountain of an hemispherical figure, three miles high and six broad, would not, by its attraction, draw the plumb-line two minutes out of the perpendicular * :” yet no attempt to ascertain this matter, by actual experiment, was made till about the year 1738; when the French academicians, particularly Messrs. Bouguer and Condamine, who were sent to Peru to measure a degree under the equator, attempted to discover the attractive power of Chimborazo, a mountain in the province of Quiso. According to their observations, which were however made under circumstances by no means favourable to an accurate solution of so nice and difficult a problem, the mountain Chimborazo exerted an attraction equal to eight seconds. Though this experiment was not perhaps sufficient to prove satisfactorily even the reality of an attraction, much less the precise quantity of it; yet it does not appear that any steps had been since taken to repeat it.

The Royal Society having, through the munificence of his Majesty, been enabled to undertake the execution of this delicate and important astronomical experiment; the Astronomer Royal was chosen to conduct it. After various inquiries, the mountain *Schehallien*, situated nearly in the centre of Scotland, was pitched upon as the most proper for the purpose that could be found in this island. The observations were made by taking the meridian zenith distances of different fixed stars, near the zenith, by means of a zenith sector of ten feet radius; first on the south, and afterwards on the north side of the hill, the greatest length of which extended in an east and west direction.

It is evident that if the mass of matter in the hill exerted any sensible attraction, it would cause the plumb-line of the sector, through which an observer viewed a star in the meridian, to deviate from its perpendicular situation, and would attract it contrary ways at the two stations, thereby doubling the effect. On the south side, the plummet would be drawn to the northward, by the attractive power of the hill placed to the northward of it: and on the north side, a contrary and equal deflection of the plumb-line would take place, in consequence of the attraction of the hill, now to the southward of it. The apparent zenith distances of the stars would be affected contrary ways; those being increased at the one station, which were diminished at the other: and the correspondent quantities of the deflection of the plumb-line would give the observer the *sum* of the two contrary attractions of the hill, acting on the plummet at the two stations;

* By a very easy calculation it is found that such a mountain would attract the plumb-line 1' 18" from the perpendicular.

the *half* of which will, of course, indicate the attractive power of the hill.

After describing his excellent astronomical apparatus, and relating in detail the history of a part of his various operations during his astronomical campaign, which lasted about four months; the Author gives the result of them, from which it appears that the *sum* of the two contrary attractions of the mountain Schehallien, in the two temporary observatories which were successively fixed half way up the hill (where the effect of its attraction would be greatest) was equal to $11^{\circ}. 6$.—From a rough computation, founded on the known law of gravitation; and on an assumption that the density of the hill was equal to the mean density of the earth; the Author finds that the attraction of the hill should amount to about the double of this quantity. From thence he infers that the density of the hill is only about half the mean density of the earth. It does not appear however that the mountain Schehallien has ever been a volcano, or is hollow; as it is extremely solid and dense, and seemingly composed of an intire rock.

Having by this curious and accurate experiment satisfactorily ascertained the attraction of matter, and its quantity in the present case, the Author proceeds to consider some of the consequences which may be drawn from it, relative to several of the most important questions in natural philosophy. We shall quote, with some abridgments, what he observes on this subject:

1. It appears from this experiment, that the mountain Schehallien exerts a sensible attraction; therefore, from the rules of philosophising, we are to conclude that every mountain, and indeed every particle of the earth, is endued with the same property, in proportion to its quantity of matter.

2. The law of the variation of this force, in the inverse *ratio* of the squares of the distances, as laid down by Sir Isaac Newton, is also confirmed by this experiment. For, if the force of attraction of the hill had been only to that of the earth, as the matter in the hill to that of the earth, and had not been greatly increased by the near approach to its centre, the attraction thereof must have been wholly insensible. But now, by only supposing the mean density of the earth to be double to that of the hill, which seems very probable from other considerations, the attraction of the hill will be reconciled to the general law of the variation of attraction in the inverse duplicate *ratio* of the distances, as deduced by Sir Isaac Newton from the comparison of the motion of the heavenly bodies with the force of gravity at the surface of the earth; and the analogy of nature will be preserved.

3. We may now, therefore, be allowed to admit this law, and to acknowledge that the mean density of the earth is at least double of that at the surface, and consequently that the density of the internal parts of the earth is much greater than near the surface. Hence also, the whole quantity of matter in the earth will be at least as great again as if it had been all composed of matter of the same density with that at the surface; or will be about four or five times as great as if it were all composed of water.—This conclusion, he adds, is totally contrary to the hypothesis of some naturalists who suppose the earth to be only a great hollow shell of matter; supporting itself from the property of an arch, with an immense vacuity in the midst of it. But, were that the case, the attraction of mountains, and even smaller inequalities in the earth's surface, would be very great, contrary to experiment, and would affect the measures of the degrees of the meridian much more than we find they do; and the variation of gravity, in different latitudes, in going from the equator to the poles, as found by pendulums, would not be near so regular as it has been found by experiment to be.

4. He observes, lastly, that as mountains are, by these experiments, found capable of producing sensible deflections of the plumb-lines of astronomical instruments; it becomes a matter of great importance in the mensuration of degrees in the meridian, either to chuse places where the irregular attractions of the elevated parts may be small; or where, by their situation, they may compensate or counteract the effects of each other.

PAPERS relating to ELECTRICITY and METEOROLOGY.

Article 32. *An Account of the Effects of Lightning on a House which was furnished with a pointed Conductor, &c.* By Richard Haffenden, Esq; &c. *With Remarks by Mr. Henley.*

It appears from this Article that the house of Richard Haffenden, Esq; at Tenderden in Kent, had been damaged by a stroke of lightning, although it had been furnished with a metallic pointed conductor. A chimney was struck at one end of the house, about 49 or 50 feet distant from another chimney at the other end of the building, five feet above which the point of the conducting rod was elevated. The lightning passed from the first-mentioned chimney, through an interrupted communication of lead, &c. at the top of the house, which was connected with the conductor; exhibiting marks of its passage, in those parts where it met with resistance, or interruption to its course; by splitting and breaking both the tiles and the rafters into thousands of pieces, and throwing some of them to a great distance. When it reached a leaden pipe which conveys the rain water to the earth, it was conducted thither without doing any further injury to the building.

In order that conductors for lightning may completely answer the end for which they are constructed, it is certainly necessary that a scrupulous attention should be paid to all those circumstances, which theory or experience have shewn to be necessary for the safe and easy conveyance of the electric fluid through them: particularly, as we have shewn very fully in a former Article relative to this subject *, that there should be no interruption of continuity in the conducting substance; and that it should enter, to some depth, into moist earth, or water.

In the present instance, there was a failure in both these particulars. In the first place, the leaden pipe, which carried off the rain water, and which was connected with the pointed iron rod fixed to one of the chimneys, was not continued to the earth; but terminated at the distance of four feet from its surface: there the leaden pipe received the point of a rusty spit, which entered a few inches within it; and which seems to have been placed in that situation, only *pro tempore*, and merely as an expedient. In the next place, the lower end of the spit did not penetrate the earth, but merely rested upon it. In fact, the resistance which the electric matter met with, in its passage from the lower extremity of the leaden pipe, to the end or point of the spit inserted in it, and leaning against it, was rendered evident by the visible effects: for the pipe was burst or broke open, and partly melted, by the explosion, in that very part of it which was even with the point of the spit.

Mr. Henley observes on this occasion, with a view apparently to obviate any objections which might be urged, from this accident, against the preferable use of pointed conductors, that, at least in the present case, a sharp *pointed* conductor did not invite, or draw down upon itself the stroke of lightning; which here preferably struck a chimney, or *blunt body*, at a pretty considerable distance from it. It must be owned at the same time, that such pointed conductor may not be sufficient, by its silent attractive power, to protect the *whole* of a *large* building; one part of which is in actual contact with a very extensive surface of metal leading from it to the conductor. He further remarks that *two* such conductors, with a communication of lead between them, would probably have protected the present building: and that, as the iron spit, which was only three-quarters of an inch square, conducted the whole of the lightning, without shewing any signs of having been even in the slightest degree affected by it; an iron bar of that size seems to be fully sufficient for the purpose.

* See Monthly Review, vol. xlii. Mar. 1770, p. 201.

Article 34. *Description and Use of a portable Wind Gage.* By Dr. James Lind, Physician at Edinburgh.

Though it is difficult to describe philosophical instruments without the assistance of plates, we shall endeavour to give the Reader a general idea of the present apparatus; which is simple and easy of construction, and seems to be well adapted to the measuring the force or *momentum* of the wind, with a sufficient degree of accuracy.

Two glass tubes, parallel to each other, each of them six inches in length, and four-tenths of an inch in the bore, are connected together below, like the two legs of an inverted syphon, by a small bent glass tube, the bore of which is only one-tenth of an inch in diameter; the whole somewhat resembling the capital vowel U. To the top or open part of one of these tubes or legs, a tube of brass is fixed, of the same diameter, which is bent perpendicularly outwards, so as to have its mouth open to the wind; to which it is always turned, as the whole apparatus, with a scale of degrees annexed to it, is made to swing round on a spindle like a common weathercock.

The tubes being half filled with water (or any other proper liquor) in a calm place, the water will stand in both of them at the same height, or in the same horizontal level. Here the point 0 of the scale is fixed. On adjusting the apparatus on its spindle, the mouth of the bent tube of course turns towards the wind, which, in proportion to its strength, depresses more or less the water on that side, and equally elevates, if the tubes are of equal bore, the column of water in the other tube. The degrees or quantity of depression and elevation, observed on the scale, being added together, give the height of a column of water which the wind is at that time capable of sustaining. Hence the force of the wind, on any given surface directly opposed to it, may be known: as this force is equal to the weight of the column of water sustained by the wind in the tubes of the wind-gage; respect being had to the quantity of surface acted upon, and the perpendicular height of the column.

To give only one specimen of the force of the wind, in a particular hurricane, as indicated by this instrument:—On the 9th of May 1775, the wind supported a column of water, in the Author's wind-gage, six inches seven-tenths in height. From a table calculated by the Author it appears that the force of the wind in this hurricane, which did great damage to the gardens in his neighbourhood, was equal to 34.921 pounds avoirdupois, on every square foot.

Article 44. *A Comparison of the Heat of London and Edinburgh.*
By John Roebuck, M. D. F. R. S. &c.

From the comparison of the Author's thermometrical observations at Edinburgh, simultaneous to others made by Dr. Heberden at London, at eight in the morning, it appears from a mean of nine years observations taken at both these places, that the heat in the latter exceeded that of the former only one degree and four-tenths, of Fahrenheit's thermometer:—an excess much less than might be expected from the difference of latitude, and 'not sufficient to account why nonpareils, golden rennets, peaches, nectarines, and many kinds of grapes, generally come to maturity near London, and scarce ever near Edinburgh, without the aid of artificial heat.'

The difficulty is afterwards in a great measure cleared up, as it appears, from some observations taken in the afternoon, for three years, that the mean heat of the three summer months in London, at that time of the day, exceeded the mean heat of the same months, at the same hour, in Edinburgh, by seven degrees and three-tenths. It is likewise afterwards suggested by the Author and Dr. Heberden, that probably the mean heat of good springs in any country is very nearly the mean heat of the country.—The mean heat of the springs near Edinburgh seems to be 47° , and at London is 51° .

Articles 16, 17, 18, 19.] Of these four Articles we shall only take particular notice of the first; in which, after observing that little advantage has hitherto been derived from the minute labours of meteorological journalists, in consequence of their not having formed compendious abstracts of their voluminous records, Dr. Horsley proceeds to point out a method of constructing journals of this kind; which he first exemplifies, by giving, in a table, an abridged view of the winds and rain, at London in the year 1774, compiled from the meteorological journals of the Royal Society. In four other tables he gives the state of the winds, subdivided into quarters of the compass; and, in the sixth, the number of fair and frosty days in each fortnight, and in the whole year. In a seventh table, he proposes to ascertain the influence of the winds on the barometer; and, in the eighth and ninth, the supposed influence of the moon on the weather. This last effect, which has been ascribed to the moon from the earliest antiquity, the Author takes some pains to contravert; and to shew that, even among the ancients, the most sagacious observers did not consider the moon as the efficient cause of a change of weather; but drew their prognostics from the shape of the horns, the degree and colour of her light, the coloured circles surrounding her, and other circumstances, merely as indications of the state of the atmosphere.

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To be concluded in August

prohibited to the Israelites, might have enticed them to idolatry. Moreover, as the use of them was confined to the high-priest, he was hereby distinguished from the rest of the people; and his external attire, being suitable to the majesty and dignity of his office, and peculiar to himself, would naturally command admiration and reverence.

The title which Pharaoh bestows on Joseph, Gen. xli. 15. viz. *צִפְנַת פַּעֲנֵחַ* (*Zaphnat-Paeneach*) has very much puzzled interpreters. Most have agreed in rendering these words, *occulti revelatorem*; but, as our Author observes, without any sufficient warrant. It is not at all improbable, that they were originally derived from the Egyptian; *Saba-nouti pa-emhick, Scriba vel sapiens divinus Spiritus eterni*. And this interpretation is elucidated and confirmed by the opinion which the Egyptians are well known to have entertained of the interpreters of dreams, as being possessed of extraordinary wisdom and inspiration. Pharaoh had ordered his servants to seek for one "*in whom was the Spirit of God*." Our Author apprehends that Joseph himself refers to this title in chap. xlii. 5 and 15; and that this sense of the words is farther established by the Greek and Coptic translation of them, *ἱερεὺς φανή*; which are the Greek expressions for those Egyptian words that signify *summum sacerdotem spiritus eterni*.

The word *אַבְרָהָם* (*Abrech*) Gen. xli. 43, which was proclaimed before Joseph, is derived (says our Author) from the Egyptian *Haprechek, a rege cinctus, seu vestitus*: behold the man arrayed in royal vestments! And this sense is confirmed by a reference to the story of Haman and Mordecai, *Esther* vi. 11.

We cannot close this Article without observing, that our Author has employed his extensive reading and learning to many very important purposes of scripture criticism in this performance; and that readers of very different views and taste may find great satisfaction in the perusal of it.

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ART. VI. *Dr. Smith's Inquiry into the Nature and Causes of the Wealth of Nations*. Continued from our last.

HAVING, in a preceding Article, followed our Author's ingenious and elaborate investigation of the general nature and sources of wealth, through his first Book, which treats 'of the Causes of Improvement in the productive Powers of Labour, and of the Order according to which its Produce is naturally distributed among the different Ranks of the People;' we shall now give our Readers the substance of his observations on the Nature, Accumulation, and Employment of Stock; and on the different Progress of Opulence in different Nations.

Before

The whole price of the annual produce of any country must resolve itself into wages, profit, or rent. The real wealth of a country is its neat revenue, arising from the value of its produce, after deducting the expences of maintaining the fixed and circulating capitals, or what, without encroaching upon these capitals, they can devote to the consumption-stock. The intention of the fixed capital is to increase the productive powers of labour; the whole expence of maintaining it is to be deducted from the revenue; but in the circulating capital, the maintenance of the three parts, provision, materials, and finished work, does not diminish the neat revenue farther than is necessary for maintaining the fixed capital, because all besides this goes into the revenue. Money, then, is the only part of the circulating capital of a society, the maintenance of which can occasion any material diminution in the neat revenue. Money requires a considerable expence of materials and labour, first to collect and afterwards to support it; and in itself makes no part of the neat revenue of the society; it is the wheel of circulation, but altogether distinct from the goods which it circulates. A man's revenue consists not both in his money and the goods it will purchase, but more properly in the quantity of goods which he is able to purchase than in the money which he possesses. A guinea may be considered as a bill for a certain quantity of necessaries or conveniences, upon any of the tradesmen in the neighbourhood: the portion of wealth arising from hence consists not in the bill but the valuable commodities it will command. In like manner the revenue of a country is not both its money and consumable goods, but only one of these; and the latter more properly than the former. Money, though a valuable part of the capital, is no part of the stock of a society.

Every saving in the expence of collecting and supporting that part of the capital which consists in money, is an improvement of the revenue. Hence the utility of *paper circulation*, which supplies the place of an expensive instrument of commerce with one less costly, and often more convenient. The credit of a banker gives his notes all the value of money in circulation. And twenty thousand pounds in cash being generally sufficient to answer all the occasional demands which may arise from a paper circulation of a hundred thousand, by this operation twenty thousand pounds perform all the functions of a hundred thousand; and the whole circulation will be carried on with one fifth of the specie necessary without it. When the quantity of currency is by this means increased beyond what is wanted in domestic transactions, a part of the money will be employed abroad in exchange for foreign goods, either to supply the consumption of some other country or their own. If

for the former purpose, the profit will be an addition to the neat revenue of the country: if for the latter, it increases expence and consumption without increasing production, where it is employed in purchasing goods likely to be consumed by idle people, and is therefore hurtful; but where it is employed in increasing the fund of materials or provision for labourers, it promotes industry and wealth. This latter use of the overplus of currency is the most prevalent. It is therefore of advantage to society to increase the quantity of currency by paper, as it gives an opportunity of increasing the quantity of materials, tools, and maintenance for labour, and consequently of the produce of labour. This has been the effect in Scotland of the establishment of many private banks: business at home has been carried on by paper, and the coin has been chiefly employed in purchasing goods abroad. The paper currency in any country must not exceed the value of the gold and silver which would be necessary without paper for transacting the home business; for then the part not wanted would be brought for payment, which would occasion a run upon the banks, and oblige them to keep a larger sum of money always in hand to answer this increase of demand. This was the case some years ago in the bank of England, and lately in the Scotch banks. When a sufficient sum cannot be commanded, recourse must be had to the ruinous expedient of paying backwards and forwards from one bank to another by notes, paying discount and all expences from the stock of the bank.

The judicious operations of banking, by substituting paper in the room of a great part of that gold and silver which was dead stock, and hereby enabling the country to convert this part into active and productive stock, are exceedingly beneficial in extending commerce: but paper currency must always be attended with more hazard than money, from the unskillfulness or knavery of bankers, or from general causes affecting public or private credit. Paper circulation for very small sums should be prohibited, in order to confine it as much as possible among traders, and prevent it from passing between traders and consumers, which would banish gold and silver almost entirely from the country. It is also necessary that circulating notes should be subjected to the obligation of unconditional payment; since any conditional clause must diminish their value.

Labour is *productive* or *unproductive*; productive that which adds to the value of the subject on which it is bestowed; unproductive that which has not this effect. The labours of manufacturers are of the former kind; those of persons employed in government, in liberal professions, in public diversions, menial servants, and many others, are of the latter kind. Both these kinds of labourers, and those who do not labour at all, are

are maintained by the annual produce of labour and land. The greater portion of this produce is expended on the unproductive labourers, the less remains for the productive, and consequently the less will be the nett annual produce. All produce is employed either in replacing a capital or constituting a revenue; the capital immediately maintains none but productive hands; the revenue is the only source of support to unproductive labourers. Hence the proportion of these different classes of labourers depends greatly upon the proportion of the annual produce destined to replace a capital or constitute a revenue: and this proportion is different in rich and in poor countries; the share allotted to capital being much greater in the former than the latter. The proportion between these different funds, capital and revenue, determine the general character of the inhabitants of a country as to industry or idleness. We are more industrious than our forefathers, because our capital, destined for the encouragement of industry, is greater. Every increase or diminution of capital, therefore, naturally tends to increase or diminish the real quantity of industry, the number of productive hands, and consequently the exchangeable value of produce. Capitals are increased by parsimony, and diminished by prodigality and misconduct; for whatever is saved from the revenue is added to the capital, either to be employed by the person himself or others in labour. The prodigal, by encroaching upon his capital, diminishes the funds of industry, the quantity of labour, and the value of produce. Had the money wasted on unproductive hands been employed on labourers, there would have been an equal value of consumable goods reproduced. And because the sole use of money is to circulate consumable goods, money will increase or decrease in proportion to the quantity of these produced, that is to the quantity of capital employed in labour. Though private and public extravagance and misconduct tend to impoverish a nation, this tendency is counteracted by the uniform endeavours of individuals to better their condition. An increase of capital is necessary either to increase the number of productive labourers, or improve the instruments of labour: where this improvement or increase has taken place, a country has certainly enlarged its capital. England, notwithstanding all the perversion of annual produce from maintaining productive to maintaining unproductive hands, by private extravagance, public profusion, and expensive wars, has been continually increasing its capital. Some modes of private expence contribute more to the growth of public opulence than others. A man of fortune who spends his revenue in supporting a sumptuous table and retinue, lays up no stock by his mode of expence; but he who lives more frugally in these respects, and is expensive chiefly in furniture,

cloaths,

cloaths, books, pictures, and works of taste and elegance, gradually accumulates a stock, which may be considered as an addition to the public wealth; and, withal, gives employment to many labouring hands.

Stock lent at interest is always considered as a capital by the lender, and is generally employed as such by the borrower. All loans at interest, though made in money or paper, are in reality a transfer of a certain portion of the annual produce of the land and labour of the country, to be employed as the borrower pleases. The same pieces of money may serve successively as the instruments of different loans or of repayment; it is not therefore the money which is borrowed, so properly as the power of commanding produce to the amount of that money. And the interest, in like manner, is the payment of a small portion of the annual produce to the lender. As general stock increases, the monied interest, or that stock which is to be employed upon interest, increases with it; and, from the natural operation of competition, the interest diminishes. The increase of the price of labour which will take place at this time, by diminishing the profits of the trader, will lower the interest of money. It is from these causes, and not from the increase of the quantity of money, that the general diminution of interest has taken place. Legal restrictions upon interest are necessary, to prevent the impositions of artful projectors; but the legal interest should always be fixed somewhat above the general market rate of interest.

Capital may be employed four different ways: in procuring rude produce; in manufacturing and preparing goods; in transporting produce or goods from one place to another; and in retailing them to consumers. Each of these methods of employing a capital is necessary either to the existence or extension of the other three, or to the general convenience of society. Equal capitals employed in each of these ways, will put into motion very different quantities of productive labour. The capital and profits of the retailer replace the capital of the merchant; those of the merchant replace the capital of the farmer and manufacturer, and employ many labouring hands: those of the manufacturer, besides the replacing the capitals of those from whom he purchases his materials, employ a still greater number of productive labourers: but no equal capital causes so much productive labour as that of the farmer. The capital employed in agriculture and retail trade must always reside within the society: that of the merchant seems to have no necessary residence any where: that of the manufacturer must be where the manufacture is carried on; but it is not necessary that this should be where the materials grow, or where the goods are consumed. Where a country has not capital sufficient

cient for the three purposes of agriculture, manufacture, and merchandize, it is expedient, not prematurely to attempt all the three, but to apply to that which will yield the greatest quantity of productive labour, and consequently add the greatest value to the annual produce. Thus, the rapid progress of the American colonies in opulence has been principally owing to their attention to agriculture.—The operations of capital differ farther, according to the different sorts of wholesale trade in which it is employed. Wholesale trade is of three kinds; the home trade; the foreign trade of consumption; the carrying trade. The capital employed in the home trade, purchasing in one part of the country in order to sell in another the produce of the industry of that country, generally replaces by every such operation two distinct capitals that had been employed in the agriculture or manufactures of that country, by bringing back commodities in return for those which are sold. The capital employed in purchasing foreign goods for home consumption, either directly or indirectly, with the produce of labour at home, in like manner replaces two capitals: but only one of them is at home; and the returns are not so quick as those of the home trade; this kind of trade, therefore, gives less encouragement to industry than the former. The capital employed in carrying the goods of one foreign country to another, has no concern in supporting the productive labour of the country; and does not always necessarily increase the numbers of sailors or shipping, as the same capital might have employed an equal or greater number in the home or foreign trade of consumption. Each of these kinds of trade are advantageous and necessary, in their connection with each other; even the carrying trade in a wealthy nation may be a proper employment of that capital, which is not required to support the productive labour of the country; but as sources of productive labour and wealth, the home and foreign trade of consumption are to be preferred.

Book III. *Of the different Progress of Opulence in different Nations.*

Commerce is chiefly carried on between the inhabitants of the town and those of the country; and consists in a mutually beneficial exchange of natural produce and manufactures. The cultivation and improvement of the country, which affords subsistence, must be prior to the increase of the town, which furnishes only the means of convenience and luxury. The subsistence of the town depends upon the surplus of the country, and therefore the town can only increase with the increase of this surplus. The town is a continual fair or market, to which the inhabitants of the country resort, in order to exchange their rude for manufactured produce. In the natural course of things, therefore, the progressive wealth of towns must be consequen-

tial, and in proportion to the improvement of the country: the greater part of the capital of every growing society will naturally be employed, first in agriculture, then in manufactures, and afterwards in foreign commerce. But this natural order hath often been entirely inverted.

During the confusions which took place after the destruction of the Roman empire, the chiefs and principal leaders possessed themselves of the greater part of the lands. The lands thus ingrossed were continued in a few hands by the law of primogeniture and the introduction of entails. These were adopted as the most effectual means of securing independence and power. It seldom happens that a great proprietor is a great improver: the owners of territory were too busy in securing and defending, to think of cultivating them beyond what had been usual. The tenants of lands, being such at will, were still less attentive to improvement. They were the property and slaves of their lords, and therefore could have no motive to attempt any kind of advantageous cultivation. Nor was any material improvements to be expected from that species of farmers, known in France by the name of *Metayers*, and in Scotland by that of *steel-bow-tenants*, who equally divide the profits with the landlord; for a tax amounting to one-half of the profits would be an insuperable discouragement. But farmers who pay a certain rent, under lease for a term of years, may find it their interest to lay out part of their capital for the improvement of their farms. The laws and customs so favourable to the yeomanry in England, have perhaps contributed more to its present flourishing state, than all the regulations of commerce. The services due to the landlord and to the Public, which were so oppressive formerly, have been almost entirely removed. While the farmer lay under the difficulties above-mentioned, little improvement was to be expected. And the ancient policy of Europe added still farther discouragements to the cultivation of land, by general prohibitions of exportation, by the absurd laws against engrossers, regraters, and forestallers, and by the privileges of fairs and markets.

The inhabitants of towns, long after the fall of the Roman empire, seem to have been chiefly tradesmen and mechanics; people of servile, or nearly servile condition, who travelled with their goods from place to place, and were subject to different kinds of taxes. But they appear to have risen to independence much earlier than the occupiers of lands. Having been accustomed to pay a poll tax to their lords or sovereign, for exemption from other tax, and from hence called *free traders*, these poll-taxes came in time to be farmed, and even by the burghers themselves, that is, became a fixed rent from a town. At length both the payment and exemption were made perpetual;

perpetual; and, consequently, ceased to belong to individuals, except as burghers of a particular burgh; from whence they were called free burghers. Other important privileges soon followed these, particularly those of incorporation. The true ground of these privileges probably was, that princes found it their interest to increase the power of the people against their common enemies the barons, and to encourage them in their combinations against their oppressors. Hence the privileges granted to English burghs, the institution of magistrates and councils of cities in France, the free towns in Germany, and the Hanseatic league. The sovereign having emancipated the people from the power of the nobles, sometimes lost his own dominion over them, and they formed themselves into independent republics; as in Italy and Switzerland. In other instances, though they continued their allegiance, they became so far free as not to be liable to be taxed without their own consent; and sent deputies to the general assembly of the states. These circumstances gave the inhabitants of cities and towns great advantage over those of the country, and encouraged them to exert their industry for improving their condition. Those towns which were situated on the sea-coast, or the borders of navigable rivers, enjoying an opportunity of bringing in their supplies from distant countries, and distributing their manufactures to a great extent, would first become opulent. Manufactures for distant sale seem to have been introduced two different ways; first, by the efforts of particular merchants and undertakers to establish them in imitation of some foreign manufactures of the same kind: these are generally employed upon foreign materials: secondly, by the gradual improvement of skill and taste, from the coarser manufactures common to all countries. These latter improvements often take place in inland countries, where there is a surplus of provision which cannot easily be carried to any great distance, and which therefore encourages labourers to resort thither. Such manufactures are the offspring of agriculture, as is the case with Birmingham, Manchester, Leeds, &c.

The increase and riches of commercial and manufacturing towns contributed to the improvement of the country three ways; by affording a great and ready market for the rude produce of the country; by providing purchasers of lands among the wealthy citizens; and by establishing order and good government, liberty and security. The state of dependence in which tenants and retainers were before the introduction of commerce, was such as gave their lords little less than an absolute power. Territorial jurisdictions did not take their origin from the feudal law, but were known in their full extent long before this law prevailed: they necessarily flowed from the state

rable, and can only be destroyed by such violent convulsions as happened at the fall of the Roman empire.

[To be continued.]

E.

ART. VII. *A View of the internal Evidence of the Christian Religion* *.
12mo. 2 s. 6 d. Doddsley. 1776.

THE internal evidence of Christianity has not escaped the particular attention of its advocates. There is hardly a writer on the subject who has not either directly or obliquely stated and urged it. Our ingenious Author, however, is of opinion that it has not been considered with the attention which it deserves; and yet, in our judgment, his manner of illustrating and applying his argument is liable to considerable objections. Rational Christians may probably think that it was capable of being pursued with greater advantage and efficacy. Though we were greatly pleased with many just and important observations which occur in this book, and which have been frequently suggested by other writers, we were equally surprised at the representations which are here given of some of the doctrines and precepts of Christianity. We should never have thought of attempting to establish its truth by the same method of reasoning. It has not occurred to us that doctrines, allowed to be contradictory to reason, are not, on this account, the less credible; nor have we ever conceived, that the virtues of friendship, fortitude, and patriotism, do not form a part of the moral system of the gospel: much less could we have urged the want of these virtues as a peculiar recommendation of its excellence. They are conspicuously illustrated in the character of its Author, and it would be easy to produce striking instances in which his courage and friendship, and concern for the welfare of his country, were actually displayed. But this is needless; the advocates of the Christian religion, in answer to Lord Shaftesbury and others, have sufficiently vindicated it in this respect. These are unquestionably virtues of considerable importance; and so far as they do not interfere with the general principles of benevolence which Christianity inculcates, they constitute a part of Christian morality.

The Author's plan is comprehended under the following propositions: 'First, that there is now extant a book intitled the New Testament. Secondly, that from this book may be extracted a system of religion entirely new, both with regard to the object and the doctrines, not only infinitely superior to, but unlike every thing which had ever before entered into the mind of man. Thirdly, that from this book may likewise be collected a system of ethics, in which every moral precept,

* Written by Soame Jenyns, Esq.

founded on reason, is carried to a higher degree of purity and perfection than in any other of the wisest philosophers of preceding ages; every moral precept founded on false principles is totally omitted, and many new precepts added peculiarly corresponding with the new object of this religion. Lastly, that such a system of religion and morality could not have been the work of any man, or set of men; much less of those obscure, ignorant, and illiterate persons, who actually did discover and publish it to the world; and that therefore it must undoubtedly have been effected by the interposition of divine power, that is, that it must derive its origin from God.'

Under the *third* proposition, the Author reckons valour, patriotism, and friendship, among fictitious virtues, founded on false principles, and productive of no salutary effects; and, he apprehends, that, however they have been celebrated and admired, they are in fact no virtues at all.

'Nothing, I believe, has so much contributed to corrupt the true spirit of the Christian institution, as that partiality which we contract from our earliest education for the manners of Pagan antiquity: from whence we learn to adopt every moral idea, which is repugnant to it; to applaud false virtues, which that disavows; to be guided by laws of honour, which that abhors; to imitate characters, which that detests; and to behold heroes, patriots, conquerors, and suicides, with admiration, whose conduct that utterly condemns. From a coalition of these opposite principles was generated that monstrous system of cruelty and benevolence, of barbarism and civility, of rapine and justice, of fighting and devotion, of revenge and generosity, which harassed the world for several centuries with crusades, holy wars, knight-errantry, and single combats, and even still retains influence enough, under the name of honour, to defeat the most beneficent ends of this holy institution. I mean not by this to pass any censure on the principles of valour, patriotism, or honour: they may be useful, and perhaps necessary, in the commerce and business of the present turbulent and imperfect state; and those who are actuated by them may be virtuous, honest, and even religious men: all that I assert is, that they cannot be Christians: a profligate may be a Christian, though a bad one, because he may be overpowered by passions and temptations, and his actions may contradict his principles; but a man, whose ruling principle is honour, however virtuous he may be, cannot be a Christian, because he erects a standard of duty, and deliberately adheres to it, diametrically opposite to the whole tenour of that religion.'

In establishing the *last* proposition, our ingenious Author sums up the evidence, and collects it into one point of view with

with the following observation : ‘ If any man can believe that at a time when the literature of Greece and Rome, then in their meridian lustre, were insufficient for the task, the Son of a Carpenter, together with twelve of the meanest and most illiterate mechanics, his associates, unassisted by any supernatural power, should be able to discover or invent a system of theology the most sublime, and of ethics the most perfect, which had escaped the penetration and learning of Plato, Aristotle, and Cicero ; and that from this system, by their own sagacity, they had excluded every false virtue, though universally admired, and admitted every true virtue, though despised and ridiculed by the rest of the world : if any one can believe, that these men could become impostors for no other purpose than the propagation of truth, villains for no end but to teach honesty, and martyrs without the least prospect of honour or advantage ; or that, if all this should have been possible, these few inconsiderable persons should have been able, in the course of a few years, to have spread their religion over most parts of the then known world, in opposition to the interests, pleasures, ambition, prejudices, and even reason of mankind ; to have triumphed over the power of princes, the intrigues of states, the force of custom, the blindness of zeal, the influence of priests, the arguments of orators, and the philosophy of the world, without any supernatural assistance ; if any one can believe all these miraculous events, contradictory to the constant experience of the powers and dispositions of human nature, he must be possessed of much more faith than is necessary to make him a Christian, and remain an unbeliever from mere credulity.

‘ But should these credulous infidels after all be in the right, and this pretended revelation be all a fable ; from believing it what harm could ensue ? Would it render princes more tyrannical, or subjects more ungovernable ? the rich more insolent or the poor more disorderly ? Would it make worse parents or children, husbands or wives, masters or servants, friends or neighbours ? Or would it not make men more virtuous, and consequently more happy in every situation ? It could not be criminal ; it could not be detrimental. It could not be criminal, because it cannot be a crime to assent to such evidence, as has been able to convince the best and wisest of mankind ; by which, if false, Providence must have permitted men to deceive each other, for the most beneficial ends, and, which therefore it would be surely more meritorious to believe, from a disposition of faith and charity, which believeth all things, than to reject with scorn from obstinacy and self-conceit : it cannot be detrimental, because, if Christianity is a fable, it is a fable, the belief of which is the only principle which can retain men in a steady and uniform course of virtue, piety, and devotion, or can support

support them in the hour of distress, of sickness, and of death. Whatever might be the operations of true deism on the minds of Pagan philosophers, that can now avail us nothing; for that light which once lightened the Gentiles is now absorbed in the brighter illumination of the gospel; we can now form no rational system of deism, but what must be borrowed from that source, and as far as it reaches towards perfection, must be exactly the same; and therefore if we will not accept of Christianity, we can have no religion at all. Accordingly we see, that those who fly from this, scarce ever stop at deism; but hasten on with great alacrity to a total rejection of all religious and moral principles whatever.'

Our Author next proceeds to examine and obviate the objections which have been commonly alleged against Christianity; and we cannot help thinking that he has made some concessions not the most favourable to the cause which he proposes to serve. He first evinces the necessity of revelation in proof of its credibility: he then considers the objection that has been deduced from the errors and inconsistencies, the fabulous stories, false facts and false philosophy, which are contained in the books of revelation. Let our Readers judge of his reply:

'I readily acknowledge, that the scriptures are not revelations from God, but the history of them: the revelation itself is derived from God; but the history of it is the production of men, and therefore the truth of it is not in the least affected by their fallibility, but depends on the internal evidence of its own supernatural excellence. If in these books such a religion, as has been described, actually exists, no seeming, or even real, defects to be found in them can disprove the divine origin of this religion, or invalidate my argument. Let us, for instance, grant, that the Mosaic history of the creation was founded on the erroneous but popular principles of those early ages, who imagined the earth to be a vast plain, and the celestial bodies no more than luminaries hung up in the concave firmament to enlighten it: Will it from thence follow, that Moses could not be a proper instrument in the hands of Providence, to impart to the Jews a divine law, because he was not inspired with a foreknowledge of the Copernican and Newtonian systems? Or that Christ must be an impostor, because Moses was not an astronomer? Let us also suppose, that the accounts of Christ's temptation in the wilderness, the devil's taking refuge in the herd of swine, with several other narrations in the New Testament, frequently ridiculed by unbelievers, were all but stories accommodated to the ignorance and superstitions of the times and countries in which they were written, or pious frauds intended to impress on vulgar minds a higher reverence of the powers and sanctity of Christ; Will this in the least impeach the excellence

cellence of his religion, or the authority of its founder? Or is Christianity answerable for all the fables of which it may have been the innocent occasion? The want of this obvious distinction has much injured the Christian cause; because on this ground it has ever been most successfully attacked, and on this ground it is not easily to be defended: for if the records of this revelation are supposed to be the revelation itself, the least defect discovered in them must be fatal to the whole.——

‘ If in these books a religion superior to all human imagination actually exists, it is of no consequence to the proof of its divine origin, by what means it was there introduced, or with what human errors and imperfections it is blended. A diamond, though found in a bed of mud, is still a diamond, nor can the dirt, which surrounds it, depreciate its value or destroy its lustre.’

In stating the objection derived from the spirit and tendency of the Christian precepts, this Writer remarks, that ‘ to some speculative and refined observers, it has appeared incredible, that a wise and benevolent Creator should have constituted a world upon one plan, and a religion for it on another; that is, that he should have revealed a religion to mankind, which not only contradicts the principal passions and inclinations which he has implanted in their natures, but is incompatible with the whole œconomy of that world which he has created, and in which he has thought proper to place them. This, say they, with regard to the Christian is apparently the case: the love of power, riches, honour, and fame, are the great incitements to generous and magnanimous actions; yet by this institution are all these depreciated and discouraged. Government is essential to the nature of man, and cannot be managed without certain degrees of violence, corruption, and imposition; yet are all these strictly forbid. Nations cannot subsist without wars, nor war be carried on without rapine, desolation, and murder; yet are these prohibited under the severest threats. The non-resistance of evil must subject individuals to continual oppressions, and leave nations a defenceless prey to their enemies; yet is this recommended. Perpetual patience under insults and injuries must every day provoke new insults and new injuries; yet is this enjoined. A neglect of all we eat, and drink, and wear, must put an end to all commerce, manufactures, and industry; yet is this recommended. In short, were these precepts universally obeyed, the disposition of all human affairs must be entirely changed, and the business of the world, constituted as it now is, could not go on.’

Can any serious advocate for Christianity admit all these contradictions? Can any one, who has no secret intention to expose it, allow the truth and validity of the grounds of this
objection,

objection, as above stated? Our Author, we trust, is serious and sincere; and yet 'to all this I answer (he says) that such indeed is the Christian revelation, though some of its advocates may perhaps be unwilling to own it, and such it is constantly declared to be by him who gave it, as well as by those who published it under his immediate direction.'

Some may be ready to ask, Whether the Author, lately recovered from infidelity, has commenced enthusiast? After reciting some passages of scripture, which by no means admit the conclusions he draws from them; 'These (he adds) are plain declarations, which, in spite of all the evasions of those good managers, who choose to take a little of this world in their way to heaven, stand fixed and immovable against all their arguments drawn from public benefit and pretended necessity, and must ever forbid any reconciliation between the pursuits of this world and the Christian institution: but they who reject it on this account enter not into the sublime spirit of this religion, which is not a code of precise laws designed for the well ordering of society, adapted to the ends of worldly convenience, and amenable to the tribunal of human prudence; but a divine lesson of purity and perfection, so far superior to the low consideration of conquest, government, and commerce, that it takes no more notice of them than of the battles of game-cocks, the policy of the bees, or the industry of ants: they recollect not what is the first and principal object of this institution; that this is not, as has been often repeated, to make us happy, or even virtuous in the present life, for the sake of augmenting our happiness here, but to conduct us through a state of dangers and sufferings, of sin and temptation, in such a manner as to qualify us for the enjoyment of happiness hereafter. All other institutions of religion and morals were made for the world, but the characteristic of this is to be against it; and therefore the merits of Christian doctrines are not to be weighed in the scales of public utility, like those of moral precepts, because worldly utility is not their end.—It can therefore be no imputation on this religion, or on any of its precepts, that they tend not to an end which their Author professedly disclaims: nor can it surely be deemed a defect, that it is adverse to the vain pursuits of the world; for so are reason, wisdom, and experience; they all teach us the same lesson, they all demonstrate to us every day, that these are begun on false hopes, carried on with disquietude, and end in disappointment. This professed incompatibility with the little, wretched, and iniquitous business of the world, is therefore so far from being a defect in this religion, that, was there no other proof of its divine origin, this alone, I think, would be abundantly sufficient.'

The beneficial influence of Christianity is well illustrated, in answer to those who urge against it the plea of its inefficacy. The Author then goes on to examine 'the objections that have been raised to the divine authority of this religion from the incredibility of some of its doctrines, particularly those concerning the Trinity, and atonement for sin by the sufferings and death of Christ; the one contradicting all the principles of human reason, and the other all our ideas of divine justice. To these objections I shall only say, that no argument founded on principles which we cannot comprehend, can possibly disprove a proposition already proved on principles which we do not understand; and therefore that on this subject they ought not to be attended to; that three Beings should be one Being, is a proposition which certainly contradicts reason, that is *our* reason; but it does not from thence follow, that it cannot be true; for there are many propositions which contradict our reason, and yet are demonstrably true: one is the very first principle of all religion, the being of a God; for that any thing should exist without a cause, or that any thing should be the cause of its own existence' (these expressions however are far from being synonymous) 'are propositions equally contradictory to our reason; yet one of them must be true, or nothing could ever have existed.'

This specimen of our Author's metaphysical reasoning is sufficient: he lays it down as a principle, that the Scripture-Trinity contradicts our reason; and yet *reasons* about it. He might as well have saved himself the trouble, and advanced at once to his conclusion. 'These,' referring to the doctrines above recited, 'considered as declarations of facts only, neither contradict, nor are above the reach of human reason. The first is a proposition as plain, as that three equilateral lines compose one triangle; the other is as intelligible, as that one man should discharge the debts of another.'

There is one passage in that part of the book, where the Author illustrates the wisdom and rectitude of the Christian dispensation, which we cannot reconcile with the principles and general design of this performance. He has told us, that the argument from the 'internal evidence' of Christianity is that, 'which seems to carry with it the greatest degree of conviction;' and he compares it with those derived from prophecy and miracles: this argument evidently arises from the intrinsic reasonableness and excellence of the Christian doctrines and precepts: thus far we are agreed: But how must we judge of the nature and tendency of Christianity? The answer is obvious, by reason. 'Reason, says this Writer, is undoubtedly our surest guide in all matters, which lie within the narrow circle of her intelligence: on the subject of revelation her province is only

to examine into its authority, and when that is once proved, she has no more to do but to acquiesce in its doctrines, and therefore is never so ill employed, as when she pretends to accommodate them to her own ideas of rectitude and truth.' This appears to us as a very unguarded and dangerous position; it precludes and discourages all rational inquiry, and, if pursued, will justify the wildest enthusiasm or superstition.

Our Author concludes the argument with this general observation, that if a divine revelation, all circumstances considered, 'was in every part familiar to our understandings, and consonant to our reason, we should have great cause to suspect its divine authority; and therefore, had this revelation been less incomprehensible, it would certainly have been more incredible.'

The perusal of this book, we freely confess, excited at first some suspicions and apprehensions as to its general tendency; but they were obviated by the main tenour of the Author's argument, and by the explicit and ingenuous account he gives of his own situation towards the conclusion: we are persuaded that he is sincere in his professions; and we join with him in expressing our wishes that the purpose of this work may be answered. 'Had the arguments (he says) herein used, and the new hints here flung out, been more largely discussed, it might easily have been extended to a more considerable bulk; but then the busy would not have had leisure, nor the idle inclination to have read it. Should it ever have the honour to be admitted into such good company, they will immediately, I know, determine, that it must be the work of some enthusiast or Methodist, some beggar, or some madman. I shall therefore beg leave to assure them, that the Author is very far removed from all these characters: that he once perhaps believed as little as themselves; but having some leisure, and more curiosity, he employed them both in resolving a question which seemed to him of some importance,—whether Christianity was really an imposture founded on an absurd, incredible, and obsolete fable, as many suppose it? or whether it is, what it pretends to be, a revelation communicated to mankind by the interposition of supernatural power? On a candid inquiry he soon found, that the first was an absolute impossibility, and that its pretensions to the latter were founded on the most solid grounds. In the further pursuit of his examination, he perceived, at every step, new lights arising, and some of the brightest from parts of it the most obscure, but productive of the clearest proofs, because equally beyond the power of human artifice to invent, and human reason to discover. These arguments, which have convinced him of the divine origin of this religion, he has here put together in as clear and concise a manner as he was able, thinking they might have the same effect upon others, and being of opinion,

opinion, that if there were a few more true Christians in the world, it would be beneficial to themselves, and by no means detrimental to the Public.'

R--s.

ART. VIII. *The Art of Drawing in Perspective made easy to those who have no previous Knowledge of the Mathematics.* By James Ferguson, F.R.S. Illustrated with Plates. 8vo. 3 s. 6 d. Cadell. 1775.

WE are glad to find that our Author, no less industrious than ingenious, is still able, notwithstanding his infirm state of health, to 'amuse himself' in a way so acceptable to the Public—as in studying and preparing the contents of this treatise: and we hope that he will long continue to amuse himself in the same way. As there are many whose business or recreation requires some knowledge of the rules and practice of perspective, who have neither leisure nor inclination for a course of previous mathematics, a compendium of this kind was much wanted, and, we may venture to say, will be very acceptable and useful. The rules here laid down are concise and clear; and yet they may be applied to most common cases that can occur. The drawings are so neat and elegant, that a person of the least attention must be able to understand them. The necessity of this art will be readily allowed by all who know any thing of that which painters call *keeping*, i. e. 'representing objects in the same manner that they appear to the eye, at different distances from it.' We shall transcribe what our Author says on this head in his preface. 'Every man is sensible, that, if he should stand by the sea-side, and look at a boat with men in it at some distance, he could not distinctly see the features of those men, much less the wrinkles and marks of the muscles in their faces or bare arms. And if he were in a boat, at some distance from the land, he could not perceive the eyes and beaks of fowls on the shore. Yet so it is, in one of the famous *cartons* of *Raphael*, representing the miraculous draught of fishes, that men in each of the two boats appear of full size, the features of their faces strongly marked; and the boats are represented so small, and the men so big; that any one of them appears sufficient to sink either of the boats by his own bare weight: and the fowls on the shore are likewise drawn so big, as to seem very near the eye of the observer; who could not possibly, in that case, distinguish the features of the men in the distant boats. Or, supposing the observer to be in either of the boats, he could not see the eyes or beaks of the fowls on the shore.'

Another instance is of a very capital mistake in *Raphael's* historical picture of our Saviour's transfiguration on the Mount, where he is represented with those who were then with him, almost as large as the rest of his disciples at the foot of the

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I i

Mount,

Mount, with the father and mother of the boy whom they brought to be cured : and the mother, though on her knees, is more than half as tall as the Mount is high ; so that the Mount appears only of the size of a little hay-rick, with a few people on its top, and a greater number at its bottom on the ground : in which case, a spectator at a little distance could as well distinguish the features of those on the top as of those on the ground. But upon ^{the} large eminence, deserving the name of a Mount, *that would be quite impossible.*—My only reason for mentioning these extraordinary particulars, is to shew how necessary it is for painters to be well acquainted with the rules of perspective.

In the last chapter the Author has described a machine, by which any person may delineate the true perspective figures of objects, without having learned any of the rules. He tells us that he is indebted for the first sketch of it to the late Dr *Bevis*, and believes that he was the inventor of it, although he never made it public. The ground plane of this instrument is an oblong square board, to which another moveable piece is fixed by means of two hinges. This moveable part consists of two arches or portions of circles joined together at the top and at bottom to a cross bar as long as the plane on which it rests is broad. One part of each hinge is fixed to this bar, and the other part to a flat board half the length of the lower or base plane, and glued to its uppermost side. There is a sliding piece (much like the nut of a quadrant of altitude belonging to a common globe) on the outer side of one arch, which may be moved any where between its extremes ; and there is such another slider adapted in like manner to the other arch. The centre of either arch is at the lower extreme of the other, where they are joined to the cross bar ; and two-threads are stretched tight, one from the centre of one arch to its slider, and the other thread to the slider on the other arch from its centre : the ends of the threads are fastened to the centres and sliders. By moving the sliders, the intersection of the threads may be brought to any point of the open space within the arches. In the middle part of the board to which this moveable apparatus is fastened by means of the two hinges, there is a groove, to which is adapted a sliding bar, that may be moved farther out or farther in, at pleasure : at the outer end of this bar is fixed an upright piece, in which is a groove for receiving a slider. In this slider is a small hole for the eye to look through, when the machine is used ; and a long slit in the upright piece, so that the hole may be seen through when the eye is placed behind it, at any height of the eye above the level of the horizontal bar.

In delineating any object by means of this machine, it must be fixed to a table with the apparatus last described from the object; so that the circular arches being raised perpendicular to the plane, the space between them may lie between the eye and the object. A square piece of paper is to be fixed on the surface of that half of the board which is nearest the object. Look through the hole in the upright piece to any point in the object to be delineated, and move the sliders on the arches till the intersection of the threads is directly between your eye and that point; then lay the arches flat on the paper, and mark the intersection of the threads upon it. Proceed in the same manner to determine the situation of every other point on the horizontal paper; join these points by straight lines, and you will have the outlines of the proposed object: shade the whole, making the lights and shades as you see them on the object itself, and you will have a true perspective figure of it. The arches should be at least a foot wide at bottom, and the eye should then be at least $10\frac{1}{2}$ inches from the intersection of the threads, when the arch is set upright.

‘ If a pane of glass, laid over with gum water, be fixed into the arch, and set upright when dry, a person who looks through the hole may delineate the objects upon the glass which he sees at a distance through and beyond it, and then transfer the delineation to a paper put upon the glass.’

R--s.

ART. IX. *An Account of some German Volcanos, and their Productions.* With a new Hypothesis of the prismatical Basaltes; established upon Facts. Being an Essay on physical Geography for Philosophers and Miners. Published as supplementary to Sir William Hamilton's Observations on the Italian Volcanos. By R. E. Raspe. 8vo. 3 s. 6 d. Boards. Davis. 1776.

THE nature and various effects and appearances of volcanos, constitute a branch of natural history that hath, till very lately, been little attended to. Even the knowledge that such phenomena had ever appeared in many parts of the earth where they have, in fact, been most frequent, may be regarded as a new revelation to the philosophic world. The examination of these wonderful objects is, however, well worthy of our earnest pursuit; and Mr. Raspe's performance will be no unuseful guide to the curious investigator.

Our Author has prefaced his work by the following advertisement:

‘ Many philosophers having of late made use of volcanos and earthquakes as undoubted active principles to explain the inequalities of the earth, it is matter of just surprize why the various nature of volcanos and their productions should be so long neglected. The Author therefore considered the following facts

as natural Supplements to Sir William Hamilton's valuable accounts of the Vesuvian eruptions, and hopes they will be received as improvements of useful science.

‘ There is the less occasion to enlarge upon the advantages of geographical, physical, mineralogical, and chemical observations, as it is obvious that, by rectifying the different romantic hypotheses of the earth, they afford philosophers an opportunity not only to improve the system and classification of fossils, but what is above any scientific nomenclator, to lay down sure principles for the too-much neglected and expensive art of miners. Many curious observations to that purpose have been made of late in Italy, Hungary, Dalmatia, and Germany, by Mr. Ferber, Baron Born, and Alb. Fortis, in their Mineralogical and Botanical Travels: all which the Author has an intention of publishing in the English language.’

Speaking, in the *general remarks* prefixed to part III. of the utility of those inquiries which are the subject of his present publication, Mr. Raspe observes, that ‘ people, to whom the very name and idea of a volcano is frightful, and to whom neighbouring volcanic ruins cause dreadful dreams of the earth-shaking contests of Pluto and Neptune, of the furnaces of Vulcan, or what is worse, of the eternal combustion of hell, objects and fancies by fools and poets seen in volcanos, will certainly bless these countries for being destitute of such troublesome objects. They will assure us perhaps, “ that sleep and life is surer where neither the marks of ancient destructions are to be seen, nor their returning rage to be apprehended. Why will you force upon us old volcanos, unnoticed by history, and *good for nothing?*” But there is much to be said to sooth such apprehensions. We live here on and near the ruins of our extinct volcanos, as quietly and as securely as we should rest on the most bloody fields of ancient battles, or on the tombs of raging tyrants. Times immemorial their forces have been exhausted or quiet, and their present distance from the sea gives some hopes that they will be so for ever. They are besides *good for something*, as shall be proved presently; and this will justify the pains and care I have taken, and which other people may take, in their future examination and description.

‘ I will not dwell much on the pleasure which inquiries of that kind afford to the mind and the imagination; they are naturally bent to pry into the remotest antiquity, and into the first causes of things. But this pleasure, being personal, might perhaps be enjoyed, though the object of its inquiries be without any utility and advantage to human society. However, it may be a means of useful knowledge; and such is the conjecture and the conviction, that several of our mountains are of a volcanic origin.’

Ms.

Mr. Raspe likewise remarks, and very justly, that 'inquiries of this kind improve the knowledge of the physical geography, and the expensive art of the miners.'

This knowledge, adds he, in explanation of the above remark, 'improves and corrects our ideas concerning the origin and the natural vicissitudes of the surface of the earth; points out several dangerous errors, and teaches us to find at home several sorts of useful fossils, which either were not noticed at all, or were even at great expence imported from abroad—objects that certainly cannot be indifferent to a friend of truth, nor seem superfluous to a lover of his country, or to a man that once has felt the consequences of error! Every error is attended with its own natural punishment, and especially blunders committed in the expensive working of mines, whose punishment never fails to be immediate and extremely sensible. Such errors might be committed, and I am apprehensive have been committed very often, if in hope of metallic veins one should venture to sink shafts and to drive galleries through the vitreous rocks of volcanic mountains. They yield nothing but clear loss of money, pains, and time. Being accumulated by ashes, lavas, and straggling vomited stones, they may now and then contain in their melted masses and cinders some marks of metals; but their very nature forbids to hope or to look in them for metallic veins, which, by the subterraneous fermentation, heat, and fire, are destroyed and melted into one mass, with the unweildy barren rocks that skirt them on every side. There has been, under the late Landgrave Charles of Hesse, sunk a pit and a gallery through a basalt and lava-rock, under the smaller Winterkasten at the Habichwald. The gallery is still open, and it is called the silver-well (silver-brunn). If these amazing subterraneous works have been undertaken on account of the cascades or the coal-pits, which are on the other side of the hill, they may perhaps be excusable; but if there has been any intention to fish for silver in the silver-well, as seems to appear by its name, the enormous expences have certainly been thrown away, and would have been saved by a better acquaintance with the nature of the whole mountain.'

These short specimens will serve to evince how far this learned Foreigner has made himself master of the English language; and will enable our Readers to form an adequate judgment of the advantage which we may expect from his design of introducing to our better acquaintance, the works of some ingenious Writers of the Continent, whose valuable performances might, otherwise, never have been naturalized among us.

The volcanos which have been the subjects of Mr. Raspe's researches and observations, are those of Hesse-Cassel, his native country (if we are not mistaken), viz. of the *Habichwald*,

and other mountains, of the same nature, which encircle the valley of *Cassell*;—the original formation of which he ascribes to the action of subterraneous fire: and his hypothesis appears, to us, to be established on irrefragable arguments.

To the *descriptive* part of his work, the Writer has a detail of the uses of volcanic productions (*lava, vitrifications, asbes, &c.*) from which, if duly attended to, considerable advantages may be derived to the arts and manufactures of this country. G.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

A R T. I.

THE Abbé LÉPÉE, justly celebrated for his excellent method of instructing the deaf and dumb, and for the distinguished zeal and labour he has employed for that purpose, has published his course of instructions under the following title: *Institutions des Sourds et Muets par la voie des Signs Methodiques, &c.* i. e. *A Series of Instructions, delivered to deaf and dumb Persons, by the Means of methodical Signs*: “A work which contains the plan of an universal language by the intervention of natural signs, reduced to a certain method.” 8vo. We find in this curious little book a summary of the ingenious Abbé’s method, and a comparison between it and the method of the famous Portuguese, *Pereyra*, who made use of an alphabet, composed of signs of the hand and fingers, and carried this ingenious and humane art to a high degree of perfection.

II. *Analyse des Traités des Bienfaits & de la Clemence de Senèque, &c.* i. e. *An Analysis of the Treatises of Seneca concerning Beneficence and Clemency*. To which is prefixed, *a Life of that Philosopher, more ample than those that have been hitherto published*. 12mo. 1776. We mention this publication particularly on account of the excellent life of Seneca, prefixed to it, in which that philosopher is defended, in a masterly manner, against all the aspersions of envy or calumny that have been cast upon his character.

III. *L’Ami Philosophe & Politique, &c.* i. e. *The Philosophical and Political Friend: a Work which unfolds the Essence, the various Kinds, the Principles, the characteristic Marks, Advantages, and Duties of Friendship, and the Art of acquiring, preserving, and recovering the Friendship and Esteem of our Fellow-Creatures*. 12mo. 1776. There is a great deal of sense, simplicity, and sentiment in this treatise, in which the subject is considered in all its aspects.

IV. *La Recherche du Bonheur, en quatre Divisions, tendantes au même But.* i. e. *An Inquiry concerning Happiness, in four Parts, as resulting from four Things that tend to the same End.* By Mr. M.

M. T. D. M. There are as many books published upon human nature and human Happiness as would make a large library, and yet few seem to have made much progress in the knowledge of the *one*, or to have discovered a true discernment of the *other*. The treatise before us is built on four of the most trite and thread-bare principles imaginable; but the manner of unfolding these principles, of following them in their consequences, of displaying the nature and characters of the passions, and of pointing out the constituents of felicity, is judicious, spirited, and interesting, and discovers a writer, well furnished with wit, eloquence, and a philosophical turn of mind.

V. M. DE BURY, a writer of note, has, at the age of 90, published a *History of St. Lewis, King of France, with an Abridgment of the History of the Crusades*. 2 vols. 12mo. A king, who, in the midst of feudal anarchy, knew how to render his authority respected, who enacted wise laws at a time when licentiousness reigned uncontrouled, who ruled intractable vassals accustomed to rapine and violence, by the rules of equity and the influence of good morals, who was wise and frugal in his private life, but liberal and magnificent on public occasions, intrepid in the field, prudent in the council, who loved and was beloved by his people, to whose felicity he sacrificed every private advantage, every personal consideration and interest, is the subject of this judicious history.

VI. Mr. Debure, bookseller, has just published a learned work, intitled, *Histoire de l'Astronomie ancienne, depuis son Origine jusqu'à l'Etablissement de l'Ecole d'Alexandrie, &c. i. e. The History of ancient Astronomy, from its Origin to the Establishment of the Alexandrian School*, by Mr. BAILLY, Member of the Royal Academy of Sciences, &c. 4to. 1776. There is so much merit in this ingenious and interesting publication, that we propose to give, in our next *Supplement*, a more ample account of it than the space, to which we are confined in our Monthly Catalogue, will admit of.

VII. It is to the press of Paris, and not to that of London, (as the title speaks) that we owe the publication of the following essay: *Essai sur le Retablissement de l'ancienne Forme du Gouvernement de Pologne, suivant la Constitution primitive de la Republique: i. e. An Essay concerning the Restoration of the ancient Form of Government in Poland, according to the primitive Constitution of that Republic*. By Count WIELHORSKI, High Steward of the Grand Duchy of Lithuania. 8vo. The Author of this sensible and spirited essay is one of those steady patriots who *hope* and *persevere* in the darkest scenes of public distress, and never lose their courage while any thing remains to be done for the recovery or salvation of a tottering empire. The observations of this judicious Writer are solid and interesting. He considers the

ancient form of the Polish republic, the manner in which the laws were enacted in those early times, the jurisdiction of the senate, ministers, and officers, intrusted with the executive power, and the abuses that have been introduced, in modern times, into all the departments of that unfortunate state.

VIII. The name of GANGANELLI, who filled the papal chair with such dignity and virtue, will, no doubt, excite the impatience of the Public to peruse a *Collection* of his letters, which have appeared at Paris, Lyons, and Rouen, under the following title: *Lettres Intéressantes du Pape Clément XIV. Tom. 1. 1776.* These Letters, indeed, will answer the expectations of those who expect much from the sweet simplicity, the sound judgment, the easy wit, the candid and charitable heart, and the excellent head of that wise and virtuous citizen, Pope Ganganelli. We hope the Letters are *all* genuine, as we are persuaded that the greatest part of them are excellent.

IX. An anonymous Author has published a treatise in defence of *Luxury*, a term which conveys such vague, ambiguous, and relative ideas, as must open a field for perpetual controversy. The work is intitled, *Theorie du Luxe ou Traité dans lequel on entreprend d'établir que le Luxe est un ressort non seulement utile, mais même indispensablement nécessaire à la Prospérité d'un Etat: i. e. The Theory of Luxury, or a Treatise designed to prove that Luxury is not only useful, but indispensably necessary to the Prosperity of a State.* The Author of this treatise seems to have considered, on all its sides, and in its various connexions, the nice and complicated subject he has undertaken to illustrate; but though his observations are sometimes just, and often ingenious, they are not always solid.

X. The learned Mr. RONDET, Editor of the Bible of Avignon (which we have formerly mentioned) has published a treatise, intitled, *Dissertation sur la Apocalypse, où l'on examine, &c. i. e. A Dissertation on the Apocalypse or Book of Revelations, in which the following Questions are discussed: 1st, When that Book was composed? 2dly, What is its true Intention and Object? 3dly, Whether it was originally composed in Greek, Hebrew, or Syriac? 4to. 1776.* In the edition of the Bible (with large commentaries) published at Paris and Avignon by Mr. RONDET, this laborious Author had considerably enlarged *Don Calmet's* Preface to the Book of Revelations, and subjoined to it two dissertations entirely new, in which he attempted to prove that the *downfall of idolatry* throughout the Roman empire, the various *fates of the Christian Church* until the end of time, the *last judgment*, and its awful consequences, were the great objects of all the visions and revelations recorded in this sacred book. It is to confirm this hypothesis, to throw new light on the argument, and to refute the notion of Mr. *Desbouteroyes* (who has

has maintained, in a work lately published, that the destruction of Jerusalem is the principal, or at least one of the principal, objects exhibited in the Revelations) that the dissertation before us is designed.

XI. Under the title of *London* some obscure scribbler has published a treatise, dissertation, or declamation (whichever you please to call it) that can only impose upon the grossly ignorant and credulous, and which is intitled, *Coup d'Oeil sur la Grande Bretagne, &c.* i. e. *A rapid View of Great Britain.* 8vo. 1776. This is a factious bundle of lies, calumny, and bad reasoning.

XII. One of the first astronomers of this age, whose *Treatise on Comets* we made formerly the subject of an ample Article, has lately enriched astronomical science with a learned production, intitled, *Essai sur les Phenomenes relatifs aux Disparitions Periodiques de l'Anneau de Saturne, &c.* i. e. *An Essay concerning the Phenomena that relate to the periodical disappearing of Saturn's Ring.* By Mr. DIONIS DU SEJOUR, Member of the Royal Society of London, the Academy of Sciences at Paris, and Counsellor in Parliament. The existence of two luminous points, observed by Galilei, at the extremities of Saturn, which appeared and disappeared at certain times, and thus made that planet assume a variety of singular phases, led Huyghens, by improving still farther the telescope, to discover a ring, of which these points were but a small part. But the elements of that ring yet remained to be determined, and, consequently, the true principle was yet wanting which might ascertain the phenomena that were to take place in future ages. The methods, hitherto employed by astronomers, for this purpose have been various, but indirect; and, at best, can only serve to fix the appearances to a given point of time. Mr. DIONIS DU SEJOUR has therefore endeavoured, by a nice and profound analysis, to determine the general law which is observed by the phenomena in question. In this *essay*, which contains nineteen sections, he first gives an account of the different causes, to which the disappearing of Saturn's ring are to be imputed; and then he proceeds to the solution of all the problems which can be proposed with respect to the different phases of that ring. The manner in which he ascertains the number of these phases is elegant and ingenious, and may be justly considered as one of the nicest and happiest instances of the successful application of algebra in astronomical calculation. The work is terminated by several remarks on this famous ring, on the method of determining its inclination towards the plane of the ecliptic, and on several circumstances that precede its disappearing and that accompany or follow its *re-appearance*. The ingenious Author mentions, with a perspicuous brevity, the opinions of philosophers concerning the primitive formation of this extraordinary phenomenon,

phenomenon, and enumerates the most plausible accounts of the causes that contribute to keep this ring in *equilibrio* about the planet. To give the Reader a very high idea of the merit of this performance, we have only to observe, that it has been unanimously applauded by those members of the Royal Academy of Sciences, who were appointed to examine it, and these examiners were D'Alembert, Borda, Vandermonde, Bezout, and La Place.

XIII. Mr. BUCHOZ, whose voluminous labours in natural history in general, and in that of his country in particular, succeed each other with such amazing rapidity, has lately published, in four vols. 8vo. a work, whose title alone is sufficient to indicate its contents. This title is, *Dictionnaire Mineralogique & Hydrologique de la France, &c.* i. e. *A Mineralogical and Hydrographical Dictionary of the Kingdom of France*; "containing a description of the mines, fossils, flowers, chrystals, soils, sands, slints, &c. of that country, the art of working the mines, of melting and refining the metals, the various chymical preparations of the latter, and their different uses in physic, veterinarian prescriptions, and the mechanic arts; as also the natural history of all the mineral springs in that kingdom, their chymical analysis, and an enumeration of the diseases which they are adapted to alleviate or cure." This work, in connexion with the *Dictionary of French Plants, Trees, and Shrubs*, and the *Veterinarian Dictionary* of the same Author (which describes the nature, education, uses, characters of domestic animals) forms a complete *natural* and *economical* history of the kingdom of France.—To the work now before us is subjoined an Appendix, which the Author calls *Gneumon Gallicus*, and which is designed partly as a continuation of the *Flora Gallica* in the Dictionary of Plants, and partly as a supplement to the *Fauna Gallica* in the Veterinarian Dictionary. This Appendix is followed by several mineralogical memoirs, an account of all the noted collections of natural curiosities that have been formed in France, a bibliography of the authors who have treated the mineralogy of that kingdom, and alphabetical tables of the *places* where the fossils, here described, are to be found, of the *diseases* in which the minerals and mineral springs are to be employed, and of the chymical preparations that may be drawn from these minerals, as also a catalogue of the mineralogical substances that may be employed in the arts.

XIV. Mr. JOSEPH FRANCIS CARRERE (whose literary titles would fill a whole page) has published the first volume of his *Bibliothèque Littéraire, Historique & Critique de la Médecine ancienne & moderne, &c.* i. e. *A Literary, Historical, and Critical Library of ancient and modern Physic*; "containing the history of physicians in all past ages, as well as in the present, and
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of all those who have cultivated any branches of medical science, or contributed to its advancement, such as anatomists, surgeons, botanists, and chymists, with an account of the honours and dignities to which they have been raised; the monuments that have been erected to their memory, a catalogue, and the different editions of their works, an account of their sentiments, the history of their discoveries, and the manner in which we ought to judge of their productions. This work also contains an account of the origin of physic, its progress, revolutions, and sects, and its state in different countries." 4to. 1776. There is certainly a great treasure of medical erudition in this *first* volume, which is to be followed by *seven* more.

XV. The same Author has lately published an ingenious treatise, intitled, *Le Medicin, Ministre de la Nature, ou Recherches Et Observations sur le Pepasme ou Coction Pathologique: i. e. The Physician, the Servant of Nature; or Researches and Observations relative to the Pepasmus or Pathological Coction.* The crudity, arising from a defect in the secretions and excretions, which disturbs the animal functions, and prevents the evacuation of those heterogeneous and corrupt particles that mingle themselves with the blood, is the principal object to which Mr. CARRERE directs his learned and judicious researches and illustrations in this treatise.

XVI. Mr. LAFUETTE, Doctor-Regent in the university of Paris, has published a *new Method of curing Venereal Disorders by Fumigation, together with an Account of the Cures performed in this Manner.* This new method of curing a shameful and pestilential disorder is worthy of being recommended to medical practitioners, but improper to be presented to modest readers.

I T A L Y.

N A P L E S.

XVII. Notwithstanding the multitude of treatises that have been published of late years on *Mineral Waters*, the following work, on the same subject, composed by Mr. ANDRIA, and intitled, *Trattato de Acque Minerali*, deserves a peculiar degree of attention, and will be well received by all the lovers of chymical knowledge. The most approved principles that have been laid down by the writers that have preceded our Author in this walk, are assembled in this work, which is divided into two parts. In the first, Mr. Andria considers the nature of mineral waters in general, points out the causes of their *mineralization*, reduces them to a system much more complete than that of Vallerius, prescribes excellent directions for the manner of ascertaining their various qualities, and shews their medicinal uses and efficacy. The second part contains our Author's observations on the mineral waters in the neighbourhood of Naples, such as those of Gurgitello, Capua, Olmitello, Citara, Pisciarelli,

relli, Riardo, &c. in which we find many proofs of experimental knowledge, and of an intimate acquaintance with chymical science.

XVIII. The Abbé JEROME TIRABOSCHI has published, in 4to. the fifth volume of his *History of Italian Literature* (*Storia della Letteratura Italiana*) in which we find a very interesting account of the progress of letters in that country, in the 14th century. During this period, indeed, the state of Italy governed by a King of Naples and a multitude of petty tyrants, who rose upon the ruins of free republics, seemed unfavourable to the progress of human knowledge and the culture of the arts; but amidst all the tumults of intestine discord, emulation, rivalry, and the love of glory, rendered the contending princes of Italy patrons of letters, and several of the Italian nobles formed libraries and founded seminaries of learning during these troubles and divisions. It was at this period that Petrarch discovered the *Institutions* of Quintilian and the *Epistole Familiars* of Cicero, and that Boccace enriched his country with the poems of Homer. It was during this period that the Greek language was the most cultivated in Italy, that Dante, Petrarch, and a numerous list of eminent writers, carried Latin poetry to a high degree of purity and perfection, and that the elegant art of sculpture, painting, music, and architecture began to dawn, and thus the present volume contains a variety of interesting objects, which are displayed with learning and taste.

VERONA.

XIX. The ingenious Mr. A. MARIA LORGNA, Colonel of Engineers and Professor of Mathematics in the public Military College of Verona, has published, in Latin, an *Essay concerning Converging Series* (*Specimen de Seriebus Convergentibus*). 4to. This deep and intricate subject has exercised the researches of several mathematicians of the first rank, such as Leibnitz, the Bernouillis, Taylor, Maclaurin, Ricati, Euler, and others, whose methods of proceeding have appeared unsatisfactory to our Author. Whether the method he has pursued be preferable must be left to the decision of first-rate geometricians.

NUREMBERG.

XX. Mr. RASPE, bookseller, has published an immense collection of pieces, relative to the particular jurisprudence and municipal laws of the provinces and cities of Germany. This collection, composed of 1659 pieces in Latin, to which is prefixed an Introduction in the German language, designed to convey a proper notion of the statute law of the empire. All these pieces are ranged under separate titles, as they relate to private, provincial and statute-laws, either of the kingdom of Bohemia and the German electorates,—or to those of the principalities of the empire whether secular
or

or ecclesiastic—or to those of the counties and dynasties of Germany—or to those of the free and imperial towns and states. The title of the whole collection is as follows: *Fontium atque Commentarium Juris privati Specialis, provinciarum & urbium Germaniæ perrara Collectio, quæ constituit partem Bibliothecæ J. Theoph. Staudneri Juris consulti, cum Introductione in Notitiam Statutorum*; To which is added, an Appendix entitled *Fontium Juris privati Provinciarum & Urbium J. P. G. Brep-tarum vel saltem Teutonice Originis*.—There is a prodigious mass of erudition and a weighty treasure of political jurisprudence in the collection.

S T R A S B O U R G.

XXI. Mr. OBERLIN's Treatise concerning all the navigable canals that have been undertaken and executed in the different ages of the world, escaped our notice at the time of its publication. In point of learning, knowledge of antiquity, and curious researches on a subject, which at present attracts the attention of almost all civilized nations, this is undoubtedly a production of the first rank. Its Author is a Professor in the university of Strasbourg, and a member of the most illustrious literary societies in Europe; and its title is: *Jungendoram Marium Flaviorumque omnis ævi molimina*.

L E I P S I C.

XXII. There is a variety of interesting subjects treated with learning and taste in the following work: *Meiner's Vermischte Philosophische Schriften*, &c. i. e. MEINER's *Philosophical Miscellanies*, 1st Part. This volume contains the following articles: 1. Considerations on the Greeks, the Age of Plato, the Timæus of that Philosopher and his Hypothesis concerning the *Soul of the World*.—2. On the *Pederastia* of the Greeks, with an Extract from the Symposium, or Feast of Plato. 3. On good Taste. 4. An Allegory relative to the Nature of the Soul. 5. Some remarkable Anecdotes relative to the Characters, Opinions and Manners of the Inhabitants of Kamscatscha. 6. A Compendious History of the Nile. 7. A Dissertation concerning the Worship of Animals among the Egyptians, and the probable Causes of its Origin and Progress. 9. A Latin Piece concerning the Philosophy of Cicero, under the Title of *Oratio de Philosophia Ciceronis, ejusque in universam Philosophiam meritis*.

B E R L I N.

XXIII. Mr. THYM, inspector of the plantations of his Prussian majesty, has published a *Treatise concerning the Advantages that result from the Introduction of foreign Animals, Trees and Plants, to Manufactures, Agriculture, &c.* The German title is: *Die Nutzbarkeit fremde thiere, baume, und Pflanzen*
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zur Nabrung und Fabriken Einzufubren, &c.—This piece is worthy of the attention of the gentleman farmer, though the instructions conveyed in many parts of it are more applicable to the barren soil of Brandenburg, than to the fertile hills and valleys of Britain. As to the multiplication of the kinds of domestic animals by taming camels, buffaloes, &c. as our Author has done with great success, it must certainly be a most advantageous thing in all countries, and particularly in England, where luxury and pleasure have rendered the demands for certain quadrupeds excessive.

UNITED PROVINCES.

LEYDEN.

XXIV. The celebrated Doctor VAN DORVEREN, professor of physic in the university of Leyden, published some time ago a very valuable *Treatise concerning the Knowledge of the Diseases incident to the Female Sex*, under the following modest Latin title: *Primæ Linæ de cognoscendis Mulierum Morbis in Usus Academicos ductæ a Gualt. Van Dorveren*. The practice of midwifery, in which this eminent man has displayed his talents with as much dexterity, reputation, and success, as in that of inoculation, has greatly contributed, as may be easily seen in the perusal of this work, to give him a particular insight into the causes and symptoms of female complaints. His work, however, is no more than a sketch, which excites the desire and the expectation of something more extensive from such an able hand.

HAGUE.

XXV. The American controversy is shifting from the British isles to the Continent, and *there* one would think that the objects in contest would be viewed in a truer light and with a more impartial eye than they are at London and Westminster, amidst the delusive and unhappy influence of party-zeal. Mr. PINTO, an ingenious Israelite, who by his profession, is cut off from both parties, has drawn his pen in behalf of the Mother Country, and warmly justified her complaints of the ingratitude and injustice of her perverse and unruly children. This he has done in Two Letters; written in French with spirit, sagacity, a competent knowledge of the matters in debate, and in a manner that shews a very considerable acquaintance with the true principles of government in general, and with the state, the commerce and interests of the British Empire in particular.

His First Letter, which is addressed to a physician in Jamaica is, indeed, in a great measure compiled from some of the best English pamphlets that have appeared on the side of government; but his Second Letter is more original, and contains

tains several points of view that are worthy of attention. It is thus entitled, *Seconde Lettre de M. PINTO a' l'occasion des Troubles des Colonies, &c.* In this Letter Mr. PINTO shews the reasons, which obliged the ministry to let things go so far in America, before they made use of forcible means to quell the insurrection in that country, reasons arising partly from the nature of the British government, partly from the prejudices, which the members of the opposition in parliament had instilled into the people in favour of the Americans, and partly from mis-information with respect to the true state of the affairs in the Colonies.—His observations, in this first part of his Letter, are, it must be owned, sensible and judicious.

In the second part, he takes in a larger field, and even indulges himself in several excursions, some more and some less excentric, but in which the Reader will neither find him tiresome nor uninstruative.—He takes a view of the real state of England, in her resources, finances, commerce, and the means she has of disposing of her manufactures, without the help of America: He considers the national debt, and shews that, as yet, it does not enervate the power or vigour of the nation: He even takes a trip to Indostan, and shews the weight of the Indian settlements in the scale of the finances of Great Britain: He considers the commercial connexions of England with other nations, particularly with Holland; and from all these objects extensively considered, as also from the internal state of America, he concludes, that, though *sooner* or *later* America may become independent, that period is not yet come, and that it is the interest of Spain, Portugal, France, and Holland to prevent its arrival.

MONTHLY CATALOGUE,

For J U N E, 1776.

MISCELLANEOUS.

Art. 11. *Summary Observations and Facts collected from late and authentic Accounts of Russian and other Navigators, to shew the practicability and good Prospect of Success in enterprises to discover a Northern Passage for Vessels by Sea, between the Atlantic and Pacific Oceans, or nearly to approach the North Pole; for which the Offers of Reward are renewed by a late Act of Parliament.* 4to. 1s. Nourse. 1776.

THE Compiler of these Observations and Facts, is a zealous advocate for the practicability of a North East passage into the Pacific Ocean: He is of opinion, that, in high Northern latitudes, and at a considerable distance from the Eastern coasts, the sea is clear;

clear; and that neither ice nor storms would obstruct a navigation rightly conducted, in the Polar Ocean. The facts, which he produces, are principally designed to refute the notion, by which adventurers have been terrified, with respect to the mountains of fixed or floating ice, intercepting a communication with the Eastern Ocean; and to shew, that a voyage in this direction, could it be accomplished, would be much less dangerous and fatal to the navigator than those which are now pursued round the Southern Continent. He likewise proposes to determine the place and time of departure, and the course to be held, should this adventure ever be renewed. It is his opinion, that ships fitted out for this purpose 'should go early enough to leave the North Cape of Europe at 71° in the month of June.' 'From thence he apprehends, it is advisable to stretch due North to 73° lat. and there to set the first course at North East by East for a run of 1000 miles, up between Nova Zembla and Spitsbergen, to 83½° lat. and 92½° E. long. where it is proposed to set the second course South East for 1500 miles upon the rhumb line leading directly to the opening of the Straits of Behring and Anian, at 68° or 70° lat. and 182 com. long. where an opening from 150 to 200 leagues wide allows an easy admission into a passage which narrows at 66°, and then widens again, to offer the pleasing prospect of a mild Southern sea, in amends for the over-rated Northern colds.'

It is by no means unlikely, that, though our Author's reasoning should fail to rouse the spirit of adventurers, the offer of a parliamentary reward may answer the purpose; in which case some of the hints here suggested may not be useless.

Art. 12. *Huberti Langusti, Galli Epistolæ ad PHILIPPUM SYDNEIUM, Equitem Anglum. Accurans D. Dalrymple, De Hailes, Esq.*—Sir David Dalrymple's edition of Languet's Letters to Sydney. 8vo. 6s. Murray.

These Latin Epistles addressed to Sir Philip Sydney, and written, chiefly, about the middle of queen Elizabeth's reign, give no inelegant accounts of the business and characters of the German and other Princes during that period. With respect to their style, we subscribe to the opinion of the elder Vossius, who says, *Extant Epistolæ ejus, nihil minus quam vulgari Elegantiâ exaratae.*

Art. 13. *General Observations concerning Education*; applied to the Author's Method in particular. By G. Croft, M. A. Master of the Grammar School in Beverley; Fellow of University College, Oxford, and Chaplain to the Earl of Elgin. 8vo. 6d. Robinson.

This publication is little more than an advertisement, at large, of the Author's school; in which, after a few general remarks on the importance of a classical education, the Public is made acquainted with the particular method which the Author pursues in teaching the languages, geography, writing, algebra, &c.

Art. 14. *A Description of that admirable Structure, the Cathedral Church of Salisbury.* With the Chapels, Monuments, Grave-stones, and their Inscriptions. To which is prefixed, an Account of Old Sarum: illustrated with Copper-plates. 4to. 7s. 6d. Baldwin.

The uniform plan of Old Sarum, which has been totally deserted for so many ages; with the peculiar beauty of the cathedral, and its lofty and delicate spire, in New Sarum; render all historical and descriptive particulars of them, at once entertaining and interesting. Mr. Price's circumstantial account of this cathedral is well known; it is here abridged, and makes the most interesting part of this publication, which is illustrated with Price's cuts. A little largeness of size, would have allowed the description to have extended to every object deserving notice in and about Salisbury, and thus have made it more pleasing to all who are acquainted with that agreeable city, whether natives or travellers.

Art. 15. *The Complete Gazetteer of England and Wales;* or, an accurate Description of all the Cities, Towns, and Villages in the Kingdom, &c. 12mo. 2 Vols. 7s. Robinson, &c. 1775.

The plan of books of this kind, and under the above title, is universally known. In respect to the compilation, the Editors always borrow from their predecessors; and if they make any addition, it is very well: for by such means these plans are gradually improved.

In 1751, the late Mr. Stephen Whatley published his *England's Gazetteer*, in three pocket volumes, the *Index Villaris* making the third, under a separate alphabet. The present Editor includes the whole under one alphabetical arrangement: in two volumes; and he has supplied some deficiencies, particularly the *Inland Navigations*. The descriptions, however, of many towns, &c. remain as they stood in the accounts of Camden, and other old writers. Thus, for instance, BURSLEM, now famous for the manufacture of all the elegant kinds of pottery, in the highest perfection, is only noted for making pots to hold butter; and MATLOCK, one of the most delightful places in the kingdom, is said to be only inhabited by 'a few groovers, who dig for lead-ore, and live in huts, not much bigger than hog-styes.' This might, possibly, have been the case one or two hundred years ago; but if our Editor should ever have the pleasure of visiting Burslem and Matlock, he will blush to read the account of them which he has so blindly and erroneously adopted.

Art. 16. *The New Gazetteer;* or, Geographical Companion, &c. A *Vade Mecum*, for the Readers of News-papers, &c. By R. Johnson. Lilliputian 4to. 2s. Dilly.

'Twas Homer's praise his Iliads to indite,
Another's in a nutshell them to write.

So sung one of our poets about an hundred years ago; and so it may be said of the learned labours of Eachard and Salmon. It was their praise to write a Gazetteer, or Newsmen Interpreter, in a handsome duodecimo; but it is now another's, to compress what they wrote, within dimensions that will 'occupy no more room in the pocket than a moderate sized snuff-box.' Yet this may prove

REV. June 1776.

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but a very transitory excellence. By and by, another may come with superior pretensions to the public favour. 'See here, Gemmen! my newest Gazetteer, no bigger than a button!'

Art. 17. *The Articles of the Game at Cricket*, as settled by the Cricket-clubs, particularly that of the Star and Garter in Pall-Mall. With a neat Copper-plate of the representation of the Game. 12mo. 6d. Williams.

Long Robin, and Lumpsey, are the best judges of this important production.

Art. 18. *She is and She is not*: a Fragment of the true History of Miss Caroline de Grosberg, alias Mrs. Potter, &c. Exhibiting a Series of uncommon artifices and intrigues in the course of her Transactions with the Earl of Lauderdale, in the Years 1764 and 1765. Together with an Account of the Proceedings in the process she commenced against his Lordship, and the Substance of the Evidence on both Sides. Compiled from Papers of undeniable authenticity, and dedicated to Mrs. M—t C—e R—dd. 8vo. 1 s. 6d. Bew. 1776.

In the narrative here given of proceedings held in the Court of Session in Scotland, as referred to in the title, we behold a female adventurer, so nearly resembling the famous Mrs. Rudd, that we cannot help concluding with the Author of this account, that C. de G. Mrs P. and M. C. R. are only different names, used at different times, by one and the same person. The history is unquestionably authentic, and the facts are curious. The law-suit was instituted for the recovery of wages, &c. pretended to be due from Ld. L. to the prosecutrix; who had been engaged to superintend the education of his Lordship's daughters; but was soon dismissed, not only for misbehaviour, but for want of the requisite qualifications.—The artifices, contrivances, subterfuges, and dexterity with which this woman managed the process, would be really astonishing, had we not lately seen such extraordinary instances of what a genius of this kind is capable of achieving.

Art. 19. *The 45th Chapter of the Prophecies of Thomas the Rhymer, in Verse*; with Notes and Illustrations. Dedicated to Dr. Silver Spoon, Preacher of Sedition in America. 4to. 6d. Edinburgh printed, and sold by Murray in London, 1776.

There is pleasantry in this ridicule of American patriotism. It appears to have originated in some periodical publications at Edinburgh.

Art. 20. *De Utilitate Linguae Arabicæ, in Studiis Theologicis, Orationis; habita Oxonii, in Schola Linguarum, vii id. Aprilis. MDCCLXXV.* Auctore Josepho White, A. M. Collegii Wadhami Socio, et Linguae Arabicæ Professore Laudiano. Oxonii, e Typographico Clarendoniano. 4to. 1 s. 6d. White. 1776.

This oration was delivered on occasion of the Author's appointment to the chair of Arabic Professor: It is intended to evince the importance and utility of the Arabic language, and to promote the study of it among men of science in general, and divines in particular. The history of the Oriental Nations is principally derived from books written in this language, and therefore the knowledge of it admits an application to very extensive purposes

purposes by geographers, philosophers, astronomers, physicians, and natural historians: but it is of the greatest importance to the divine, and to those who are engaged in the study and elucidation of sacred Scripture. All the eastern languages bear striking characters of mutual resemblance, so that a critical acquaintance with any one of them cannot fail to assist in acquiring the knowledge of others. Besides, the most ancient versions of the Old Testament, such as the Chaldee and Vulgate, and several others, cannot be understood without the help of Arabic: but this is more especially true of the Septuagint or Alexandrian, which is the most ancient of all; as the Arabic Version was (for the most part) translated not from the Hebrew, but from the Alexandrian or Greek copy. The Author has adduced two or three examples, in order to confirm the truth of this observation. Should the scheme, which was some time since proposed by Dr. Owen, of collating the *Greek* copies after the manner in which the indefatigable Dr. Kennicot has collated those of the *Hebrew*, the Arabic would afford very considerable assistance. But the scriptural critic would avail himself in this way, not only by illustrating words and phrases; he would likewise be able to gain an acquaintance with the customs and manners of ancient times and eastern nations "*ex ipsis sentibus*" from those learned works which are preserved in this language. The Author concludes with a brief account of some of the most eminent commentators and critics on the Old Testament, both Jewish and Christian, who have actually, and not unsuccessfully, applied their acquaintance with the Arabic to the illustration of difficult and otherwise unintelligible passages in the sacred writings.

Art. 21. *Annals of Scotland*, from the Accession of Malcolm the Third, surnamed Canmore, to the Accession of Robert I. By Sir David Dalrymple. 4to. 15s. boards. Murray.

The reason why these Annals commence with the reign of Malcolm surnamed Canmore, is that the faith of Scottish history goes no higher. If the Author's plan is approved, he proposes to bring them down to James I. This mode of epitomizing history has certainly its utility. It is a powerful aid to memory, and facilitates the recollection of the regular historian. But the Author of this work has greatly improved on the general plans of annalists. For by his copious notes he has filled up his narrative into a diffusive body of history; and such a method as this carries an obvious advantage along with it, that while the more hasty Reader may pass them over, the more inquisitive may consult them. The notes are, indeed, very curious, and some of them of such a length that the Author was obliged to place them at the end of his work, by way of Appendix.

Art. 22. *Young James, or the Sage and the Atheist*, an English Story. From the French of M. Voltaire. 8vo. 2s. 6d. Murray.

A pleasant, and, in truth, a very moral *Jeux d'Esprit* of this inexhaustible writer; who has here proved himself neither Deist nor Papist, but a good Christian and a staunch Protestant.

Art. 23. *Dissertatio de Babrio, &c.* A Dissertation concerning Babrius, the Writer of certain Fables we have under the name of

Æsop: To which are added some Fables of *Æsop* not hitherto published, from the Bodleian MSS. and Fragments of *Babrius*. 8vo. 1 s. Payne.

It has been the opinion of the learned, that many of those Fables which are called *Æsop's*, were written by other hands; and the Author of this Dissertation inclines to give them to *Babrius* on the authority of an unedited MS. in the Bodleian Library, which had not been consulted by *Æsop's* former editors. He seems to be right.

Art. 24. *Lectures concerning History, read during the Year 1775, in Trinity College, Dublin.* By Michael Kearney, D. D. Professor of History on the Foundation of Erasmus Smith, Esq. 4to. 2 s. 6 d. Murray.

These Lectures are clear, solid and sensible, and are calculated to throw light not only on the study of history, but on the progress of government and political society.

Art. 25. *An Address to the Public on the Expediency of a regular Plan for the Maintenance and Government of the Poor, in which its Utility with respect to Industry, Morals, and public Economy, is proved from Reason, and confirmed by the Experience of the House of Industry lately established in Dublin. With some general Observations on the English System of Poor Laws; and an Examination of the Chapter in Lord Kaim's Sketches of the History of Man relative to the Poor: To which is added an Argument in Support of the Right of the Poor in the Kingdom of Ireland to a national Provision.* By Richard Woodward, LL. D. Dean of Clogher, and Chancellor of St. Patrick's, Dublin. 8vo. 3 s. Robinson.

Though these arguments principally concern our fellow-subjects on the other side of the water, the discussion of Lord Kaim's principles is of general utility; those pernicious principles, so subversive of the rights of humanity, so grounded on ignorance, and so replete with falsehood and misrepresentation! He has the unparalleled insolence to say that the general courts of session in England would implicitly favour the rich at the expence of the justice due to the poor! How came the Lords of Session in Scotland by this idea?

Art. 26. *A Letter to a Young Nobleman setting out on his Travels.* 8vo. 1 s. 6 d. Owen.

This Letter recommends it to the young Nobleman not to travel merely to furnish a Museum, but to form the mind, to collect wisdom and policy; to enable himself afterwards most effectually to serve his country, and if possible, to improve it by the experience of others. The spirit of the performance is moral and pious, but the style is without life or elegance.

Art. 27. *A Description of Killarney.* 4to. 3 s. Doddsley.

Many years ago we gave, by way of extract, in our Review, an account* of this most beautiful lake and the circumjacent country.

* Drawn up by the late ingenious Dr. Smith, Author of the Natural History of the counties of Cork, Waterford, and Kerry. Killarney is in the last mentioned county.

The description before us is upon a more extensive scale, and exhibits a more specified and distinct view of the several objects. It is written with good taste, and cannot fail to gratify the lovers of natural and topical beauty.

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AMERICAN CONTROVERSY.

Art. 28. *An Oration in Memory of General Montgomery, and of the Officers and Soldiers who fell with him, Dec. 31, 1775, before Quebec*: Drawn up (and delivered Feb. 19, 1776) at the Desire of the Honourable Continental Congress. By Wm. Smith, D.D. Provost of the College and Academy of Philadelphia. 8vo. 6d. Almon.

The Readers of the Monthly Review are no strangers to the oratorical abilities of Dr. Smith*.—In this discourse we find the warm effusions of a zeal for freedom, blended with historical notes and anecdotes, relative not only to the hero who is here celebrated as 'a proto-martyr † to the rights of America, but to others, engaged with him in the same cause.'—From all accounts, it appears that General Montgomery was a man of a truly estimable character; and we doubt not but his fate will be sincerely lamented by all who read the present eulogy!—for HUMANITY is of no party.

Art. 29. *Common Sense*: Addressed to the Inhabitants of America. 8vo. 1 s. 6d. Philadelphia printed; London reprinted, for Almon. 1776.

The evident purpose of this celebrated performance, is to dispose the Colonists to renounce the King's sovereignty, and assume the form and the rights of a distinct independent state. The arguments employed by the Author for this purpose, are delivered under four general heads, viz.

1st, *Of the Origin and Design of Government, in general; with concise Remarks on the English Constitution.*

'Some writers (says the Author) have so confounded Society with government, as to leave little or no distinction between them; whereas they are not only different, but have different origins. Society is produced by our wants, and government by our wickedness; the former promotes our happiness *positively* by uniting our affections, the latter *negatively* by restraining our vices. The one encourages intercourse, the other creates distinctions. The first is a patron, the last a punisher.

'Society in every state is a blessing, but government even in its best state is but a necessary evil; in its worst state an intolerable one; for when we suffer, or are exposed to the same miseries by a government, which we might expect in a country *without government*, our calamity is heightened by reflecting that we furnish the means by which we suffer. Government, like dress, is the badge of lost innocence; the palaces of kings are built on the ruins of the bowers

* See, particularly, our account of his Sermon on the present Situation of American Affairs: Rev. Aug. 1775.

† The Author premises, in a *note*, that he 'did not intend to appropriate this term, so as to detract from the merit of Dr. Warren, and other brave men, who fell before, in the same cause.'

of paradise. For were the impulses of conscience clear, uniform, and irresistibly obeyed, man would need no other lawgiver; but that not being the case, he finds it necessary to surrender up a part of his property to furnish means for the protection of the rest; and this he is induced to do by the same prudence which, in every other case, advises him out of two evils to chuse the least. *Wherefore* security being the true design and end of government, it unanswerably follows, that whatever form thereof appears most likely to insure it to us, with the least expence and greatest benefit, is preferable to all others.

This form he afterwards describes to be that in which all parts of the community, *governors* as well as *governed*, have a *community of interests* with each other.

The Author next delivers it as a maxim "that the more simple any thing is, the less liable it is to be disordered, and the easier repaired when disordered."—"And with this maxim in view (says he) I offer a few remarks on the so much boasted constitution of England. That it was noble for the dark and slavish times in which it was erected, is granted. When the world was over-run with tyranny, the least remove therefrom was a glorious risque. But that it is imperfect, subject to convulsions, and incapable of producing what it seems to promise, is easily demonstrated.

Absolute governments (though the disgrace of human nature) have this advantage with them, that they are simple; if the people suffer, they know the head from which their suffering springs, know likewise the remedy, and are not bewildered by a variety of causes and cures. But the constitution of England is so exceedingly complex, that the nation may suffer for years together without being able to discover in which part the fault lies; some will say in one and some in another, and every political physician will advise a different medicine.

I know it is difficult to get over local or long standing prejudices, yet if we will suffer ourselves to examine the component parts of the English constitution, we shall find them to be the base remains of two ancient tyrannies, compounded with some new republican materials.

First.—The remains of monarchial tyranny in the person of the king.

Secondly.—The remains of aristocratical tyranny in the persons of the peers.

Thirdly.—The new republican materials in the persons of the commons, on whose virtue depends the freedom of England.

The two first, by being hereditary, are independent of the people; wherefore in a *constitutional sense* they contribute nothing towards the freedom of the state.

To say that the constitution of England is a *union* of three powers reciprocally *checking* each other, is farcical, either the words have no meaning, or they are flat contradictions.

To say that the commons is a check upon the king, presupposes two things:

First.—That the king is not to be trusted without being looked after, or in other words, that a thirst for absolute power is the natural disease of monarchy.

Secondly.

' *Secondly.*—That the commons, by being appointed for that purpose, are either wiser or more worthy of confidence than the crown.

' But as the same constitution which gives the commons a power to check the king by withholding the supplies, gives afterwards the king a power to check the commons by empowering him to reject their other bills; it again supposes that the king is wiser than those whom it has already supposed to be wiser than him. A mere absurdity!

' There is something exceedingly ridiculous in the composition of monarchy; it first excludes a man from the means of information, yet empowers him to act in cases where the highest judgment is required. The state of a king shuts him from the world, yet the business of a king requires him to know it thoroughly; wherefore the different parts, by unnaturally opposing and destroying each other, prove the whole character to be absurd and useless.

' Some writers have explained the English constitution thus: The king, say they, is one, the people another; the peers are an house in behalf of the king, the commons in behalf of the people; but this hath all the distinctions of an house divided against itself; and though the expressions be pleasantly arranged, yet when examined, they appear idle and ambiguous; and it will always happen, that the nicest construction that words are capable of when applied to the description of something which either cannot exist, or is too incomprehensible to be within the compass of description, will be words of sound only, and though they may amuse the ear, they cannot inform the mind, for this explanation includes a previous question, viz. *How came the king by a power which the people are afraid to trust, and always obliged to check?* Such a power could not be the gift of a wise people, neither can any power, *which needs checking*, be from God; yet the provision, which the constitution makes, supposes such a power to exist.

' But the provision is unequal to the task; the means either cannot or will not accomplish the end, and the whole affair is a *folle de se*; for as the greater weight will always carry up the less, and as all the wheels of a machine are put in motion by one, it only remains to know which power in the constitution has the most weight, for that will govern; and though the others, or a part of them, may clog, or, as the phrase is, check the rapidity of its motion, yet so long as they cannot stop it, their endeavours will be ineffectual; the first moving power will at last have its way, and what it wants in speed, is supplied by time.

' That the crown is this overbearing part in the English constitution, needs not be mentioned, and that it derives its whole consequence merely from being the giver of places and pensions, is self-evident; wherefore, though we have been wise enough to shut and lock a door against absolute monarchy, we at the same time have been foolish enough to put the crown in possession of the key.

' The prejudice of Englishmen in favour of their own government by kings, lords, and commons, arises as much or more from national pride than reason. Individuals are undoubtedly safer in England than in some other countries, but the *will* of the king is as much

the *law* of the land in Britain as in France, with this difference, that instead of proceeding directly from his mouth, it is handed to the people under the more formidable shape of an act of parliament. For the fate of Charles the First hath only made kings more subtle—not more just.

‘Wherefore, laying aside all national pride and prejudice in favour of modes and forms, the plain truth is, that *it is rebelliously owing to the constitution of the people, and not to the constitution of the government*, that the crown is not as oppressive in England as in Turkey.’

2dly, *Of MONARCHY and Hereditary Succession.*

As the Author’s aim, in the preceding division, was to remove from the Colonists their prejudices in favour of the English constitution, generally, so he endeavours, in the present section, to render them averse from kingly government in particular.

‘It was first introduced into the world, says he, by the Heathens, from whom the children of Israel copied the custom. It was the most prosperous invention the Devil ever set on foot for the promotion of idolatry. The Heathens paid divine honours to their deceased kings, and the Christian world hath improved on the plan, by doing the same to their living ones. How impious is the title of sacred majesty applied to a worm, who, in the midst of his splendor, is crumbling into dust!’

‘As the exalting one man so greatly above the rest cannot be justified on the equal rights of nature, so neither can it be defended on the authority of scripture; for the will of the Almighty, as declared by Gideon and the prophet Samuel, expressly disapproves of government by kings. All anti-monarchical parts of scripture have been very smoothly glossed over in monarchical governments, but they undoubtedly merit the attention of countries which have their governments yet to form. “Render unto Caesar the things which are Caesar’s” is the scripture doctrine of courts, yet it is no support of monarchical government, for the Jews at that time were without a king, and in a state of vassalage to the Romans.’

The Author next proceeds to state the transactions in which Gideon and the prophet Samuel, by special command from the Deity, opposed the establishment of monarchy among the Jews, as being repugnant to the Divine Will, and as being an “*evil*,” and “*a great wickedness*.”—‘These portions of scripture, adds the Author, are direct and positive. They admit of no equivocal construction. That the Almighty has here entered his protest against monarchical government is true, or the scripture is false.’

Similar arguments, derived from the same source, were employed for a similar purpose in England, by the republican party, in the last century; and they were as well suited to a great part of the people of England in that age as they now are to many of the people of America.

‘To the evil of monarchy, continues the Author, we have added that of hereditary succession; and as the first is a degradation and lessening of ourselves, so the second, claimed as a matter of right, is an insult and an imposition on posterity. For all men being originally equals, no one by birth could have a right to set up his own family in perpetual preference to all others for ever, and though him-
self

self might deserve *some* decent degree of honours of his contemporaries; yet his descendants might be far too unworthy to inherit them. One of the strongest *natural* proofs of the folly of hereditary right in kings, is, that nature disapproves it, otherwise she would not so frequently turn it into ridicule by giving mankind an *Ass for a Lion*.

Secondly, as no man at first could possess any other public honours than were bestowed upon him, so the givers of those honours could have no right to give away the right of posterity. And though they might say, "We choose you for *our* head," they could not, without manifest injustice to their children say, "that your children, and your children's children shall reign over *ours* for ever." Because such an unwise, unjust, unnatural compact might (perhaps) in the next succession put them under the government of a rogue or a fool. Most wise men, in their private sentiments, have ever treated hereditary right with contempt; yet it is one of those evils which, when once established, is not easily removed; many submit from fear, others from superstition, and the more powerful part shares with the king the plunder of the rest.—

But it is not (adds the Author) so much the absurdity as the evil of hereditary succession which concerns mankind. Did it ensure a race of good and wise men, it would have the seal of Divine authority, but it opens a door to the *foolish*, the *wicked*, and the *improper*, it hath in it the nature of oppression. Men who look upon themselves born to reign, and others to obey, soon grow insolent; selected from the rest of mankind their minds are early poisoned by importance; and the world they act in differs so materially from the world at large, that they have but little opportunity of knowing its true interests, and when they succeed to the government, are frequently the most ignorant and unfit of any throughout the dominions.

Another evil which attends hereditary succession is, that the throne is subject to be possessed by a minor at any age; all which time the regency, acting under the cover of a king, have every opportunity and inducement to betray their trust. The same national misfortune happens when a king, worn out with age and infirmity, enters the last stage of human weakness. In both these cases, the Public becomes a prey to every miscreant, who can tamper successfully with the follies either of age or infancy.

The most plausible plea which hath ever been offered in favour of hereditary succession, is, that it preserves a nation from civil wars; and were this true, it would be weighty; whereas, it is the most barefaced falsity ever imposed upon mankind. The whole history of England disowns the fact. Thirty kings and two minors have reigned in that distracted kingdom since the conquest, in which time there have been (including the revolution) no less than eight civil wars and sixteen rebellions. Wherefore instead of making for peace, it makes against it, and destroys the very foundation it seems to stand on.—

In short, says the Author, monarchy and succession have laid not this or that kingdom only but the world in blood and ashes. 'Tis a form of government which the word of God bears testimony against, and blood will attend it.

3dly, *Thoughts on the present State of American Affairs.*

In this section the Author directly and undisguisedly urges the Colonies to a separation from Great Britain. But the arguments employed by him are so many, so various, and incapable of abridgment, that our Readers must be satisfied with an imperfect account of them.

‘ I challenge the warmest advocate for reconciliation, (says our Author) to shew, a single advantage that this continent can reap, by being connected with Great Britain. I repeat the challenge, not a single advantage is derived. Our corn will fetch its price in any market in Europe, and our imported goods must be paid for, buy them where we will.

‘ But the injuries and disadvantages we sustain by that connection, are without number; and our duty to mankind at large, as well as to ourselves, instruct us to renounce the alliance; because, any submission to, or dependance on Great Britain, tends directly to involve this continent in European wars and quarrels; and set us at variance with nations, who would otherwise seek our friendship, and against whom we have neither anger nor complaint. As Europe is our market for trade, we ought to form no partial connection with any part of it. It is the true interest of America to steer clear of European contentions, which she never can do, while by her dependance on Britain, she is made the make-weight in the scale of British politics.

‘ Europe is too thickly planted with kingdoms to be long at peace, and whenever a war breaks out between England and any foreign power, the trade of America goes to ruin *because of her connection with Britain*. The next war may not turn out like the last, and should it not, the advocates for reconciliation now, will be wishing for separation then, because neutrality in the case would be a safer convoy than a man of war. Every thing that is right or natural pleads for separation. The blood of the slain, the weeping voice of nature cries, *’TIS TIME TO PART*. Even the distance at which the Almighty hath placed England and America, is a strong and natural proof, that the authority of the one, over the other, was never the design of Heaven. The time likewise at which the continent was discovered, adds weight to the argument, and the manner in which it was peopled encreases the force of it. The reformation was preceded by the discovery of America, as if the Almighty graciously meant to open a sanctuary to the persecuted in future years, when home should afford neither friendship nor safety.

‘ The authority of Great Britain over this continent, is a form of government, which sooner or later must have an end: and a serious mind can draw no true pleasure by looking forward, under the painful and positive conviction, that what he calls “the present constitution” is merely temporary. As parents, we can have no joy, knowing that *this government* is not sufficiently lasting to ensure any thing which we may bequeath to posterity: And by a plain method of argument, as we are running the next generation into debt, we ought to do the work of it, otherwise we use them meanly and pitifully. In order to discover the line of our duty rightly, we should take our children

children in our hand, and fix our station a few years farther into life; that eminence will present a prospect, which a few present fears and prejudices conceal from our sight.—

‘It is repugnant to reason, to the universal order of things, to all examples from former ages, to suppose, that this continent can long remain subject to any external power. The most sanguine in Britain does not think so. The utmost stretch of human wisdom cannot, at this time, compass a plan short of separation, which can promise the continent even a year’s security. Reconciliation is *now* a fallacious dream. Nature hath deserted the connexion, and art cannot supply her place. For, as Milton wisely expresses, “Never can true reconciliation grow, where wounds of deadly hate have pierc’d so deep.”

‘Every quiet method for peace hath been ineffectual. Our prayers have been rejected with disdain; and only tended to convince us, that nothing flatters vanity, or confirms obstinacy in Kings more than repeated petitioning—and nothing hath contributed more than that very measure to make the Kings of Europe absolute: witness Denmark and Sweden. Wherefore, since nothing but blows will do, for God’s sake, let us come to a final separation, and not leave the next generation to be cutting throats, under the violated unmeaning names of parent and child.

‘To say, they will never attempt it again is idle and visionary, we thought so at the repeal of the stamp-act, yet a year or two undeceived us; as well may we suppose that nations, which have been once defeated, will never renew the quarrel.

‘As to government matters, it is not in the power of Britain to do this continent justice: the business of it will soon be too weighty, and intricate, to be managed with any tolerable degree of convenience, by a power so distant from us, and so very ignorant of us; for if they cannot conquer us, they cannot govern us. To be always running three or four thousand miles with a tale or a petition, waiting four or five months for an answer, which when obtained requires five or six more to explain it in, will in a few years be looked upon as folly and childishness—There was a time when it was proper, and there is a proper time for it to cease.

‘Small islands not capable of protecting themselves, are the proper objects for kingdoms to take under their care; but there is something very absurd in supposing a continent to be perpetually governed by an island. In no instance hath nature made the satellite larger than its primary planet, and as England and America, with respect to each other, reverse the common order of nature, it is evident they belong to different systems; England to Europe, America to itself.

‘I am not induced by motives of pride, party, or resentment to espouse the doctrine of separation and independance; I am clearly, positively, and conscientiously persuaded, that it is the true interest of this continent to be so; that every thing short of *that* is mere patch-work, that it can afford no lasting felicity,—that it is leaving the sword to our children, and shrinking back at a time, when a little more, a little farther, would have rendered this continent the glory of the earth.’

ably, *Of the present Ability of America, with some miscellaneous Reflections.*

From this section we can only give the two following extracts.

' It is not in numbers, but in unity, that our great strength lies; yet our present numbers are sufficient to repel the force of all the world. The Continent hath, at this time, the largest body of armed and disciplined men of any power under Heaven; and is just arrived at that pitch of strength, in which no single Colony is able to support itself, and the whole, when united, can accomplish the matter, and either more or less than this, might be fatal in its effects. Our land force is already sufficient, and as to naval affairs, we cannot be insensible, that Britain would never suffer an American man of war to be built, while the Continent remained in her hands. Wherefore we should be no forwarder an hundred years hence in that branch, than we are now; but the truth is, we should be less so, because the timber of the country is every day diminishing, and that, which will remain at last, will be far off and difficult to procure.

' Were the Continent crowded with inhabitants, her sufferings under the present circumstances would be intolerable. The more sea-port towns we had, the more should we have bath to defend and to lose. Our present numbers are so happily proportioned to our wants, that no man need be idle. The diminution of trade affords an army, and the necessities of an army create a new trade.

' Debts we have none; and whatever we may contract on this account will serve as a glorious memento of our virtue. Can we but leave posterity with a settled form of government, an independent constitution of its own, the purchase at any price will be cheap. But to expend millions for the sake of getting a few vile acts repealed, and routing the present ministry only, is unworthy the charge, and is using posterity with the utmost cruelty; because it is leaving them the great work to do, and a debt upon their backs, from which they derive no advantage. Such a thought is unworthy a man of honour, and is the true characteristic of a narrow heart and a peddling politician.

' The debt we may contract doth not deserve our regard, if the work be but accomplished. No nation ought to be without debt. A national debt is a national bond; and when it bears no interest, is in no case a grievance. Britain is oppressed with a debt of upwards of one hundred and fifty millions sterling, for which she pays upwards of four millions interest. As a compensation for her debt, she has a large navy; America is without a debt, and without a navy; yet for the twentieth part of the English national debt, could have a navy as large again. The navy of England is not worth, at this time, more than three millions and an half sterling.'—

' No country on the globe is so happily situated, or so internally capable of raising a fleet as America. Tar, timber, iron, and cordage, are her natural produce. We need go abroad for nothing. Whereas the Dutch, who make large profits by hiring out their ships of war to the Spaniards and Portuguese, are obliged

to import most of the materials they use. We ought to view the building a fleet as an article of commerce, it being the natural manufactory of this country. It is the best money we can lay out. A navy when finished is worth more than it cost. And is that nice point in national policy, in which commerce and protection are united. Let us build; if we want them not, we can sell; and by that means replace our paper currency with ready gold and silver.

In point of manning a fleet, people in general run into great errors; it is not necessary that one fourth part should be sailors. The Terrible privateer, Captain Death, stood the hottest engagement of any ship last war, yet had not twenty sailors on board, though her complement, of men was upwards of two hundred. A few able and social sailors will soon instruct a sufficient number of active landmen in the common work of a ship. Wherefore, we never can be more capable to begin on maritime matters than now while our timber is standing, our fisheries blocked up, and our sailors and shipwrights out of employ.

To the third American edition of this pamphlet (from which the present impression was made) an Appendix is added, to support, by additional arguments, the plan of independency. Speaking therein of the present state of America, the Author says, it 'is truly alarming to every man who is capable of reflection. Without law, without government, without any other mode of power than what is founded on, and granted by courtesy. Held together by an unexampled concurrence of sentiment, which is nevertheless subject to change, and which every secret enemy is endeavouring to dissolve. Our present condition is, Legislation without law; wisdom without a plan; a constitution without a name; and, what is strangely astonishing, perfect Independance contending for dependance. The instance is without a precedent; the case never existed before; and who can tell what may be the event! The property of no man is secure in the present unbraced system of things. The mind of the multitude is left at random, and seeing no fixed object before them, they pursue such as fancy or opinion dictates. Nothing is criminal; there is no such thing as treason; wherefore, every one thinks himself at liberty to act as he pleases.'

There is also subjoined a severe but masterly address 'to the representatives of the people called Quakers, or to so many of them as were concerned in publishing a late piece, intitled, "The ancient Testimony and Principles of the People called Quakers, renewed," &c. but for this we must refer to the work itself.

Respecting the merit or demerit of this Writer's sentiments and views we shall offer no opinion, but leave our Readers to decide for themselves, it being probable that any judgment which we could form would be but partially satisfactory. Of the composition of the work however, we may, without offence say, that it appears to have been hastily executed, and that the style is frequently incorrect, though in many parts it is truly elegant.

The American editions of this pamphlet (one of which is now before us) contain, in different parts, such reflections on the king and government of Great Britain, as could not have been printed here without considerable hazard: and therefore, in Mr. Almon's impression

impression frequent chasms occur: some of these are, however, so short, and the words omitted are so obvious, that the defects may be easily supplied: but of many others the case is so different, that it will frequently be found impossible, without other assistance, to conjecture the meaning of the deficient passages.

Art. 30. *Plain Truth*: addressed to the Inhabitants of America. Containing Remarks on a late Pamphlet intitled *Common Sense*. Philadelphia printed. London reprinted. Almon.

This article Mr. Almon has joined and sold with the preceding one, perhaps from prudential motives. The Author of it, controverts almost every proposition and opinion delivered by the writer of *Common Sense*; maintains that a reconciliation with Great Britain can alone secure peace, safety and happiness to the Colonies; denies the abilities of the latter to attain or support an independant government; and fondly expatiates on the inexhaustible wealth and power of Great Britain.—But few of those, however, (if such there be) who have been led to approve the plan of independency by the perusal of *Common Sense*, will, we believe, be induced to alter their sentiments by any thing contained in this article; which is more replete with assertions than reasons, and with invectives than arguments. Indeed it is written with such outrageous zeal, and contains so many scurrilous reflections against the Author of *Common Sense* and the supposed favourers of independency, that we may safely conclude, from its having been printed in Philadelphia, that the Congress either do not aim at a separation from this country, or that their government is not of the tyrannical nature which some have chosen to represent it.

☞ *The Remainder of the Pamphlets relating to America, must be deferred to our next.*

RELIGIOUS and CONTROVERSIAL:

Art. 31. *Instructions for Young People in the public Worship of God*; being a short Account of the general Service of the Church; and also Directions for a proper Behaviour during the Performance thereof. By A. Crocker, Schoolmaster in Lincoln. 12mo. 3 d. Robinson.

This little pamphlet is very proper to be put into the hands of young people attending the established church; as it teaches them, without fanaticism, right sentiments and a becoming deportment during the course of worship.

Art. 32. *A Friendly Monitor for both Rich and Poor*; or the Practice of Religion and the Way of Devotion, made plain, to all Conditions and Capacities. 12mo. 1s. Lowades.

A practical, pious performance, well adapted to advance virtue, and what is called, vital religion, as its basis. It has the appearance of being extracted from the works of some old divines. The Author insists, earnestly, on kneeling in public worship; we have no objection to that posture; but many well-meaning people will not allow that it is *essential* to devotion. The book, however, has real worth, and tends to advance that piety and virtue which are so necessary to the well being of society, and to all the best interests of every individual.

Art. 33. *Sacred Annals*; or the Life of Christ, as recorded by the four Evangelists: with Practical Observations. Compiled from the Works of Bp. Taylor, Locke, Cradock, Whiston, Le Clerk, Lamy, Macknight, and other Harmonizers of the Gospels; principally Dr. Doddridge. Designed for general Use; but particularly for the Sunday-exercise of the young Gentlemen educated at Eton School. 12mo. 3s. 6d. Longman. 1776.

Dr. Morell, Author of several learned compilations, has extracted these *Sacred Annals*, from the New Testament, and from the several Commentators mentioned in the Title. The design is laudable, and the work is executed with judgment. Its useful tendency cannot be better expressed than in the words of the great Sir Henry Wotton, formerly Provost of that college for the benefit of which this performance was undertaken,—‘Though many things,’ says Sir Henry, ‘be required in the education of children, such as a discernment of their natural capacities and inclinations; and after that, the culture and furnishment of the mind; the quickening and exciting of observations, and practical judgment; yet the last in order, but the principal in value, being that which must knit and consolidate all the rest, is, the timely instilling conscientious principles, and the seeds of religion.’

The plan of this work is somewhat similar to that of Dr. Doddridge’s *Family Expositor*; a performance which has been of great and acknowledged use to Dr. Morell, in compiling the present *Annals*.

P O E T I C A L.

Art. 34. *Ugbrooke Park**; a Poem. 4to. 2s. Robson.

The Author, speaking of Windsor Forest, says of this park,

‘Were Dryden *back*, it should be like in fame.’

But as it is quite uncertain when Dryden will *be back*, Ugbrooke Park is likely to remain in obscurity. L

Art. 35. *The Patent*; a Poem. By the Author of the *Graces*. 4to. 1s. Kearsly.

A laughing, good-humoured satire on court favours misplaced; the poetry not much amiss! L

Art. 36. *The Crucifixion*; a Poem. By T. L. O’beirne. 4to. 1s. 6d. Robinson.

However exceptionably this Writer may sometimes appear to express himself, when he speaks of singing ‘the sufferings of a dying god,’ &c. we must candidly own that we have met with feeble compositions on the same subject. L

Art. 37. *Netherby*; a Poem. By Mr. Maurice, of University College, Oxford. 4to. 2s. 6d. Kearsly, &c.

Netherby is a place of great antiquity on the northern borders of Cumberland, and was formerly a Roman station. Its ancient fortunes, and the great improvements made upon it by the present proprietor, the Rev. Mr. Graham, are here described in very tolerable verse. L

* A seat of Lord Clifford’s.

Art. 38. *Poetical Legends*: Containing the *American Captive*, and the *Fatal Feud*. To which is added, the *Fall of Faddien*. By the Author of *THE CAVE OF MORAR* †. 4to. 2 s. 6 d. Donaldson. 1776.

"At the desire of the Author, the profits arising from this publication are to be paid into the Fund for the Relief of his Majesty's Sick and Wounded Troops, and of the Widows and Orphans of the Soldiers slain in America."

To offer any criticisms on a publication which appears with so amiable an aspect, would seem invidious. Let, then, the benevolence of the Author's design atone for any imperfections in his Muse: who, however, to use the expression of a humorous Scotch writer, is a very decent, good kind of a body.

The *Fatal Feud*, is a pretty long ballad, on the affecting story of *Eden Irvine*, mentioned by Mr. Pennant, in his *Tour in Scotland*, edit. 1772, pages 88 and 89. The *Fall of Faddien* is a poetical vision; in which the Author is very severe on the 'American insurgents.'

Art. 39. *Lord Ch—m's Prophecy*; an Ode. Addressed to Lieut. Gen. G—ge. With Notes, &c. 4to. 1 s. Almon.

Conceived in the spirit of the *Ode for the New Year*; see Cat. April, p. 339.—Many of those who are styled the *King's Friends*, are lashed, both in the poem, and the notes.

Art. 40. *Ode to Mr. Pinchbeck*, on his newly-invented Patent Candle Snuffers. By Malcolm M'Gregor, Esq; Author of the *Heroic Epistle to Sir W. Chambers*, &c. 4to. 6 d. Almon. 1776.

Witty and pleasant; as might be expected from the Author of the *Heroic Epistle*, &c.

Art. 41. *The State of Man, here and hereafter*: considered in Three Epistles to a Friend. With a *Postscript* to the Authors of the *Monthly Review*. The Second Edition. 8vo. 1 s. 6 d. Bristol printed, and sold by Robinson in London. 1776.

The first edition of this Supplement to Pope's *ESSAY ON MAN* (as the Author seems to have intended it) was mentioned, with some disapprobation, in our Review for Sept. last, p. 263.—The *Postscript*, now added, is intended to manifest the incompetency of the *Reviewer*.—The man must be blind, indeed, quoth Mother Goose, that can't see the beauties of my sweet gosling!

Art. 42. *M'Fingal*; a modern Epic Poem. 8vo. 1 s. 6 d. Philadelphia printed; London reprinted, for Almon. 1776.

An American Hudibrastic; but the hero's politics are reversed, as he espouses, what the Americans style, the *Tory* cause.—We here find wit, and humour, and barbarous rhymes, as frequent as in the British *Hudibras*: nor does the *Yankey Poet* seem, as far as we may judge from a performance so comparatively small, in any respect, inferior to his predecessor, of merry memory.

••• The note from 'A Constant Reader' is received. The '*Dialogues of Devils*' was reviewed in Nov. 1772. Consult the Index, for *Infernal Conferences*.

† See Review for June 1774, p. 481.

A P P E N D I X

TO THE

M O N T H L Y R E V I E W .

VOLUME the FIFTY-FOURTH.

F O R E I G N L I T E R A T U R E .

A R T. I.

Memoires de Litterature, &c.—Memoirs of Literature taken from the Registers of the Royal Academy of Inscriptions and Belles Lettres, from the Year 1767 to 1769 inclusive. Vol. XXXVII *. 4to. Paris. 1774.

THIS volume, like those that are past (and probably like those that are to come), resembles Nebuchadnezzar's statue, in which a certain mixture of clay was observable amidst the lustre of the most precious metals. It contains twenty-six *Memoirs*, which we shall successively lay before our Readers.

Memoir concerning the Style of Plato in general, and also concerning the particular Object, which that Philosopher had in View in the Dialogue entitled Io. By the Abbé Arnaud.

The Athenians, who, from their earliest infancy, were accustomed to the pleasing sensations that are excited by poetry and music, gave little attention to any thing that did not charm their ears, or strike their imagination. Hence the extraordinary, nay extravagant honours that were heaped upon Gorgias of Leontium, in consequence of his harangues delivered at the Olympic and Pythian games, and the high pitch of perfection, to which encouragement and emulation raised eloquence at Athens, before Plato. But *he*, as our learned academician observes, added new beauties to this noble art, which acquired, under his pen, a cadence, an harmony of numbers, a degree of grandeur and elevation, which it had not displayed before his time. To shew in what this supe-

* For our account of vol. xxxvi. see our last Appendix.

riority of Plato's eloquence consisted, and from what principles it proceeded is the first and principal point that is determined in this Memoir; and we shall comprehend, in a short summary, the illustrations of the ingenious Abbé on this nice subject.

Dionysius of Halicarnassus, though a profound and judicious critic, has passed an erroneous judgment on Plato: representing him, as *excellent, pleasing, and admirable*, when he expresses himself with that natural simplicity which characterises some of his productions, and as *cloudy, obscure, tempestuous and gigantic*, when his style rises to the sublime. 'For here (says the critic) his enchanting sweetness disappears; his thoughts are absorbed in a torrent of pompous and useless words; his figures are enormous; his epithets accumulated; his metaphors forced and disproportioned, his allegories exaggerated and obscure.' All this our academicians refute.

He shews, in the first place, that the sublime and metaphorical style of Plato was necessary, in order to his opposing with advantage the sophists, who had only succeeded in spreading their opinions by the brilliancy of their eloquence, and by the rich variety of figures and metaphors with which it was adorned. To efface the impressions made by these sophists on the lively Athenians, Plato was obliged to add to his style new warmth, bolder strokes, a more deep and vivid colouring, and to have recourse to strong metaphors and other emphatic modes of expression. And many of the most eminent writers, who lived nearer the times of Plato, than Dionysius, admired this style; nay, some of them said, that if Jupiter had condescended to speak in the language of mortals, he would have adopted the style of the Athenian sage. It is injudicious in the critic of Halicarnassus to compare the poet-philosopher, Plato, with the political orator, Demosthenes; and it was his having taken this false point of view, that occasioned his mistakes. He did not consider that these two great men composed their pieces in circumstances, on subjects, and with intentions, totally different. The discourses of Plato were not destined, like the harangues of Demosthenes, to inspire into a people jealous of their liberty, an alarming apprehension of the chains forged for them by an ambitious monarch, and to work up the passions of a restless and violent multitude: they were designed to investigate and unfold the causes and the means by which *true and universal* felicity is to be attained, and to establish the empire of justice and of reason upon earth. Nevertheless, to draw the attention of the Athenians to the *truths and maxims*, that formed the essential part of this noble plan, it was necessary to clothe them with sensible and striking images, and to adorn them

with lively and pleasing colours; for though these truths were immediately deduced from the nature of man, as a Being endowed with rational faculties and moral affections, yet they exhibited many abstract ideas, for which, as yet, there had been no *terms*, at least popular ones, invented; and hence it was necessary to have recourse to comparisons, metaphors, and allegories, which, as Lord Bacon observes, are alone adapted to render popular and intelligible those opinions and doctrines, that are new and uncommon, and which either go beyond or contradict received notions. This, and not a frivolous ambition to equal Homer in sublimity of style, drew Plato into the pomp and ornament of the metaphorical style; his purpose was to lead the understanding, by a flowery path, to just notions of the Deity, and to open to it, through the intervention of sensible images and figures, a view of the duty, the destination, and felicity of man. And it is here singularly worthy of consideration, that it is only in points of mere curiosity and speculation that the images and figures of the Platonic style are intricate and obscure *to us*, whereas in all points of importance to the duty and felicity of man, and in all his disquisitions that relate to affections, manners, and virtues, the Athenian sage has accompanied even his figures and metaphors with a luminous perspicuity.

It is farther to be observed, that Plato, who loved more to *inquire* than to *decide*, and who was not infected, like the Aristotelians after him, with the spirit and pride of *system*, gave to his works the form of dialogues, and even did not appear himself as one of the interlocutors, that he might avoid a dogmatical *tone* of reasoning, and lead his readers to reflect and choose. Beside, in his dialogues, he introduces various characters, and with a dramatic spirit, makes each speak the language that suits him. Callicles, Polus, Gorgias, Prodicus, Thrasimachus, Protagoras, have, each, their peculiar manner of reasoning, disputing, and expressing their ideas, and though this circumstance must have added a peculiar degree of merit to the Dialogues of Plato, at the time they were composed, it must, at present, more or less, render them obscure *to us* in several places, though in others the beauty and elegance of this *manner* are still fresh and striking, as our Academician shews by a variety of examples. As to the method of discussion employed by this great philosopher, it was admirable in every respect. He began by treating his antagonists, as if it was from them that he expected instruction and knowledge, and thus he removed the prejudices of self love and prepared the way for persuasion; he then required clear definitions of intricate and ambiguous terms, and proceeded to refute them by questions, that gave him the modest aspect

of a disciple, and yet made *them* display all the absurdity and inconsistency of their opinions.

From his general observations on the style and manner of Plato, the Abbé proceeds to point out the object this sage had in view, in his Dialogue entitled *Io*. To explain this he observes, that as it was one of the great aims of Plato to destroy the absurd, corrupt, and dangerous opinions which the poets had introduced concerning the gods, and as it was not safe to attack directly these poets, who were extremely popular, and esteemed by the multitude as a sacred kind of beings, the dextrous philosopher attacked them indirectly, in the persons of their interpreters, the *Rhapsodists*, and chose for that purpose *Io*, who was famous at that time for reciting and explaining the verses of Homer. This is the true key to the explication of the Dialogue in question, which has been egregiously misunderstood by *Marsilius Ficinus*, *Seranus*, *Patricius*, *Cornaro*, and others. These imagined that Plato had no other end in this *Dialogue*, than to shew that enthusiasm is the essential and distinctive character of a poet; whereas the Dialogue in question forms a part of the grand design of Plato to teach true science and wisdom.

MEMOIR concerning the second War against the Slaves, or the Revolt of Spartacus in Campania, being Fragments of Sallust, drawn from the III^d and IVth Books of his General History. By the President de Brosses.

Sallust himself is introduced as speaking, in this Memoir, which contains a long and circumstantial narration of the second *Bellum Servile* and of the rebellion of Spartacus; whose beginnings were so contemptible and whose progress was so formidable. The relation is interesting; and the notes are instructive and curious. It is certainly a most laborious task to gather together the different fragments, that yet exist, of Sallust's General History, from their dispersion, and to fill up the interstices with those passages from other historians, that may serve to connect them. Among the notes, which deserve the attention of the philosopher and geographer as well as of the philologist, we may reckon that which relates to the ancient junction and contiguity of Italy with Sicily, a fact, which is affirmed in one of the fragments of Sallust, which is yet extant in Isidorus.

This Memoir is followed by the VIth, VIIth, and VIIIth PYTHIAN Odes of Pindar, translated into French Prose (poor Pindar!) and enriched with notes. By M. Chabanon.

An Examination of some Passages in the Ancient Rhetoricians. By the Abbé Arnaud.

Learned and judicious.

Memoir

Memoir XV, XVI, XVII, XVIII. Concerning the Roman Legion. By M. Le Beau.

The *first* of these Memoirs relates entirely to the tribunes in each legion, and treats concerning their origin, their number, their election, their functions, their rank and dignity and the marks and ensigns thereof, as also of the changes that happened in the military order with relation to the Tribunes. The *second* treats of the officers, who commanded in the different parts of the Legion. The *third* exhibits a view of the denominations and different functions of the soldiers, who composed the Legion, and the *last* mentions the different sorts of persons, who were attached to its service.

Memoir concerning the Societies that were formed by the Publicans for the Receipt of the Taxes. By M. Bouchaud.

The body of the Publicans was taken from the order of Knights, and was rendered respectable by the most extensive influence and credit. They were called by Cicero the *Ornament of the Capital* and the *Pillars of the State*, and it was chiefly by them that Julius Cæsar made himself master of the Republic, when he broke that Union between the Equestrian Order and the Senate, on which, in a great measure, the public liberty depended. The knights, though rich, entered into associations, when the taxes of a whole province were farmed out by the Senate; because no individual was opulent enough to be responsible for such extensive engagements. The nature of these societies or associations, and the various conventions, commercial and pecuniary engagements, occupations and offices to which they gave rise, are learnedly treated in this Memoir, in which the lovers of philology and Roman law will find things worthy of their attention. We may say the same of the *three* following Memoirs :

Concerning the different Sorts of Testaments, which had ceased to be in use at Rome a long time before Justinian. By the Same.

A Dissertation concerning the Lex Sempronia. By M. Gautier de Sibert.

The title of *Sempronian Law* is given to all the edicts that were published by the *Gracchi*, while they were invested with the Tribunitian power, but more particularly to the famous *Plebiscitum* which took from the Senate the prerogative of forming the courts of justice and choosing the judges out of their body, and vested it in the Equestrian Order. The examination of this *Plebiscitum*, and the exposal of its pernicious effects, form the subject of this Memoir.

A second Memoir concerning the Roman Slaves, in which the Nature of Enfranchisement and the Condition of the enfranchised are particularly considered.

A tasteless compilation, where some lines of Historical Law may be learned by the ignorant.

Observations concerning the History and Remains of the City of Tarsus. By the Abbé Belley.

The geographical situation of this metropolis of Cilicia, the fertility and riches by which its territory was distinguished, its remote antiquity, the revolutions of its government under the Syro-Macedonian kings, and under the Roman domination, the Greek emperors, and the Mahometan princes, its religious worship and sacred festivals, its privileges, pre-eminence, monuments, medals, inscriptions and edifices, and its present state, form the subjects that are discussed in this Memoir. The discussion is more learned than important; it contains, however, some precious morsels for the antiquarian.

Observations on the History and Remains of the City of Cyrène. By the Same.

The academician considers Cyrène in the same manner as he has done Tarsus, by pointing out, under distinct heads, its situation and the advantages of its territory; its antiquity, origin, revolutions and religion; its beauty, power, opulence and commerce; its progress in the arts and sciences, the illustrious persons to whom it gave birth, and the deplorable condition to which it is at present reduced. Cyrène was famous for the philosophers and artists, that were born there. It was honoured by the birth of Aristippus, Carneades, Callimachus, Eratosthenes, and other illustrious men; it was also remarkable for its medals and gems, which breathe the spirit and genius of Greece, and it was founded by Battus, at the head of a Grecian colony, composed of the inhabitants of the Isle of Thera, one of the Sporades, about the year 630 before the Christian Æra.

Observations on the History and Remains of the City of Ancyra in Galatia. By the Same.

Observations concerning the Title of Ελευθεροι that was given to several Cities and Nations under the Domination of the Romans. By the Same.

Our Author is of opinion that the difference between the cities called Αυτονόμοι and those called Ελευθεροι consisted in this, that the former were governed by their own laws and magistrates, and that the latter, besides this privilege, were also favoured with an exemption from tribute and taxes.

A Memoir concerning the Navigation of Pytheas to Thulé, accompanied with geographical Observations on Iceland. By M. D'Anville.

Ancient and modern authors are divided about the merit of Pytheas, a famous navigator, who lived at Marseilles three centuries before Christ, and is supposed, by some, to have discovered

covered Iceland which they think is meant by the name of *Thulé*, in those fragments of the narration of Pytheas, that have been preserved in the writings of Strabo and Pliny. M. D'ANVILLE does justice to this ancient navigator; but he denies that *Thulé*, even in the narration of Pytheas, can signify Iceland; and he proves his negative, by astronomical observations, of incontestible evidence.

A Memoir containing a Discussion of the following Questions: What was the State of the Trade of the French in the Levant (i. e. in Egypt and Syria) before the Croisades? And what were the Effects and Influence of these sacred Expeditions on the French Commerce, and upon the Trade of Europe in general? By M. DE GUIGNES.

This piece, though verbose, is learned and interesting. It is divided into two parts. In the *first* the Author gives an idea of the commerce of the French (as far as they can be distinguished from the other Europeans, who bore the general denomination of *Franks*) in the Levant until the time of the Croisades, and in the *second* he pursues the history of that commerce, and shews its progress during the period of the French nomination in Syria. In consequence of this Memoir, we may see the Croisades presented in a new aspect, as affecting and affected by commerce, after having long contemplated them in their *Religious* mask, and lately beheld them with particular pleasure in their *political* principles and effects.

1st Part.—The commerce with India, which had its seat, time out of mind, at Alexandria, was the principal circumstance that drew the European traders to the Levant. Ceylon (then called Taprobane) was the staple; and thither the trading vessels of India, China, and Greece resorted, and unloaded their cargoes of silks, aloes, cloves, nutmegs, precious stones, &c. while spikenard and *castoreum* came from Calliane and Sindore. All these merchandises were carried from Ceylon into Persia, to Omeritis and Adouly. In this harbour, certain merchandises were, in return, embarked for India, principally emeralds, which the Ethiopians drew from the country of Blemmyes. Pepper was brought from Malé: Calliane produced copper, a kind of wood that resembles ebony, and various materials for stuffs. The other famous ports were Sindore, bordering on the Indus, Orrota, Calliane, Sibor and Malé. Five other sea-ports, called Parti, Mangarouth, Saloupatan, Nalopatan and Poudapatan traded in pepper. Ivory was brought from Ethiopia, and transported to India, Persia, Arabia and Europe. Silk was conveyed by caravans, which went from China to Bactria, and from thence to Persia, Nisibe, and to Seleucia on the coast of the Mediterranean. There was also a trade carried on to the African

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coasts,

coasts, at a place called *Zingium*, whither iron and salt were carried, and from whence gold, incense, and other aromatic commodities were brought in return.

Such was the state of commerce in the sixth century, as we find by the relation of *Cosmas*, who lived under the reigns of *Justinian* and *Justin*, and had, himself, travelled to *India*. It was in his time that *Justinian* sent two monks to *China*, who brought from thence silk-worms, and taught the *Greeks* to multiply and bring up these insects; which occasioned the establishment of silken manufactures in several parts of the empire.

These were the objects of commerce, which brought the French into the *Levan*; and this commerce was carried on by the inhabitants of *Marfeilles*, under the *Romans*; and before that city became subject to the *Franks*. The ancient historians, who neglect, in their insipid and superstitious relations, all that relates to arts, commerce, and the improvements of social life, have said so little of the subject now under consideration, that it is only by induction, that we can draw from them any satisfactory account of it. If the servants of the archdeacon of *Marfeilles* (*Vigilius*) had not stole several barrels of oil that belonged to foreign merchants (*negotiatoribus transmarinis*) we should not have known that the port of that city was frequented by strangers in the time of *Sigebert*. It is by such indirect passages, which describe the manners, miracles, visions, vices, and austerities of monks and ecclesiastics, that we learn, that the wine of *Gaza* was drank in *France* in the time of *Gontran*, and that several cities of that kingdom traded with *Egypt*, *Syria*, and the *East*.

The rise of *Venice*, her success in commercial enterprises, and her jealousy of all the cities, which sent ships into the *Mediterranean*, were prejudicial to the trade of *Marfeilles*, and rendered, for a while, that Republic formidable in *Europe*.

The commerce carried on with *Alexandria* by the French, under their kings of the *first race*, furnished an occasion to such of them as were Christians, to satisfy their superstitious curiosity in frequent visits to the *Holy Land*, and the solitaries of *Egypt*. These pilgrimages tended to increase that commerce which had opened the door to them, and both give rise, in the opinion of our Author, to the *croisades*: when commerce was threatened with ruin, and pilgrimages met with various kinds of opposition, then were these military expeditions undertaken, nor would they ever have existed if these two articles had continued without restraint.

During the revolutions that took place in *Greece*, *Egypt*, *Syria*, *Jerusalem*, and other countries of the *East*, in consequence

quence of the victories gained, and the acquisitions made by Mahomet and his successors in Asia, the French continued to trade in these countries, and likewise to visit the city of Jerusalem; the pilgrims also, who went from principles of devotion to visit the Holy Sepulchre, carried almost always with them some sort of merchandise to traffic with on the road. The pilgrimages increased, in the time of Charlemagne, to whom the Kalif Haroun made a cession of the Holy Sepulchre, and who, being nearly master of all Europe, protected the commerce of his subjects, and curbed the enterprizing spirit of the Venetians, who attempted to engross all the commerce of Europe, and of the East, to themselves. In the beginning of the ninth century the commerce of the French in the Levant was in a flourishing state. An association of merchants, belonging to Lyons, Marseilles, and Avignon, went twice a year to Alexandria, from whence they brought the spices of India and the perfumes of Arabia. These merchandises entered the Rhone, and afterwards ascended the Saone; whence they were unloaded, to be re-embarked on the Moselle, from which, by the Rhine, the Mein and the Necker, they were conveyed to the remotest parts of Germany, as the author of a Chronological Abridgment of the History of Lyons relates.

Our academician, however, designing to shew the connexion between the croisades and commerce, extends his historical account of the latter beyond the French, as *they* were not the only nation that was concerned in these expeditions. The Italians, and more especially the Venetians, shewed the same zeal for the croisades, and the flourishing state of their commerce before that period made it their interest to favour the Holy war. It is sufficient, then, for our Author's purpose to prove, that, before the period of the croisades, the Western Christians had settlements in the East both for their commerce and their pilgrimages, and that it was their interest to maintain them. This he proves by long and ample testimonies from ancient writers, which shew that Huët, in his account of the commerce of both Europeans and Arabians, is defective in his dates, and in many other circumstances. These testimonies prove also that the spirit of commerce, in these times, made more violent inroads upon religion and humanity, than it does in ours: for we find the Venetians buying Christian slaves and selling them to the Musselmans, the inhabitants of Verdun in France castrating young boys and selling them to the Arabians of Spain to keep their seraglios, and it is easy to perceive, by the relations of William of Tyre and other ancient writers, that even pilgrimages had often commerce rather than devotion for their real motive, and their chief object, and that they owed their origin to commerce alone.

Thus

Thus a spirit of commerce, a spirit of devotion, and perhaps (added to these) a spirit of singularity, prepared the way for those famous Croisades which made such a noise in the world, and produced such changes in the state of Europe. The irruption of the Turks into Armenia, Syria, and Asia Minor, and the violence of these new invaders who plundered the merchants and pilgrims, and thus struck at the vitals of both devotion and commerce, threatened with destruction the settlements of the Christians in the East. The riches treasured up in the European *Houses of Hospitality* at Jerusalem were carried off, the pious foundations erected by Charlemagne were mostly destroyed, and even Constantinople was threatened.

Things were in this miserable situation, when *Peter* the Hermit, after a pilgrimage to Jerusalem, set fire to the zeal of the Christians, while the interests of the European princes, and a variety of motives among individuals, seconded his exhortations, and produced the Croisades. Religious zeal was the motive to some; but it was no more than a pretext to myriads, whom interest, imitation, licentiousness, avarice, a taste for the singular and the marvellous, united into one enormous body against the Infidel, and under the motive of *interest* here we are to comprehend principally the desire of maintaining that advantageous commerce which the European Christians had established in the East.

This end was obtained; and as commercial views had a great influence in promoting the Croisades (for our Author does not pretend that they were the only motives to these sacred wars) so in return the Croisades had a remarkable influence in promoting commerce in Europe, as our learned Author shews in the second part of this Memoir.

This tendency was foreseen: and accordingly after the first expedition to the Holy Land, plans were laid by popes, princes, and merchants for the conquest of Egypt, which, by its situation between the Mediterranean and the Red Seas, was the centre of communication between Europe and the Indies, and would therefore, if possessed by the Europeans, render them masters of that invaluable commerce. These plans were executed in part; but though important conquests were made by the first and second expeditions of the Cross-bearers, yet they could not keep their ground: Croisade after Croisade was undertaken, to maintain their first advantages; but the possessions of the Europeans in that country were held only an hundred and ninety years, and they were driven from it in the year 1291. Our Author gives an interesting account of the advantages that accrued to the commerce of the Franks, during the Croisades, in consequence of their settlements in the Levant, enumerates the commodities they sent from Europe, and those which they drew

drew from the East, describes the different routes by which these were conveyed, and takes notice of the diminution of their commerce in the East by the jealousy and superior success of the Venetians, whose opulence and influence grew to an enormous height, and continued so until the discovery of a passage to the Indies by the Cape of Good Hope.

When the French saw their commerce in the Levant decline in consequence of the superiority of the Venetians, they turned their views another way; after the last Croisade in 1365, they directed their course to the coasts of Africa, and formed settlements at Senegal, to indemnify them for what they had lost in the Levant. Our Academician unfolds the nature of this new branch of commerce, and then returns to the Croisades, to consider them in a new point of view, as the occasion of the restoration of the sciences in Europe. For the princes and popes, perceiving the insufficiency of their *carnal* arms to subdue the infidels, had recourse to *spiritual* ones, and proposed to *convert* them, as the most effectual way of *conquering* them. Thus Pope Honorius, so early as the year 1285, proposed the erection of a college at Paris for teaching the Arabian and other Oriental languages, *agreeably* (says he) *to the intentions of my predecessors*, which shews that the scheme was not even then entirely new. The council of Vienna also, in the years 1311 and 1312, proposed the revival of learning as the true method of converting the Infidels, and recovering the Holy Land; and ordered, for that purpose, the establishment of masters at Rome, Paris, Oxford, Bologna, and Salamanca, for the instruction of missionaries in the Hebrew, Arabic, and Syriac languages. This resolution of the council of Vienna lay long dormant, and was not put into execution before the reign of Francis I. It was then that *Posset* and *Gille* were sent into the East, to make collections of the most ancient Hebrew and Greek books, and that the Royal College was formed for the revival of learning. This method of proceeding restored literature and philosophy to Europe, and produced a general spirit of enterprize, that was the source of many useful discoveries, and promoted civilization in several countries.

Such are the principal contents of this learned and laboured Memoir, which contains 60 quarto pages, and is rather redundant in erudition.

Researches relative to the History of France, made at London. By M. de Brequigny.

We find, in this Memoir, that the curious and industrious Academician has drawn from the library of the *Museum*, and the archives and records in the Tower of London, an invaluable treasure of letters and papers relative to the history, laws, and constitution of France; which papers have hitherto been
unknown

unknown to the literary world. The Memoir concludes with some anecdotes relative to the famous siege of Calais, in 1346, which do little honour to the memory of Eustache de St. Pierre, and are, by no means, consistent with the encomiums that have been lavished on him, on account of his heroic patriotism.

Memoir on the following Question: Was there, under the French Kings of the First and Second Race, an Order of Citizens to which the Title of TIERS-ETAT, or Third Estate may be applied? By M. Gautier de Sibert.

The greatest part of those who have written concerning the ancient government of France, have not taken into their system the idea of different ranks and orders of citizens. One set of writers have maintained, that, after the conquest, the Franks were all nobles, and the vanquished Gauls all (*Serfs*) slaves. Another is of opinion, that, at that period, they were all equally free, but without any distinction formed by nobility. Both these exclude all idea of a *third estate*, an intermediate order between the nobles and vassals. Our Author acknowledges, that this denomination was unknown during the two first ages of the French monarchy; but the question is whether the *thing* did not exist, though the *name* was unknown? This question he resolves in the affirmative, and he proves his hypothesis in the following manner: he evinces, by a detail of facts and natural conclusions drawn from them, first, that after the conquest of Gaul by the Franks slavery was not the lot of the vanquished: secondly, that there was, at that time, an order of nobility, distinct from the class of *free men* who were not noble: and, thirdly, that these free men formed an order of citizens, to which the name of TIERS-ETAT, or third estate is applicable. This was an intermediate order between the nobles and *serfs* or vassals. M. DE SIBERT grants that towards the conclusion of the tenth century, the kingdom of France contained, generally speaking, but two orders, that of the chiefs of feudal tenures and their *serfs* or vassals; but this servitude was not so ancient as the monarchy: it arose, says our Author, from a concurrence of circumstances and events, which have been carefully exhibited and combined in a work entitled, *The Variations of the French Monarchy*.

Critical Remarks concerning that Kind of judiciary Trial, that was commonly called WATER-ORDEAL, or the Trial by cold Water. By M. Ameilhon.

It is well known that in this absurd trial of innocence or guilt the accused person was thrown into the water, and, if his body floated upon the surface, he was convicted of witchcraft, and burnt; but if it sunk to the bottom he was acquitted. In these trials it happened sometimes that the body floated; and this pretended prodigy was attributed to Satan, absurdly indeed, for

for this was supposing Satan in opposition to his most zealous servants. However that may be, a prejudice was generally adopted, that forcerers were specifically lighter than other men, so that it became a custom, in several countries, to weigh those that were suspected of magic.—These miserable phantoms of superstition have been long dispelled; but the facts that certain bodies did really float upon the surface of the water during these trials, has been too precipitately denied. Our Academician admits the fact, nay proves it; but explains it in a satisfactory manner by a natural cause. The physiologists are agreed, that among the multitude of persons, subject to hysterics, vapours, and nervous complaints, there are several that float on the surface of the water and cannot sink. Of this the ingenious French physician *Pomme* gives several instances in his *Traité des Affections Vapoureuses*, and from hence our Academician concludes, that the pretended magicians and forcerers, who floated, when tried by the *water ordeal*, were persons deeply affected with nervous disorders.

Of the Theological System of the Persians; drawn from the Zenda, Pelhrois, and Parsis. By M. Anquetil du Perron.

If we do not come at length at a complete knowledge of the religion and morals of the ancient Persians, it will not be owing to the want of laboured, learned, and voluminous disquisitions. The Abbé Foucher employed many lucubrations upon Zoroaster and his doctrine, and covered a prodigious quantity of paper in exposing the errors and defects of Hyde; and the Memoir, now before us, is one of the most bulky in size and erudition that we have yet met with on this dark (at best) ambiguous and cloudy subject. The Memoir is divided into eight sections.

In the first our Academician inquires into the doctrine of the ancient Persians concerning the essence of the first principle, and more especially the Unity, and endeavours to prove that *time without limits* is that first principle from which all things proceed, that it is an active being, exerting itself constantly in behalf of the creatures it has produced, and that it contains all those absolute and relative perfections, that constitute the essence of the sovereign Lord of the universe.

In the second he shews, in opposition to the affirmations of Brucker and the learned difficulties of Mosheim, that Zoroaster believed in its strict sense, the creation of all things, that is, the production of beings out of nothing—or without any pre-existent or eternal materials. *In the law of Zoroaster* (says the Eulma Estam) *it is positively affirmed, that God (Ormuzd) was created by infinite time, with all other things, and that without emanation.*

The subjects of the third section are *the productions of the first principle*, some of which have also a creating power, such as
Ormuzd

Ormuzd and Ahriman, while others, such as the *first light*, the *first water*, and the *original fire*, exercise their activity on things which already exist.—This section is curious, but is not susceptible of a perspicuous abridgment.

Still more curious things are exhibited in the fourth section; in which, and in the following, our Author, while he unfolds the Persian theology, endeavours to point out the true sentiments of Zoroaster. The subjects of this section are—the *production of the genii of the third order good and evil—their conflicts, the creation of the universe—an explication of the hypothesis of intermediate powers*. In the Persian doctrines mentioned in this section there are many things that bear a singular resemblance of doctrines more sacred. We see here tenets that resemble, in several particulars, the Mosaic account of the creation, and the peculiar doctrines of Christian theology, relative to the powers and operations of the WORD, the primitive purity and felicity of man, his fall through the seduction of the evil principle, the recovery of human nature, the resurrection of the body, and the restitution of all things; but all these doctrines are interwoven amidst a multitude of fictions and fancies, some philosophical and sublime, others mean, ignoble, and absurd, and some extravagant in the highest degree.

The combats between the good and evil genii—the creation of souls and their immortality—the production of the first bull and the first man are largely related in the fifth section.—The sixth contains the farther combats of the beings produced by the two secondary principles,—and the *Mission of Zoroaster, whose end and purpose was to render Ormuzd, the good principle, victorious*.—The seventh relates to the *resurrection of all bodies at the end of twelve thousand years* (the duration of this world included) *and the events with which it shall be followed*. There are noble and elevated ideas in this section, though accompanied with a strange mixture of the extravagant and fantastic.

The eighth section contains two parts: in the *first* our Academician inquires, *Whether it can be proved by the acts of the martyrs in Persia, that the Persians under the dynasty of the Sasanides were idolaters?* and resolves it in the negative. He maintains that it does not at all appear by these *acts*, that the Persians paid to creatures the *honours due to the supreme cause*; and that these *acts* furnish several reasons to prove the contrary, as we see there that the stars, the elements, and the other genii, were evidently placed in a perfect subordination to the good principle as his productions. In the second part he proves by the *Zenda*, that *Atibra* in the Persian theology, was inferior to the Supreme Being, and a genius really distinct from the sun, and here he has much opposition to combat, such as the opinions of Eubulus, Hesychius, Suidas, Strabo, Cudworth, and Mosheim,

Mosheim, a passage of Strabo, the oaths taken in the name of Mithra, the inscriptions and mysteries relative to that being, and yet he comes off with a sort of victory; how long he will wear his laurels is another question.

An Inquiry concerning the Time when Zoroaster, the Lawgiver of the Persians and the Author of the Zenda Vesta, lived. By the same.

After having examined, with attention, all that has been advanced concerning the time of Zoroaster by Briffon, Stanley, Hyde, Buddeus, Prideaux, Moyle, Brucker, and the English Authors of the Universal History, as well as the ancient Writers of Oriental History and the Books of the *Parfi*, our Academician proves that this famous lawgiver and sage lived under Hytaspes, the father of Darius, in the sixth century before Christ. He afterwards resolves some difficulties which have led several to place Zoroaster at a period of time many ages anterior to the reign of Darius; and he concludes this learned Memoir by explaining the seeming contradictions that we find among the Greek and Latin writers with respect to the period in which this great man appeared. We think it somewhat singular that in treating this subject he has not taken any notice of the labour that was bestowed upon it some years ago by one of his brother-academicians, the learned and industrious Abbé Foucher. This Abbé, in a long series of *Memoirs*, gave an ample account of the religion of the Persians, both in its ancient and modern state, and these Memoirs are worthy of attention in every respect*. Their Author acknowledges that there was a Zoroaster under the reign of Darius Hytaspes; but upon the authority of Pliny he maintains that this Zoroaster was much less famous than a more ancient sage of the same name, who lived under Cyaxares king of the Medes, restored in the Bactriane the worship of Fire, was revered by the Persians as a celestial prophet, and whose extacies, prodigies, and revelations, made a great noise in the world. His account of the second Zoroaster, the Author of the *Zenda*, appears highly probable, and reconciles the Persian and Grecian histories. He was (says the Abbé Foucher) an apostate Jew, a subtle philosopher, an obsequious and dextrous courtier, who insinuated himself into the favour of Darius Hytaspes, and his great design was to reconcile the Hebrew with the Persian religion by a mixture of the leading and essential doctrines of each, to revive the credit of the Magi, and to accommodate, by a proper colouring, the Jewish religion to the weakness and prejudices of the Medes and Persians, by taking from it that *exclusive* character that rendered it offensive to other nations, and mixing with it the vi-

* They are inserted in the 25th, 26th, 27th, 28th, 30th, and 31st volumes of the work now before us.

sions and reveries of the ancient Zoroaster. This we think by no means a bad key to explain the system of the Persian theology, ancient and modern.

M.

A R T. II.

Histoire de l'Astronomie Ancienne, depuis son Origine jusqu'à l'Etablissement de l'Ecole d'Alexandrie.—The History of Astronomy, from its Origin, down to the Foundation of the Alexandrian School. By Mr. BAILLY, Member of the Royal Academy of Sciences at Paris, &c. &c. 4to. 1776.

THIS valuable production deserves a particular degree of notice from the solid erudition it contains, and the order, perspicuity, and elegance of style which reign in its arrangement and composition. The great objects of astronomy are discoveries relative to the stars, the method of distinguishing those that are fixed from those which are planetary, the ascertaining their places, describing their orbits, observing the limits that bound, and the smallest irregularities that attend, their courses, and a constant attention to the various *phenomena* which result from the combination of their different motions. M. BAILLY having thus sketched out the nature of astronomical science, proceeds, in his preliminary discourse, to point out the important uses and purposes which this noble and delightful science is adapted to serve. When astronomy, says he, has observed the celestial *phenomena*, and has thereby fixed the number and duration of those ages that pass with an amazing rapidity, and seem to leave no trace behind them; when, by the observation of the heavenly bodies, it has discovered the size of the earth, ascertained the situation of the countries and kingdoms it contains, and contributed to extend the influence and operations of trade and commerce to the remotest parts of the world, it has only attained one of its great purposes;—another still remains, which is, to furnish us with an explication of the celestial phenomena, to reunite the great variety of subordinate causes, which depend upon one simple and universal principle, which prescribes the law to all their motions. Thus proceeded those sublime system-builders of ancient and modern times, who enriched so nobly astronomical science, with their observations and discoveries; such as Hipparchus, Ptolomy, Copernicus, Tycho-Brahe, Kepler, Newton, Cassini, Bradley, &c.

After having, in the remainder of his preliminary discourse, considered the usual divisions of astronomy, pointed out the utility of that science as an antidote to superstition, and as extending its direction to agriculture, chronology, geography, and navigation, he enters upon his subject by considering, in his first book, the *Inventors and Origin of Astronomy*.

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The greatest part of the other sciences owed their origin to the wants of mankind, and first arose amidst the noise and tumult of public societies and crowded cities; but astronomy was the child of curiosity, tranquillity, and solitude, and the rural scene was in all probability the place of its birth. But in what region did this noble science first see the light? As the rival cities of Greece and the Lesser Asia contended for the honour of having rocked Homer's cradle, so contending nations dispute the glory of having been the first fosterers of astronomical science. The Chaldeans, Egyptians, and Chinese enter the lists in this controversy; our Author, however, thinks it very possible that they were not the first inventors, but rather the improvers of this noble science; though he acknowledges that Uranus, Atlas, Fohi, Taut, Zoroaster, and Belus, are the most ancient of all the astronomers, whose names have been banded down to us.

If we give credit to the reports of history, astronomy was cultivated in Egypt and Chaldea 2800 years before the Christian æra, in Persia 3209, in India 3101, in China 2952, so that about three thousand years before Christ is the general period at which different nations agree in fixing the rise of that science; but our Author is of opinion that astronomy was cultivated before that period, and that it is only its revival that must be dated from thence.

All the proofs that might have fixed at this period the rise of astronomy among the Egyptians are lost, except one, which is to be found in the Kalendar of Ptolomy, and which seems to have all the force of a demonstration: and that is the heliacal rising of Sirius, which Ptolomy fixes at seven different dates, which are the 4th, 6th, 22d, 25th, 27th, 31st, and 32d day after the summer solstice. Now the earliest of these dates, which fixes this emersion at the fourth day after the solstice, answers, when we consider the climate of the Higher Egypt, to the year 2550 before Christ.

M. BAILLY deduces another proof of the rise or existence of astronomy among the Persians, at the period under consideration, from the books of that people, in which it is said, that in ancient times there were four stars, that indicated the four cardinal points; and we find, in effect, that 3000 years before the Christian æra the stars, which are called the Eye of the Bull and the Heart of the Scorpion, were exactly in the two equinoxes, while the Heart of the Lion and the Southern Fish were very near the two solstices. Our Author proves the identity of this astronomical epocha among the Chinese. He does not, however, think that an epocha, at which so many calculations had been already made, looks, at all, like the dawn of astronomy. It is not to be supposed that measuring the year

by the course of the sun, and the months by the revolutions of the moon, were the first steps that were made in that sublime and intricate science; on the contrary, the degree of knowledge, requisite to calculations of this nature, must have been the result of deep reflexion and repeated observations, during several ages; and yet we see, by our Author's account, that these calculations were made, and the motion of the sun and of several stars, already investigated at that period (i. e. 3000 years before Christ) where history places the first adventurers in astronomical science. These adventurers therefore, according to our Author, were not the inventors, but the revivers of astronomy. In the state of astronomy among the Chaldeans, Indians, and Chinese, he perceives rather the shattered remains than the elements of a science; and if the facts stand as he represents them, the conclusion he deduces from them is plausible enough. In poetry, and the arts, that belong more peculiarly to the sphere of the imagination, the progress to perfection is sometimes so rapid, that the passage from the lowest step to the highest seems to be effected without touching the intermediate ones; but in the more exact sciences this is rarely or never the case: the progress in these is *seldom* rapid, and it is *always* gradual. M. Baillý is, therefore, of opinion that the astronomy of the Chaldeans, Indians, and Chinese, was the result of the observations and researches of a people anterior to them, and that having suffered by some great revolution, it came to them in a shattered condition. He is confirmed in this opinion by a circumstance, which, no doubt, gives great weight to it, and that is, that in these nations astronomy has made little or no progress, and has not advanced one step towards perfection. But the notion, that astronomy must have been long cultivated before the time of those whom history mentions as its first inventors, receives the highest degree of evidence and certainty, from this consideration, that we have still remaining certain branches of that science, which must have been known in the earliest period of time, and which suppose that the science had made then a considerable progress. Among these branches of astronomical knowledge, our Author reckons the *luni-solar period* of 600 years, which the celebrated Cassini esteemed so exact, and of which Josephus attributes the invention to the Patriarchs: to this he adds the division of the zodiac, which must have preceded the deluge. These branches of knowledge may have been preserved, and transmitted to succeeding ages by the means of hieroglyphics engraven upon columns, a method of conveyance adapted to survive the ruins of the Flood. If it be asked, how far we must go backwards beyond the first epocha, abovementioned, of 3000 years before

Christ,

Christ, for the origin of astronomy, our Author answers 1500 years; for two revolutions at least, of 600 years must have passed, before the luni-solar period could have been found out; and if it be supposed that the ancient observers had instruments like ours, a considerable portion of time must also be allowed for that invention. We are glad the Author puts an end here to his conjectures, for we are already got beyond the æra of the creation.

Having gone so far back, and got the end of the thread in his hand, the Author proceeds to pursue this thread downwards, to consider the progressive motion of astronomical science, and its state in the several ages of the world. He employs, however, before he enters into this part of his subject, a great part of his second book to investigate the principles and objects that directed the ideas of the inventors of that science, and the procedure of the human mind in the first astronomical discoveries.

The magnificent spectacle of the starry heavens in a clear night, which our Author describes in a very noble and affecting manner, could not but excite the attention and admiration of the more thinking part of the human race, and *attention* is the quickening principle of knowledge and science. The first idea, that must have struck the first observers of this part of Nature, was, that the firmament was a vast pavilion extended over a flat surface; afterwards they might come to consider it as an hemispherical vault turning round on its own axis, and carrying the stars along with it, and they must have been greatly at a loss to know, what became of the sun during the night, until they came to perceive that the earth was round, and that it was surrounded by the Heavens on all sides. The knowledge of the particular motion of the moon was owing to a new effort of genius and investigation.

The Syrians and Chaldeans (continues our Author) who passed the greatest part of their nights on the platforms, that covered their houses, perceived soon that the aspect of the Heavens was not always the same, and that at the end of six months it underwent almost a total change: they perceived also that amidst these variations, there was a certain star that kept its place, without any striking difference, during the night, and hence the denomination of the polar star, and the distinction between the fixed stars and the planets took their rise.—Again,—the spherical form of the Heavens led to the knowledge of the form of the earth: and as soon as men perceived that the stars or the starry vault passed under the earth, they concluded that the latter was suspended in the air, or void space. Our Author is not of the common opinion, that this discovery was made in countries that lie on the sea-coasts,

where the spectator from the shore loses sight, successively, of the different parts of a ship that launches out into the Ocean, as it continues its course. The discovery of the spherical form of the earth must, as he judges, have been anterior to the invention of ships large enough to be seen at any considerable distance, and was probably made by philosophical travellers, who, directing their course southward, perceived new and unknown stars rising above the horizon, of which they lost sight on their return.

The utility of astronomy in measuring time, must have greatly contributed to the progress and advancement of that science. The first division was formed by the revolutions of the moon, each of which took in a duration of twenty-eight days, as the *Nefmania*, or feasts in honour of the New Moon abundantly prove. As to the motion of the sun, it must have been perceived for some time before it could be reduced to any certain or probable measure; but this was in part effected by uniting twelve lunations (each of which comprehend twenty-nine or thirty days, alternately) in order to make out a year. The inconveniences, however, of this calculation must have soon been perceived; the order of the seasons must have been intirely inverted, in the space of thirty-five years, and the winter must have encroached upon the summer months, by men's employing for the measure of time the incomplete year of 354 or 360 days. It was therefore natural to remedy this by the intercalary months until the motion of the sun was better known by an attentive observation of the different points of the horizon where he sets in winter and summer. The knowledge of the *meridian* came slowly after this, by an observation of the points of the greatest elevation of every star, which was found in a circle perpendicular to the horizon, passing through the Zenith and the Pole. M. Bailly thinks that the first astronomers acquired the knowledge of the *meridian* by a very plain method, which is still in use among the Indians; and which they practise in the following manner: They determine, some time before noon, the length and direction of the shadow, and when the sun has passed the meridian, and the shadow is again reduced to the same length, they draw the line of direction of this second shadow, which forms an angle with the line of direction of the first, and the line, which divides this angle into two equal parts, is in the plane of the meridian.

The third Book of this interesting work relates to the *State of Astronomy before the Flood*. Here again we have many conjectures; but they are the conjectures of a man of genius and learning. M. Bailly is confirmed by a variety of circumstances

stances in his favourite persuasion, that the science of astronomy has in far remote ages been carried to a high pitch of perfection, though we have not sufficient *data* to fix the precise measure and degree. His observations upon the discovery of the solstices and equinoxes, and upon several traditions relative to these objects, and to the eclipses of the heavenly bodies, throw several rays of light upon this hypothesis. Note especially the period of 600 years, attributed by Josephus to the Patriarchs, and calculated by the celebrated Cassini, is one of the principal facts alleged by our Author to indicate the state of astronomy before the Flood. He goes so far as to imagine it almost probable, that a people who had carried the knowledge of the celestial revolutions so far, may have had the use of the *mariner's compass*, which is of a very ancient date in Asia, and also of the clepsydra, perhaps even of the *pendulum*, which was certainly known among the Arabians.

The manuscript papers of M. *Commerçon*, (of whose singular zeal, talents and character we gave some account in our last Appendix) have furnished M. BAILLY with an anecdote, which makes, a good deal, in favour of the hypothesis now before us. By one of these papers, which is a translation from an Indian manuscript, and which is actually in the possession of M. de Buffon, it appears, that the Indians acknowledged the existence of fifteen worlds or fifteen planets. This singular circumstance struck our Author, and the illustrious Naturalist now mentioned, as it led them to imagine that the ancients had invented the same instruments that are used in modern times, or at least something equivalent. But when we consider the characters of M. Commerçon and M. de Buffon, with what flights of fancy and visionary conjectures they have both (and more especially the latter) adulterated the genuine fountains of true philosophy, while they enriched its streams in many respects, we shall not be disposed to swallow too greedily the anecdote of the one, or the commentary of the other.

The remainder of this third Book is employed in examining ancient customs and institutions, that have been observed among all nations, and which our Author considers, as the fragments of a sublime body of astronomical science, possessed by a people, whose very name is unknown at this day: a people, who invented and improved the system, that was afterwards renewed by Copernicus, and transmitted it to the Indians, who handed it down to Philolaus, and the Pythagorean school.

The state of astronomy among the Indians and Chinese, after the Flood, is the subject of the fourth Book. The emigrants, who, after the general deluge, removed to a considerable distance from Asia, such as the Atlantes in Africa, or ra-

ther the Ethiopians and Egyptians who succeeded them, had no guide but tradition to instruct them in the knowledge of the heavenly bodies. Those, on the contrary, who remained in Asia, had, besides this imperfect guide, the records and fragments of that science, which had been saved from the devouring waters; but the facts, or precepts, which were probably engraven, or written in hieroglyphical characters, and that in a compendious manner, were not accompanied with any explication, so that though the remembrance of them still subsisted, their utility was lost. Hence it is, according to M. BAILLY, that we find among the Indians so many precepts without any explication, and among the Chaldeans so many periods, of which the advantages were unknown, and (as hath been already observed) were rather the unconnected remains, than the elements of astronomical science.

The beauty and majesty of the starry Heavens led, with facility, uninstructed minds from admiration to idolatry; and as men were persuaded that motion was peculiar to living beings, they proceeded from this principle to look upon the stars as animated by superior intelligences. Our Author investigates here, with acuteness, the procedure of the human mind in such circumstances; but the most singular part of this fourth Book is that which contains Mr. BAILLY's opinion with respect to those countries, from whence light and knowledge were first transmitted to others, and to the course which learning steered in its progress through the nations. The notion generally received is, that as the earth was peopled from south to north, knowledge held the same course with population; but our Author is inclined to think that it was from the north to the south that the light proceeded. We thought this had been only true of the northern lights or the Aurora Borealis, having never heard of any other kind of light that appeared early in the neighbourhood of our Pole. But this is owing to *our* ignorance; and to enlighten it we have here various conjectures drawn from fables, ancient remains, real or supposed, and other authorities, which the Reader will appreciate as he thinks proper, upon the following summary;

The Scythians (says our Author) are one of the most ancient nations; the Chinese are their descendants, as also the *Atlantes*, whose antiquity is more remote than that of the Egyptians.—In Siberia (continues he) and in general under the parallel of 50 degrees, we find, between the 80th and 130th degrees of longitude, marks and traces of countries inhabited by civilized nations, such as the ruins of cities, which *appear to have been flourishing*, manuscripts on paper made of silk, characters written with Chinese ink, and sometimes in letters of gold

gold and silver, pyramids, which served for sepulchral monuments, with inscriptions in unknown languages. The Region, called *Seraca*, which, according to Mr. D'Anville, was the residence of great princes, and of a powerful nation, who cultivated the arts and sciences, is, at this day, a part of Tartary in which the city of *Selinginskoi* is situated. The pilgrimages of the Indians, not only to the Pagod of the Grand Lama, but also as far as Siberia, lead our Author to conclude with a very fanciful writer *, that they went to pay homage to the source from whence they had derived their knowledge.

The Fable of the Phenix in the Swedish *Edda*, which directed its flight to the south, and was there absorbed, and the *Fonus*, mentioned by Macrobius, who held in one hand the number 300, and in the other 65, are interpreted by our Author (rather we hope and think to amuse than to demonstrate) to represent the absence of the sun in the northern regions. Indeed, according to the visionary and absurd hypothesis of M. de Buffon (who supposes that originally the liquid and red-hot globe, when it had been dashed out of the sun, and was beginning to acquire a determinate form, cooled first toward the Poles) the northern parts of the world must have been the first inhabited. But M. Bailly, though he mentions this hypothesis, treats it wisely as an idle invention, and rests his cause on the proofs he has given of the existence of a powerful people in the parallel of 50 or 60 degrees, which was the stock of all the Asiatics.

From thence he proceeds to the History of Astronomy among the Indians, which presents to his view nothing but an incoherent heap either of observations without any consequences deduced from them, or of tenets unsupported by observations. He commends, however, the method they made use of in calculating eclipses, and describes some ridiculous ceremonies with which it was accompanied.—The Ancient State of Astronomy among the Chinese is only to be known by mere conjecture, uncertain tradition or accidental circumstances, as it is well known that all the historical and astronomical books throughout that vast empire were burnt by the order of *Tsin-Chi-Hoang*, in the year 246 before the Christian æra. Our Author, however, has found reason to affirm, that the use of spherical globes, of clepsydras, and of the dial, took place among the Chinese in a very remote antiquity, and that the mariner's compass was known and employed by them above 4400 years ago.

In the fifth Book we have an account of the state of astronomy among the Persians and Chaldeans, and it is among the

* *Pau. on the Chinese and the Egyptians.*

latter that he finds the beginning of that path in which that science has regularly proceeded to our times. He is of opinion, that it underwent a remarkable and advantageous change about 16 centuries before the Christian æra, in the time of Berosus, who foretold a deluge, when the planets should be in conjunction at the same point in the sign of Capricorn, and an universal conflagration when they should meet in Cancer. The Chaldeans, according to our Author, had gone so far as to foretel and calculate eclipses of the moon; but the solar eclipses did not come within the reach of their imperfect theory. There are some reasons to conjecture that they attempted to measure the earth; but what is most surprising, is the great improvement they must have made in the theory of comets, if M. BAILLY is to be credited, when he asserts that they were as far advanced in that branch as we are since the appearance of Newton.

The astronomy of the Egyptians is the subject of the sixth Book, and it exhibits such a mixed and motley aspect of knowledge and ignorance, that it is not easy to decide whether they are to be considered as worthy of admiration or contempt; and they, indeed, excite both. They were rivals of the Chaldeans in astronomical knowledge; but our Author gives, without hesitation, the preference to the latter, from what is known with certainty of the Egyptians; for as to that *secret* and highly-improved science in astronomy, which this people are said to have possessed and mysteriously concealed in the sanctuary of their temples, we can draw no conclusions from it, because it is a *secret*, and we can only reason, from what we know. The only things that distinguish them in this branch of knowledge, are the discovery of the true motions of Mercury and Venus, the knowledge of the year, as composed of 365 days and a fourth, and the conclusions, in favour of their astronomical lights deducible from the situation of the Pyramids. It can only have been through a principle of gratitude, that the Greeks extolled them above the other ancient nations.

The astronomy of these Greeks, and the philosophy of the Ionian sect, employ the researches of our Author in the seventh Book. Astronomy in Greece dates its origin *no higher*, (says our Author) than fourteen centuries before the Christian æra, and it was only toward the time of Hesiod, that the Grecian Kalendar (which, at first was formed only for rural uses, in consequence of observations of the rising and setting of the stars) acquired some tolerable degrees of improvement, by their turning their attention from the lunar year to the course of the sun. The intercalation, however, of a month, every two years, became in process of time, the source of enormous

mous errors, and the remedy that Solon applied to this disorder was insufficient and defective; for though the introduction of unequal months removed a part of the disorder, yet the year became again lunar and always erroneous; so that, without the Olympiades the Grecian chronology would have been in the utmost confusion. It is true, the Olympic year contained only 361 or 362 days, so that in four years, it would be at fourteen days variance with the course of the sun, and by this method of reckoning the Olympic games must have been shifted, at the end of 50 years, to the winter solstice, if some means had not been found out to bring back the celebration of these games to their true place.

Thales, who lived 600 years before Christ, is the first Grecian philosopher, who merits the name of an astronomer. It was to him that Greece was indebted for the knowledge of the sphere, and he is more deservedly famous on this account, than for his having been the first, who foretold an eclipse of the sun, a prediction which our Author looks upon merely as a lucky guess, as Thales had not the instruments necessary to give any tolerable degree of certainty to a calculation of that kind. From Thales he proceeds to Berosus, whom he considers as the inventor of the Gnomon, the Dial, and the division of the Day into twelve hours, which inventions have been attributed to Anaximander and Anaximenes, who were no more than the restorers of these important discoveries. Afterwards comes Anaxagoras, whose deep sagacity and penetration had, in some cases, anticipated the discoveries of the telescope, and even whose dreams have a much more philosophical aspect than the ordinary visions of the ancient sages. His notions concerning the substance of the sun, the milky way, comets, and eclipses, are accurately represented by M. BAILLY, who considers him as the chief glory of the Ionian sect.

The Grecian astronomers of the Pythagorean and Eleatic sects, and the astronomical opinions of Plato, Eudoxius, and other philosophers, their successors, present to our Author a motley mixture of sublimity and extravagance, which he exhibits to view in the eighth and ninth Books of this learned and ingenious work. Pythagoras was the most eminent philosopher of the sect that bore his name. He taught a plurality of worlds and the motion of the earth about the sun; though it does not appear evident to M. Bailly that he was the author of these discoveries. He speaks in the same manner of the *period of 19 years* proposed by Methon, which was received with applause throughout Greece, and is celebrated by our Author as a discovery, that would have done honour even to the present times. He cannot, however, allow Methon

thon to remain in possession of this honour, but *conjectures* that it was due to his beloved Asiatics, and shews us how Methon *may* have come at it, with a degree of plausibility that displays the readiness and dexterity of his invention. The philosophers of the Eleatic sect were no great astronomers, as appears evidently by the accounts our Author gives of what remains of their writings. It is among them that we find the doctrine of *Atoms*; and they represented the *Milky Way* as an assemblage of stars at an immense distance, which prevented their appearing separately and distinctly, and blended their rays into a confused mass of light, of a whitish aspect.

Plato, though not an astronomer, was yet a great genius; and by the force of that genius and the extent of his views he contributed, not a little, to the advancement of astronomical science. It was he that proposed the famous problem, to explain the celestial phenomena by the simple principle of a circular and regular motion. It was, however, to his friend Eudoxus, the greatest astronomer of that time, that Greece was indebted for an advantageous revolution in the science now under consideration. By his voyage into Egypt Eudoxus acquired the knowledge of the lunar and solar revolutions; this knowledge he brought into Greece, together with that of the periodical motions of the planets, and the duration of their stations and retrogradations, for the first theory of the motion of the planets, was the invention of Hipparchus. Our Author proves that Eudoxus knew the motion of the Nodes of the moon, and quotes two celebrated works of that astronomer, entitled the *Mirreur* and the *Phænomena*, of which there are only some fragments extant.

M. Bailly enters into a long and curious account of the opinions and accurate observations of Aristotle, who was an eminent astronomer, among his other great and illustrious qualities, and adopted the system of Eudoxus. He was one of those who began, about this time, to examine the diameters of the planets, and employed for that purpose an ingenious method, which the learned academician describes at length. The astronomers, who followed Aristotle, did not make any remarkable figure, if we except Calippus, who corrected the Cycle of Methon, and made many excellent observations on the rising of the stars, and the meteorological effects that were imagined to result from thence; in which he discovered a great freedom from physical and astronomical superstition. After all, our Author has not a very high opinion, upon the whole, of the Greeks, as astronomers: Many noble things were, indeed, struck out in that science, by the Grecian philosophers, who had an idea of Antipodes, of the roundness of the earth, of the opaque and habitable nature of the moon, whom they peopled liberally,
of

of a plurality of worlds, of the motion of the earth, and the return of comets. But the Greeks, in general, who had too much levity and impatience, to admit of the true spirit of observation, or of any considerable degree of assiduity and perseverance in their researches, were not sufficiently sensible of the value of these discoveries; nay, they sometimes looked upon them as visionary; while those, who had made them were too little acquainted with the true path of astronomical investigation, to exhibit them with the proofs that were adapted to render them palpable and persuasive. The establishment of the Alexandrian school was the period, from whence we are to date the existence of the true method of conducting astronomical researches.

A discourse concerning astrology, that long and opprobrious disease of human reason, which owed its birth to a sublime science, which it disfigures and degrades, forms the conclusion of this excellent work. The Author does not mean by this, the science that Boyle commended under the denomination of *Natural Astrology*, (which foretels rain, wind, disorders, a certain temperature of the seasons, &c. and which has no other demerit than the uncertainty of its principles, and of the conclusions that are deduced from them) but that species of astrology, which is called *Judiciary*. The source of this dark and ambiguous science is (in the opinion of M. Bailly) *materialism*, and he describes it in its origin, and characters, with that judgment and eloquence which shine through the whole of this ingenious and learned publication.

M.

A R T. III.

Letters, &c.—The Letters of Pope Clement XIV. (Ganganelli). Two Volumes, 8vo. Paris. 1776.

WE are not surprised that some critics have called in question the authenticity of these Letters. Such Letters from a Franciscan friar, and a pope, are indeed a phenomenon of the rarest kind; but it must be also granted, that such a pope as Ganganelli was, is still an object of greater astonishment. There was in this extraordinary, yet meek and amiable man, such a singular mixture of gravity and cheerfulness, science and simplicity, mildness and resolution, dignity and humility, and he tempered so admirably the love of solitude with the duties of social life, that we may boldly affirm, that few, if any, such characters have appeared in the papal chair.

All the features of this respectable character are strongly expressed in these Letters. They were, as we learn from the Editor, originally written in Latin or Italian, and have been collected by him from different quarters, and translated into French.

French. This Editor, though nameless, is M. CARRACCIOLI, who lately published the life * of this philosophical and almost Christian pope; and we will answer for it, that if any of the Letters of this collection are forged, the Author of the forgery must be quite another man, than M. Carraccioli; he must be a second Ganganelli, and it is scarcely to be imagined that a writer of such eminent merit, would renounce the pleasures of honest fame, and transfer, without reason, his merit to one to whom it did not belong. Such things, however, have been done: and we do not mean to allege this as a demonstrative argument of the authenticity of the Letters before us. That the greatest part of them are authentic is clear to us, and, we believe, can be proved in a satisfactory manner. Some critics have observed, that they must have been written originally in French, because it sometimes happens that the translator gives the Italian or Latin phrase as it stands in the original after having translated it, a kind of citation (say the critics) which is never used but in transpositions into the language in which an author composes. Thus, when our Translator in his French makes Ganganelli say, 'that vice is almost always to be found near virtue,' he repeats the sentence in Italian: *il vizio troppo sovente è compagno della virtù*, which, indeed, seems useless, if it stands in the text, unless it be to shew the fidelity of his translation, or unless the expression be proverbial, and thus more emphatic in the original.—An anachronism or two have also furnished the critics with pretexts for suspecting the authenticity of the whole collection; but the Public will be soon satisfied on that head; and we have before us a solution of the difficulty arising from the anachronism in the Letter to the Marquis Scipio Maffei, which we omit here for the sake of brevity.

Upon the whole, should it be granted that a few Letters may have been composed in the taste and manner of Ganganelli, by some ingenious man, to render this collection more considerable, it will still remain certain, that the greatest part of the two volumes are the genuine Letters of the late pope; and from those, whose authenticity is the least liable to suspicion we shall give some extracts, which will shew that Ganganelli in the obscure monastic scene, and on the papal throne, was always the same, always rational, mild, charitable, modest and humane; exempt from bigotry and superstition; and contemplating religion, almost always, in its noblest aspect, as the ornament and consolation of humanity, nay, as essential to the true felicity of man.

* A Translation of this work is just published in London; but we have not yet seen it.

The first Letter, which is addressed to a Knight of Malta, who had formed the design of entering into the monastic life, in the Austere Order *De la Trappe*, is full of the most liberal sentiments, and the most rational maxims. It was written in the year 1747 by Friar Ganganelli in his convent, and yet contains the following remonstrances: 'Why do you think of retiring from a world which you edify by your example? The world will never be reformed, it will always continue perverse, if the virtuous and the good desert it.—I do not think, that we ought to multiply too much the number of our duties and obligations:—the Gospel is the rule of the Christian, who ought not to bury himself alive in solitude, without a singular and distinct vocation; and we ought always to fear and suspect illusion in the *Call* that engages us to abandon the duties and relations of human society. I honour the Carthusians and other religious solitaries; but their number ought to be small: for we impoverish the state by becoming useless to society; and, after all, we are born citizens and not monks. The world stands in need of members to constitute its harmony, and to make empires flourish by their talents, their labours, and their morals.—Several respectable writers have considered the corruption and licentiousness of the monks, as produced partly by the injudicious augmentation of their religious ceremonies and observances: they think, that the attention of the mind must be exhausted by long prayers, and thus degenerate into indifference; and they are of opinion, that industry and activity are more favourable to virtue than continual psalmody.' What do you think, Reader, of Friar Ganganelli?

The second Letter to the Abbé Ferghen, whom our respectable friar invites to come and see Italy, contains a lively and animated description of that beautiful country.—The sixth Letter, to Mr. Stuart, a Scotch gentleman, deserves to be translated entire; it is dated at Rome the 13th of May, 1748, and if there be living a gentleman of that name to whom such a Letter was addressed, we should be glad that he bore public testimony to its authenticity.—The Letter is as follows:

'I have followed you in idea, my dear Sir, both on Sea and on the Thames. As long as my travels in England are ideal, I have no insult to apprehend, but, God knows, how the mob would treat me if I appeared there in my religious habit. You must acknowledge that the popes are, really, very good sort of men; for were they disposed to make reprisals, they would insist that every monk should be received with his dress in London, as a condition without which no Englishman should be allowed to appear at Rome. And if this consequence followed the refusal, who would suffer most?

You,

You, my dear Sir, would be one of the first sufferers, for you love to visit Italy from time to time; but believe me, I should still suffer more deeply, for I have always been fond of the English nation, and have received both pleasure and advantage from the conversation of its inhabitants, who distinguish themselves by their zeal for the culture of the arts and sciences.—I am delighted with your famous poets and your eminent philosophers; in conversing with them I find within me a certain elevation of mind—methinks I grow sublime; and perceive the world underneath me. I make several nocturnal visits to Newton, and while all the rest of the world is wrapt in sleep, I fix with admiration my waking eyes on his immortal page. No writer blends, like him, knowledge with simplicity: This is the essential character of genius, which is far removed from ostentation and bombast.

‘I hope you will bring me, when you return, the little manuscript of Berkley, that illustrious *wrong-head*, who dreamt that there was nothing really *material* in the universe, and that all bodies were merely *ideal*.—The world has, in all ages, been the scene of controversies and errors, and should we not therefore think ourselves happy, to have, at least, a sufficient light to guide us to felicity, amidst the darkness and contradictions with which we are surrounded. That light is the lamp of Revelation, which, notwithstanding all the efforts of infidelity, will never be extinguished. Religion, like the firmament, appears sometimes obscure to us, while its lustre is in all its force: passions (when irregular and excessive) are the vapours, which arise from the mass of human corruption, and intercept the rays of celestial truth. The wise man who thinks and reflects, is neither alarmed nor astonished at this transitory darkness; he waits with patience for the removal of the clouds, and the return of a serene and cheerful sky. We have seen the mist dispelled, which a Celsus, a Porphyry, a Spinoza, a Collins, and a Bayle raised about the truth, and we may be assured that the fogs of modern *philosophy* (a new name given to *Deism*) will have the same fate, and be equally short-lived. In every age singular men have appeared, who either by violence, fanaticism, or sophistry have threatened the total annihilation of Christianity; but these men have passed, like tempests, which only serve in the issue to render the sky more bright and serene.

‘They alone are dazzled with sophisms, who have no solid principles of knowledge, and the most trivial objections will appear unanswerable to the ignorant. In the sublime scheme of religion all is connected, all is combined, and therefore the finite mind, that cannot see all at one view, must see at present but darkly and imperfectly; but foolish man, instead of

concluding

concluding from the view of so many admirable parts of this great system, which are exhibited to him here, that the Deity can enlarge his knowledge and marvellously augment his felicity hereafter, judges erroneously that this is the term of his existence, and represents a present world as the *ne plus ultra* of the wisdom and power of God.

‘ I should be glad to see it proved, demonstrably, that the universe is to us a perfect riddle, of which there can be no solution without religion. A competent portion of natural philosophy and good theology would render this demonstration a work of little difficulty. We have often discoursed on subjects of this kind in our rural walks in the *Vinea Borgbese* and the *Vinea Negroni*. That time is past, and a part of our present existence with it,’ &c.

In a letter to a lady, who was of a pious cast, and probably had consulted him about the dress that was most conformable to a devotional spirit, we find the following passages : ‘ True devotion, Madam, neither consists in a slovenly air nor in a brown garment. I know not why devout women and men too generally imagine that cloaths of a dark colour are more agreeable to celestial beings than those of a lighter and more lively hue ; yet the angels are always drawn in white or in blue. I don’t love that sort of piety which shews itself with affectation. Observe, moreover, that the lady of the company who distinguishes herself most by censoriousness and ill-humour against the human race, is generally dressed in brown, with an affected simplicity.’

The different letters addressed to the learned and amiable Count Algarotti, in the two volumes now before us, are written with all the piety of a prelate, the good sense of a *true* philosopher, and the ease and elegance of a gentleman. ‘ Your last letter (says he to the Count) is full of philosophy : I shewed it to our common friends, who found in it the fire of an Italian, tempered with the phlegmatic tranquillity of a German. This mixture is admirable, and must always make a pleasing impression upon a man of sense and genius.—You will revive the drooping muses at Bologna, it is only such an active spirit as yours that can electrify the drowsy academics. Natural philosophy comes, from time to time, and tells me that I neglect her : I answer, by telling her that I lose more by this than she. But I cannot help it ; theology is become my governess, and I must obey her without reserve : those who know her not, look upon her as a chimerical being ; but to me, who contemplate her in all her relations, and in all her influence, she appears the true light of the soul, and the life of the elect. Nothing can be trivial or indifferent that comes from God, or that has this great Being and his perfections for its object. It

is not amiss that *I preach* to a philosopher, who never goes to church, and whom, I dare say, the air of Potsdam has not sanctified. There are three of you there, whose genius and abilities, were they well directed, might be of eminent service to religion, I mean YOU, VOLTAIRE, and MAUPERTUIS; but this kind of usefulness is not the turn or taste of the times, and you like to follow the mode.'

In another letter he addresses himself to the same agreeable philosopher, in the following manner: 'Pray, my dear Count, in spite of your philosophy, order matters so, that I may meet you in heaven, for I should be very sorry to lose sight of you during a whole eternity. You are one of those rare mortals whose wit, genius, and excellent qualities excite sentiments of esteem and friendship that reach beyond the grave. It is impossible to know you without loving you for ever, and no man can have, within him, more reasons than you, to convince him that the human soul is a being, truly spiritual and immortal. The life of the philosopher passes to its term, like that of the peasant, and methinks the scene to which that term leads, is an object that ought to attract the attention of every thinking man.'

The following solid and sensible reflections, expressed with the simplicity and dignity of a Christian philosopher, are extracted from another letter to the Count: 'The Newtonian attraction has something in it analogous to that amiable and engaging character by which you attract every heart; I wish, however, that with all the rare qualities and advantages you possess, you had something less of the *Newtonian* and a great deal more of the *Christian*. We were not created to be either the disciples of Aristotle or of Newton. The soul has a much higher destination, and the more elevation and sublimity that yours is endowed with, the more should you ascend to its eternal source.

'You may cry out, as long as you please, that it is the business of a Monk to preach, and I shall as often put you in mind, that it is the business of a philosopher to think, seriously, whence he came, and whither he is going. If your philosophy gives no light in this matter, what is it good for? Are not all its views chimerical, if you separate it from religion? Christianity is the substance of those truths that concern man most intimately, and which he ought to seek after. But man loves to feed upon errors, as reptiles on mud,' &c.

We see perfectly the spirit and temper of this excellent Pontiff in the following letter, written immediately after his elevation to the purple: 'I must tell you, my dear friend, in your solitude, that Friar Ganganelli, who always loved you tenderly is become a Cardinal, without his knowing either how
or

or *wherefore*.—There are in the course of this life events that are wholly unaccountable.—I sometimes feel my pulse, to be sure that it is *me*, that fortune has raised so high, &c.—O my books! O my cell! I know what I lose, but what I am to find is yet unknown to me.—How many importunate visitors will come and carry off my precious hours, and how many selfish spirits will pay me an insincere, or a mercenary homage?—When I think that the public papers will condescend to make *me* the object of their relations, carry *my* name beyond the Alps, and inform the distant nations, that *I* have had a head-ach, or that *I* have been blooded, I cannot help smiling at this folly.’

To another, on the same occasion, he expresses himself thus: ‘You know me too well to think that I can be dazzled with the lustre of my new dignity; the purple can make no impression upon the eye that is happily accustomed to contemplate eternity. This sublime point of view throws a striking eclipse upon human greatness, and *Eminent* and *Highness*, which in a short time only add a few syllables to an epitaph, cannot maintain their splendor, when viewed in the prospect of immortality.—I have ordered things in such a manner, as will make me perceive as little as possible my strange metamorphosis; I shall continue to live in my convent with my brethren, whose conversation has always been precious to me; and, if I quit my cell, where I was more contented than all the kings of the earth, it is only to have more room for those, who honour me with their visits; but I will say often to this dear cell, *If I forget thee, may my tongue cleave to the roof of my mouth!*—I hope you will come and see, not the Cardinal, but Friar Ganganelli. The former will never be at home for you; the latter will always be ready to receive you.’—

The Letters to a Protestant nobleman, and to a minister of the same communion, breathe a generous and truly Christian spirit of toleration and charity; but we imagine that very few Roman Catholics will applaud the spirit that reigns in these Letters. It is curious to hear either a Franciscan Friar, a Cardinal, or a Pope, (and Ganganelli was all three) recommending moderation to the clergy of his church, in their contests with Heretics and Protestants.

There are also in this collection several Letters addressed to a certain Count * * *, a young man, whom Ganganelli had always loved, and who had been unhappily led, by bad examples and connexions, to an irregular and licentious course of life. There is in these Letters such a strain of affection, tenderness, and temperate zeal, such a singular mixture of the indulgent spirit of the friend, and the virtuous disposition

of the Christian, as we have rarely, if ever perceived in remonstrances of this nature.

There are some passages of a second Letter to Mr. Stuart, which shew Ganganelli's ideas of a true statesman, and must give an high opinion of his prudence, sagacity, and judgment, 'If (says he) you did not resemble the inconstancy of the waves that surround your island, I should keenly reproach you on account of forgetting an old friend, who loves you most affectionately. Your behaviour recalls to my remembrance a thought I have often had, that the principal nations in Europe resemble the four elements. The Italian, represents the *Fire*, always in motion, and either blazing or sparkling: The German is like the *Earth*, which, notwithstanding its density, produces good vegetables and excellent fruits: The Frenchman is like the *Air*, on whose thin and subtile nature no impression of any depth or permanency can be made, and the Englishman, as I hinted above, resembles the restless and changing ocean that washes his island.

'An able minister combines and blends these elements on the proper occasions, or makes them ferment, and repel each other, according as their union or discord will best serve the interests of his master. This we have often seen when Europe was in combustion and tumult.

'Worldly politics excite discord, or restore peace, according to the dictates of interest or ambition,—of an interest that is often chimerical, and an ambition whose object is extensive dominion. I own to you, that I have no esteem for politics without equity, for this is only practical Machiavelism; and besides it is easy to succeed where there is no scrupulous delicacy about the means of success, or the instruments that are to be employed for that purpose. It is necessary for a statesman to have a considerable knowledge of history, and to be acquainted with the genius and spirit of the age in which he lives—the knowledge of men is, above all, essential; he must discern the talents, dispositions, and characters, of those who act the principal parts on the stage of life, in order to intimidate where there is irresolution, to resist where there is firmness, and to draw advantage from the temerity of the inconsiderate and unthinking.'

We should never have done, if we selected from these Letters all the excellent passages that struck us. As to the papal briefs, bulls, and discourses that conclude this work, we shall pass them over in silence, as also the *Letters* to Madame Louisa of France, on the occasion of her retiring from the world to a convent.

A R T. IV.

A farther Account of the Grand Work, intitled A GENERAL HISTORY OF CHINA, in Twelve Volumes in 4to. which is to be published by Subscription. Drawn from some Publications relative to that Undertaking, and particularly from the Prospektus, or Preliminary Discourse of the Editor, (the Abbé GROSIER).

WE briefly mentioned this undertaking in our *Foreign Article* for May; but a work which comprehends an authentic history of twenty-two dynasties, and consequently an account of the Imperial families that filled the throne of China from the year 2940 before the Christian æra, to the year of Christ 1772, and which is enriched with new maps of ancient and modern China, composed by order of the late emperor *Kang-hi*, deserves to be made known in a more circumstantial manner. The Abbé GROSIER, the Editor of this work, has fallen into a mistake, when he tells us in the *preliminary discourse*, and in the title prefixed to the work, that it was translated by Father DE MAILLA from the GRAND ANNALS of the Chinese Empire: and this mistake ought to be rectified. The learned Abbé observes, that the emperor Kang-hi, when he ascended the throne, being desirous that the *Manchews* his subjects, who were Tartars as well as himself, should be acquainted with the History of China, ordered a faithful translation of the GRAND HISTORY to be made, in the Tartar language, and this engaged the learned and laborious Father De Mailla to undertake a French translation of that history, which he finished without any assistance.

Now it seems evident, that the Abbé Grosier has not a just idea of that immense collection of the history of China, distinguished by the title of the GRAND ANNALS. These *Annals* consist of the pieces that have been composed by the *Tribunal or Department of History*, established in China, for transmitting to posterity the public events of the empire, and the lives, characters and transactions of its sovereigns. All the facts, which concern the monarchy since its foundation, have been deposited in this department, and from age to age have been arranged according to the order of time, under the inspection of government, and with all the precautions against illusion or partiality that could be thought of. These precautions have been carried so far, that the history of the reign of each Imperial family has only been published after the extinction of that family, and was kept a profound secret during the dynasty, that neither fear nor flattery might adulterate the truth. Such a body of history must, indeed, be inestimable; but the life of Father de Mailla, would scarcely have sufficed to copy, much less to translate it; nor would ten times *twelve volumes* in 4to. of the largest size known, be sufficient to

contain it. When it is considered, that the *Grand Annals* of China contain every thing worthy of attention in that vast empire, the lives of all the emperors, empresses, princes, ministers, generals, great men, and celebrated women, and the history of arts, sciences, and useful discoveries; when it is farther considered, that these immense records, though called *Annals*, are yet rather *Historical Memoirs* on all these subjects, digested under certain æras and periods; we must immediately conclude that Father de Mailla's work is not a translation of these, nor, indeed, was it these annals that the emperor *Kang-hi* had translated into the Tartar language. And, in effect, the work which that emperor ordered to be translated into Tartar, and which De Mailla translated into French, is a very different history. It is less authentic than the annals, and yet is universally esteemed in China, on account of its being less diffuse and voluminous; it is in every body's hands; because it is easy to examine or ascertain here in a little time, any point that is the object of inquiry; in a word, this work is a chronological abridgment of the *Grand Annals*.

‘The greatest part of the sovereigns of Europe, says the Abbé Grosier (always mistaking the work he is about publishing for the *Grand Annals*) have been at the pains and expence of procuring a copy of the original text of these *Annals*, and have enriched their libraries with this valuable treasure: There is a magnificent copy of them in the library of the king of France in an hundred volumes.’ This part of the preliminary discourse of the Abbé Grosier is not exact; it is asserted, on the contrary, by a very learned critic (whose name, could we mention it, would be sufficient authority for what he asserts), that the king of France is the only sovereign, whose library is enriched with the *Grand Annals*, that they fill a prodigious number of volumes, and that the *Annals* in an hundred volumes of which the Abbé speaks, is a distinct work from this, and is the same with the chronological abridgment of the *Annals*, which we have already mentioned. ‘Of this (as the anonymous critic observes) there are several copies in France in the king's library, and there is one in my possession, which is of a still more recent edition than that of the king; for it was published in the 42d year of the reign of *Kang-hi*, in the year 1703, whereas those in the royal library were published under the preceding dynasty. It is evidently from this edition, that the Tartar translation, and the French translation of Father de Mailla, were made.’

This work is generally called *Kam-mo*, or the *Abridgment*. The greatest part of it was composed by *Tchubi*, who lived under the *Sang* in the year 1172 of the Christian æra. This historian made an abridgment of the *Annals* of *Sema-Kouang*:
but

but as he does not go so far backward as the foundation of the Chinese empire, this defect was supplied by others, who added what was wanting, without departing from the plan of Tehubi; and the same method was followed with respect to the periods of time that have elapsed since the twelfth century. Thus the work in question was composed, successively, by learned men, who belonged to the established department of history; though it must not be considered as the production of that department, nor as the *authentic Annals*; but as a compilation and abridgment, each of whose parts was executed by some man of letters, of his own accord. The work is esteemed because it really has a great deal of merit; but it has not certainly the authenticity of the *Grand Annals*.

It is, however, a great commendation of the work, that it had the approbation of the celebrated Mr. Freret, who was very desirous of having it printed, and even made some attempts to have it published from the Louvre. And though it be not the same work with the *Grand Annals*, yet, no doubt, it derives from them its principal materials, and is therefore proper to give a just idea of the Chinese history. The archbishop of Lyons, and the magistrates of that city, who are in possession of Father de Mailla's manuscript, and have taken great pains to preserve it pure and entire, will certainly, by publishing it, enrich the republic of Letters with a complete history of China. Such a work has hitherto been wanting in Europe; for whatever merit such writers as Du Halde, Kircher, and Martin may have, yet none of their performances deserves the appellation of a *General History of China*.

The Abbé Grosier alleges, in behalf of the candour, accuracy, and vivacity of the Chinese historians, several facts, that certainly do them honour; and must contribute, if well ascertained, to the credit of their narrations. Many of them, says he, exposed themselves to exile, and even to death, rather than disguise the defects and vices of the sovereign. *Tsokieon-min*, an author, who lived in the time of Confucius, relates that, under the dynasty of the *Tcheou*, a prince of *Tsi*, whose name was *Téuan-kong*, fell passionately in love with the wife of his general, and his repeated and assiduous visits to the lady, excited the suspicions and jealousy of her husband to such a degree, that he sacrificed every principle to his resentment, killed his sovereign, and got *King-kong* to be acknowledged as his successor. The state-historians immediately inserted in their *Memoirs* the death of the late prince, together with the motives and reasons that had engaged the general of his troops to assassinate him. The latter, who was desirous of concealing from posterity the atrocity of his crime, arrested the Chief, or *President* of the historians, put him to death,

and chose, in his place, another, who, he thought, would be more favourable and indulgent. But he was quickly informed, that the new President had no sooner taken possession of his place, than he begun the exercise of his functions by committing to writing the very same fact, and added to it, by way of supplement, the reason and circumstances of the death of his predecessor. Upon this the general's rage was kindled to such a degree, that he ordered all the public historians to be massacred. This cruel act of despotism incensed all the Literati of the province of *Tsi*, who censured the tyrant with such vehemence, and painted his conduct in such odious colours, that he was seized with consternation, and judged it prudent to restore the *Tribunal of History*, which he had destroyed, and to allow, for the future, to all its members the free exercise of their functions.

Another anecdote, related in the *Grand Annals*, furnishes also a striking proof of the rigid accuracy and integrity of the Chinese historians; we shall give it upon the authority of the Abbé Grosier. The emperor *Tang-tai-song* of the dynasty of the *Tang*, asked, one day, the President of the Tribunal of History, *Tchou, soui-leang*, if he might not see, what was written in the secret Memoirs concerning his reign. *Sire*, replied the President, *the Historians of the TRIBUNAL record in their writings the good and the bad actions of princes, the laudable or reprehensible expressions they have uttered, and all the instances of equity or injustice, that have taken place in their administration. On this head we are rigidly exact, and irreproachable, and not one of the body of historians dares here to fail in his duty. If history is to serve as a restraint on the passions of princes and rulers, an impartial severity must be its essential attribute. Beside, I do not know, that hitherto any emperor has ever known what was written concerning him. What!* replied the prince, *suppose that I did nothing worthy of esteem, and even went so far, as to dishonour my reign by unjust or vicious actions, would you, Tchou-soui-leang, write this in your Memoirs? I should be deeply afflicted at such an event, said the president, but as I am honoured with such an important post as that of presiding in the department of history, how could I decline the strict performance of my duty?* *Licou-ki*, another historian who was present at this conversation, expressed himself thus on the occasion: *Tchou-soui-leang, though he be the President of this TRIBUNAL, has it not in his power to substitute falsehood in the place of truth: if he were capable of such a proceeding, all his colleagues would rise up against him, and would not fail to mention in their Memoirs the prevarication of their chief. Nay more, added the President, the demand of your majesty, and the conversation that we have now been engaged in at this moment, will be infallibly transmitted to posterity in our Memoirs,*

Memoirs. If these anecdotes be true, they are undoubtedly very singular. It must be acknowledged, that men of letters, who are capable of such noble exertions of candour, veracity, and constancy of mind, are worthy of credit in their relations, and that an history composed from their *Memoirs*, must be considered, as above all suspicion of collusion, or falsehood.

The Abbé Grosier mentions a manner of proceeding observed in China, which is a farther proof of the sincerity and veracity of the historians of that nation, or, at least, is a great preservative against falsehood in its annals. We observed above, that the facts and events that happened under the reign of an emperor were not published, till after his death, the extinction of his race, and until another family was seated upon the throne. In the mean time, the public historians (says our Abbé) collect every day the facts and circumstances, that are offered to their observation, write them on separate pieces of paper, and without communicating to each other their relations or remarks, deposit them in a kind of trunk, or desk, which is sealed with all the seals of the empire, and in which there is a small opening sufficient to admit the papers that are placed there. This desk remains closed as long as the same imperial family remains upon the throne: but upon their removal, by death or otherwise, these scattered *Memoirs* are collected, confronted, discussed by the severest rules of criticism, and the government then orders the history of the preceding dynasty to be composed from such of them as have been adopted after the strictest examination. The *Grand Annales* are formed thus; and, such being the case, their authority seems to be much better established, than that of the histories of many ancient nations to which we give almost unbounded credit. This is undoubtedly true, and hence the Abbé Grosier takes occasion to celebrate the history of China, as far superior in authenticity to that of the ancient Egyptians, Chaldeans, and Assyrians, whose history is drawn from a small number of fragments, imperfect inscriptions on shattered columns, half effaced by time, and in a language, whose very alphabet is unknown. This reflexion of the Abbé has some truth in it: but it must be considered, at the same time, that it is only since the commencement of the Christian æra, that the history of China is so extensive, interesting, and well digested. These characters diminish considerably, when we trace this history back four or five hundred years before that period. And if we go still farther back to the early times of the Egyptians, Assyrians, and Chaldeans, we shall find that the Chinese history during this period, is not more ex-

tensive, or more regularly composed than that of these nations; nor is it much more to be relied upon, since the Chinese chronologers are not agreed about the duration of the different reigns, and the facts and events related are few in number. The *Chou-King*, has been thrown into this history; but this book is quite destitute of all chronological order, and is scarcely any thing more than a collection of moral discourses; again, the small work of Confucius can only serve to fix the chronology of the empire a little before the appearance of that philosopher, and the book called *Sansen*, of which the Abbé speaks, as containing the reigns of Fohi, Chinnoug, and Houangti, is in the judgment of a learned critic, who has examined it in the French king's library, a very short work, full of fables, and late discovered. Thus it appears that the two first dynasties of the Chinese empire have not been described in history with more extent and certainty, than the early periods of the Egyptian government.

One of the most lively parts of the Abt  Grofier's preliminary discourse, is his attack on Mr. Paw, the ingenious, but impudent and unfair author of the *Philosophical Enquiries concerning the Egyptians and Chinese*, of which we gave some account in one of our former Appendixes *. It is certain (to use the words of the Abb ) that this writer's aversion to the Chinese breaks forth with violence, and a manifest want of decency in every page of his book. He paints them with the most odious colours: he represents them as the most ignoble, mean-spirited, ignorant, corrupt, and knavish people in the whole universe, nay, as the very scum of the earth. Their history, which Mr. Paw neither has read nor could have read, is nothing more, in his bold opinion, than an ill-digested series of lies and absurdities, their cities are few in number, and little frequented, their lands are left, for the most part, uncultivated, the wisest of their pretended philosophers, such as *Confucius* and *Mengese * were insipid pedagogues, who were not acquainted with even the first elements of moral science, the stupidity of the people in general renders them totally incapable of any progress in the arts, they are yet infants in the science of legislation, and their government, though it remains without variation what it was 3000-years ago, is nothing but a ruinous and torturing system, the production of frenzy, barbarism, and contradiction. Such (says the Abb  Grofier) in a few words, is the substance of those bold assertions, which Mr. Paw, sitting quietly in his closet at Berlin, has thrown out concerning a people, whom he never saw, and who live at

* See vol. xlix. p. 558.

the distance of six thousand leagues from him. We have read Mr. Paw's book with attention, and we are entirely of the Abbé's opinion, that it is full of assertions without proofs, and breathes a spirit of insolence, exaggeration, and paradox, that is really disgusting. The Abbé proposes shewing, in some corner of the work which he is about to publish, that Mr. Paw has thrown out above four hundred assertions without proving any one, or quoting any authority at all to maintain them; and in a note subjoined to his preliminary discourse or *prospectus*, he shews, in several flagrant instances, the blunders, contradictions, inconsistencies, and misrepresentations that reign in the *philosophical enquiries* of this witty, insidious, and arrogant describer of the Chinese and Egyptians. We think the Abbé has given him several staggering blows; not that we have an high idea of the genius, morals, legislation, agriculture, and policy of the Chinese; very far from it—but whatever a nation may be, it hurts us to see its character delineated with a spirit of partiality and exaggeration.

We cannot finish this article without observing that our learned Abbé proposes subjoining to the translation of father De Mailla, a *delineation* or *tablature* of the Chinese Empire, which will contain an account of its extent, the nature of its soil, its produce, a description of its provinces, of its adjacent islands; and of Tartary, and also an account of the population and wealth of China.—This is to be followed by a discourse concerning the religion, government, military discipline, manners, customs, &c. of the Chinese. The lovers also of oriental literature will be regaled with the following pieces, which will be printed at the end of this history, as, 1st, The conformity of the chronology of the Septuagint, with the chronology of the Chinese history, in which the relation between the correspondent Epochas of the two chronologies is determined: 2dly, A *concordance* of the ancient and modern Names of all the Chinese cities, and departments: 3dly, The letters that passed between father De Mailla and Mr. Freret, concerning the translation and publication of the annals: 4thly, Critical observations of Mr. Freret on the general map of Chinese Tartary, published at Paris by Mr. D'Anville, with the answers of the latter, and of father Du Halde,

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A & T.

A R T. V.

Voyage de la Nouvelle Guinée, &c.—A Voyage to New Guinea, containing a Description of the Country, philosophical and moral Observations, and an Account of several Things relative to Natural History in the Animal and Vegetable Classes. By M. SONNERAT, Under-Commissary of the Marine. Enriched with 120 Plates. Paris, 1776.

THIS Author, having desired to accompany the Chevalier Coetivi, who was sent in 1769 by M. Poivre, Superintendent of the Isles of France and Bourbon, to New Guinea, to procure a supply of provisions and marine ammunition for these colonies, has given us here an instructive and entertaining journal of his voyage. His style is as lively and agreeable as his observations seem accurate and judicious, and we have read with pleasure his account of the productions of the different countries which he visited.

Passing from the Isle of France to the Manillas, or Philippine Islands, he took occasion from the stay the ship's crew made there, to travel into the inland parts of the country, where the inhabitants (at least a great part of them) are free, and even live in a complete state of anarchy and independence. Such, among others, are the *Negrillos*, who are supposed to be the original inhabitants, and are the most enthusiastic lovers of liberty in the world; in consequence of which principle, they live without any sort of government. But this independence is far from contributing to their well-being, and their case shews that even LIBERTY must have its limits and modifications, without which, in the present state of human nature, it cannot be either a source or an instrument of felicity. For these *free* Manilians are not, on the whole, less miserable than their countrymen who crouch under the iron sceptre of the despotic Spaniard. The two states are different; but they both exhibit scenes of degradation and wretchedness. Man is neither in his natural state, when left to himself, nor when he is subjected to a despotic master; and our Author, who had observed these two states, during his residence among the inhabitants of this country, describes them thus, with great spirit and energy:

‘ I knew (says he) that one part of this people, who had been forced under the Spanish yoke, exhibited some traits of an half-civilized nation; that the other, fierce, proud, and independent, were intirely savage; that the former languished in a state of indolence, without sufficient vigour either to perform virtuous deeds, or to perpetrate crimes, that laziness and timorousness constituted their character, and that their permanent state was wretchedness; that the latter, impatient of all subjection, and shocked at the very idea of any thing that looked like

like constraint, lived at the expence of the former, tore from them the provisions that were necessary to prolong their miserable existence, while they had neither strength nor courage to defend themselves; and that treachery, impudence, barbarity, and rapacity, formed the character of this part of the nation. As I knew all this, I used the precautions that were necessary in a country where one part of the inhabitants are always attacking the other, who never defend themselves. I set out from Manilla the 26th of October, accompanied with six Indians and an interpreter: having made choice of the most resolute men I could find to escort me. About a day's journey from the capital we met with woods, without any traces of human society. Somewhat farther, a few straggling Indians interrupted the profound silence of nature in this rude uncultivated region. Their shoulders were covered with a goat's skin, the rest of their bodies was naked, they had a bow in the left hand, and a quiver of arrows on their back. This race have haggard eyes, and an anxious unsettled look: they live independent of all rule; and though they possess nothing, yet either the idea of their having escaped the yoke, that has been laid upon others, or some other circumstance, inspire them with a kind of vanity, or some sentiment which carries that appearance. They betake themselves to flight when a stranger appears: they even fly from each other; they live in no kind of society, but wander alone, stop where they happen to be when the darkness of the night approaches, and lodge in the hollow of the first tree they meet. They have not even any domestic society, and know not either the endearments or even the name of a family. Nothing but the invincible force of nature can bend their intractable character to that temporary union that is necessary for the propagation of the species, and then the impulse of appetite attaches them to the first female that they happen to meet with: no charms of love embellish the sensual moment, no sentiments of esteem render its after-taste pleasing, though calm.—And is this (cries our Author, no doubt, with Rousseau and some others in his eye) that state, that has been so extolled, as the natural and primitive state of man, for which alone he was created! O ye, who have uttered this strange paradox, do you think that the Wise and Benevolent Hand, to which he owes his existence, endowed him with so many faculties, formed in his mind the sources of knowledge, and in his heart the seeds of so many noble affections, and all for no purpose but that he should lead the life of a brute.'

Our Traveller found, about two leagues from Calamba, in a small village, a rivulet, whose water was boiling hot, for Reaumur's thermometer being plunged into it, even at the distance of a league from its source, rose to 69 degrees. It was natural
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to imagine that such a degree of heat would destroy all the productions of nature on the borders of this rivulet, and yet the Author found there, to his inexpressible surprise, plants and shrubs in the fullest vigour, though their roots were steeped perpetually in this boiling water, and their branches were surrounded with the thick vapour it sent forth, a vapour so suffocating that the swallows, which ventured to pass over the stream, even at the height of seven or eight feet, fell down motionless. The Spanish Governor has built several baths along the course of this rivulet, and M. Sonnerat was astonished to see fish swimming in a water, whose heat was so active and intense that he could not put his hand in it. He used all possible means to procure some of these fish, that he might see to what species or class they belonged; but their extreme agility, and the want of dexterity in the Savages of that Canton, put it out of his power to catch even one; so that all he could observe was, that these fish had brown scales, and were, generally speaking, about four inches in length. This account will, perhaps, appear incredible to some; but to prevent their unbelief, the Traveller remarks, that if no body is surprised to see a man who has been used to from 20 to 25 degrees of cold in Russia, bear 60 degrees of heat within the Tropics, and 70 under the Line; what is there so incredible in the case of an animal whose natural point of temperature is 30 degrees?

The descriptions which M. SONNERAT gives of the birds, fruits, plants, and other natural productions which he had observed in the vast archipelago of the Philippines, at Luçon, Cavité, Samboangan, Mindanao, Xolo, and Pulo, are exceedingly curious; they are written with a masterly pen, and are illustrated by above an hundred plates. The fertility and riches of this region are immense. The most delicious fruits of the West Indies, as well as of the East, grow there in the greatest plenty; and many that are no where else to be found are here in abundance. Forty different kinds of palm-trees, the most excellent cocoas, and the best cassia enrich their vallies, cinnamon, nutmegs, and cloves grow wild upon the mountains, woods of ebony, and other excellent timber, are common in these islands, amber is thrown upon their coasts, and frequently ambergrise also, in prodigious quantities, and in pieces sometimes of fifty pounds weight; while, in every part of the Manillas, gold is to be found on the mountains, in the mould of the vallies, and also in the sand and the mud of their lakes, brooks, and rivers. That we may not be tempted to extend this extract beyond due bounds, we must refer to the book for a more circumstantial account of these natural productions. The Reader will find, in perusing this entertaining voyage, a strange contrast between the appearances of material and intellectual nature, phy-

fical and moral beings in these famous islands. But we cannot help communicating the account of the present king of the isle of Yolo, which forms a very agreeable digression in the work before us.

Yolo, or Xolo, is an island of no great extent, at the distance of about 60 leagues from Samboangon; but it is remarkable for its strength, and for the happiness of its inhabitants under the government of a prince, who is attentive to their well-being, and is the object of their affection. This prince has, by his capacity and spirit, rendered himself formidable to his neighbours, and has subjected to his dominion the people that inhabit the coasts of the Isle of Borneo. All the kings of the neighbouring islands are his tributaries. The Isle of Bacittan or Basilan, which is situated between Xolo and Mindanao, belongs to him, and he has vested the sovereignty of that island in one of his sons. The king of Xolo, were he possessed of more extensive territories, would probably make the same figure in India that the Russian Czar Peter I. made in Europe. These two men, both born chiefs of a rude unpolished people, both destitute of the advantages of a good education, without any model to form their sentiments or direct their conduct, inspired by a kind of instinct, and guided by native genius alone, conceived the same ideas, and struck out the same plan, in similar circumstances, and only unequal in power and possessions. The king of Xolo descended from his throne, that he might learn the art of government, and thus re-ascend it with new dignity. He employed the first years of his reign in travelling. He went first to Batavia, the capital of the Dutch settlements in the Moluccas, and there he concealed his name, and his rank, with the greatest care. He associated first with the sailors to learn the art of piloting. He afterwards served in the shop of a carpenter, to make himself thoroughly acquainted with all the branches of that business. He bought all the instruments and tools used by carpenters and masons, and particularly those employed in husbandry and agriculture; and carried with him this truly precious treasure into his island; and having himself learned the manner of employing them, taught it to his subjects, like a new Triptolemus. After he had thus furnished the inhabitants of his island with the means of supplying the most urgent wants and demands of nature, he turned his views to their improvement in knowledge, and in the arts and occupations of civilized life. He made a voyage to Mecca; learned there the Arabic tongue, studied the law of Mahomet, and on his return home brought with him the cyphers and characters that are employed in writing; and introduced the use of coin, which is unknown in the rest of the Philippine Islands.

In the Isle of Borneo is a mine of diamonds, which has been long known. The Dutch, in quality of protectors of the prince

prince to whom this mine belonged, assumed the exercise of his authority, and with it also took the mine into their hands. As the king of Xolo, after he had finished his travels, extended his power at home, made conquests among his neighbours, and became master of a part of the coasts of the Isle of Borneo, he formed the project of seizing upon this mine of diamonds, which, in fact, has been placed in the hands of the Dutch, though it belongs still, nominally, and in appearance, to its lawful proprietor. With a view to the execution of this project the king of Xolo declared war against the monarch of Borneo; but he was repulsed by the Dutch, who appeared in the field only as auxiliaries, though in reality they fought for themselves. The king of Xolo soon became sensible that without cannon, or fire arms of any kind, it was impossible to succeed against an enemy well furnished with these instruments of destruction. Accordingly he suspends the execution of his project, returns into his country, assembles his council, and proposes to purchase fire-arms from the Spaniards, with whom he had lately concluded a treaty of peace. His design being applauded he sets out for Manilla, with his wife, his children, who were all young, the captain of his guards, six warriors, and carries along with him several commodities to traffic with by exchange. He could not conceive that such an inconsiderable retinue would render him formidable, or even create suspicion. Nevertheless, no sooner did he land on the Spanish territories, than he was invested, seized, accused of a design to surprise the city of Manilla, and in consequence thereof tried and condemned to prison. This unhappy prince was an Indian, and had brought with him great riches; and this was sufficient to make him pass for guilty. He was even esteemed guilty in the judgment of the pretended ministers of peace, whom the European princes sent to preach Christianity in these parts of the globe. Among others the Jesuits were his most inveterate and cruel enemies.

M. Poivre was touched with compassion at this cruel treatment of a prince in whose conduct there were neither proofs nor appearances of guilt; he supplied the persecuted prisoner with money, visited him frequently, and procured him all the assistance in his power. In the mean time the subjects of the confined prince, whose surprise at his long absence grew into suspicion, affliction, and resentment, took arms, set out in quest of him, and proceeded to the very neighbourhood of Manilla, plundering and laying waste the places through which they passed. The adjacent isles became the theatre of their vengeance, and the inhabitants of the country suffered for the injustice and cruelty of the capital. The governor of Manilla, intimidated even in the midst of his fortrels, complained of these proceedings

proceedings to the king, whom he had treated so basely, and whose undeserved sufferings was so justly resented by his faithful subjects. This unworthy governor was now ashamed of his conduct: he talked in a less haughty and insolent strain; he proposed to the prince terms of accommodation, and these terms were that he should carry back with him to Xolo a certain number of Jesuits, and settle them there as missionaries. But the king of Xolo, who had only known this religious society by their conduct in the dominions of his neighbours, knew enough of them to reject the proposal, and he accompanied his refusal with some reflections and comparisons that were not honourable to the followers of Loyola.

The Jesuits, exasperated by this refusal, obtained from the governor of Manilla permission to arm six galleys and two sloops. This little fleet was designed, as they pretended, to conduct the prince to his dominions; but it was fitted out, in reality, to satisfy the rage of vengeance, and the lust of conquest and acquisition. Accordingly the captive king was conducted on board, but he was landed at Samboangan; and the moment after the fleet set sail for Xolo. The inhabitants of Xolo, surprised at the approach of this naval force, and terrified by the number and preparations of the invaders, retired to a fortress, which was their only place of arms, and whose walls were only built of a certain kind of mud. Nevertheless the Spaniards battered this fort in vain with their artillery, but could not destroy it. They then attempted a descent, which they executed without opposition, and advanced towards the fort without meeting with any resistance; but during their march they fell into an ambuscade, where the warriors of Xolo expected them. There they met with the warmest reception, were repulsed and driven to their ships, and re-embarked with the greatest precipitation, and in the utmost disorder.

In the mean time the king, who was a prisoner at Samboangan, escaped from those that guarded him, and during the darkness of the night fled on board an English ship which lay in that harbour. Having gained the friendship of the captain, and excited his compassion by telling him his story, he persuaded him to put to sea without loss of time, and thus was happily restored to his dominions. As soon as the ship entered the harbour of Xolo, the captain hoisted the prince's pavillon, the prince shewed himself to his subjects, who came in multitudes to the coast; universal joy was diffused throughout the island, and the king resumed his sceptre.

After this interesting digression M. SONNERAT continues the journal of his voyage from Samboangan to Pulo, makes several observations on the manners of the inhabitants of the Molucca Islands, and on the Papous, from whose country he returned to
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the Isle of France, and is since arrived at Paris, where he deposited his valuable collection of the productions of nature in the king's cabinet.

A R T. VI.

Elegio del Galileo.—The Eulogy of Galilei. 8vo. Printed at London. 1776.

AMONG the many pompous panegyrics that have been consecrated, by the Italians, to the memory of illustrious men and the statues, inscriptions, and sepulchral monuments, which have been employed to perpetuate the fame of merit and genius, the Tomb and the Eulogy of Galilei have been sought for in vain, though the impression of his merit is still lively in the minds of the learned and the wise. An hundred and thirty years have passed since the death of this great man, and his ashes have not yet been honoured with a tomb, nor his memory (until within a few months past) with a panegyric.—FACCIOLARI, one of the first natural philosophers and mathematicians of the present age, has at length paid the desired tribute to the memory of Galilei. He does not enter into any circumstantial account of his education and earlier years; for though Galilei was the son of a nobleman of Florence, distinguished not less by his taste for the fine arts, than by his quality and fortune, his education was strangely neglected, and he was forced to supply the want of instruction, by the natural vigour of his parts. He applied himself to music and mathematics, for both which his father had a taste, and excelled in the former; but he made the latter the principal, and indeed the only object of serious studies, and used the former only as an elegant amusement to refresh his mind after continued application to mathematical researches.

The learned *Facciolari* begins his Eulogy by an account of the observations, which Galilei made, as it were by chance, in the year 1583, upon the isochronism (or equality of time), in the small circular vibrations of the pendulum, to which he was led by considering the motion of a lamp suspended in a church. His father had designed him for a physician, the first use he made of these observations, was to acquire a more complete knowledge of the pulse, but he afterwards applied them to the measure of time. The machine, that he invented for this purpose, was, indeed, very imperfect, as his panegyrist acknowledges, and his first trials did not give him time enough to perceive, that the *Isochronism* ceased, when the pendulum described arcs of considerable dimension; but his different observations contributed, undoubtedly, to the great success with which the celebrated Huyghens formed afterwards his excellent theory relative to the *Synchronism*, or equality of time, in the vibrations

the pendulums, which describe segments or arches of the Cycloid.

Galilei (according to Father Frisi) was the first who discovered the theorem of the equality of time, in which a heavy body must describe the subtense of a circle raised vertically, and perceived that the spaces it described by the force of gravity were proportional to the squares of the times. It was by the guidance of geometry, and the experiments he had made upon the descent of bodies in the famous tower of Pisa, that he was led to these discoveries, which are of the utmost importance, as they are the foundation of the science of mechanics. The theory of the center of gravity, the compass of proportion, the hydrostatical balance, and the thermometer, which he discovered about the same time, did him less honour; as Luke Valori was beforehand with him in the first, and as the instruments now mentioned were not accurate enough to be applied to the purposes of geometry and natural philosophy, though they were adapted to draw the attention of the learned, and to excite a spirit of emulation which would contribute to their farther improvement.

In 1592 he was appointed Professor of Mathematics in the university of Padua, in consequence of the great reputation he had acquired by his treatise on Mechanics and the discoveries above-mentioned. While he was Professor in this city he made a visit to Venice, and was there informed that a glass had been invented by one Metius in Holland, through which objects, at a great distance, were seen as distinctly as those that were near at hand. No sooner had he received this intelligence than, without seeing the new-invented glass, his impatient curiosity led him to imagine what the form of such a glass must be, how its *lenses* must be placed, and what was the best manner of making it. The result of this inquiry was the invention of a telescope, which he presented to the government, and through which the diameter of an object appeared a thousand times larger than it was in reality. The republic of Venice rewarded him generously for this invention, and increased the salary of his Professorship at Padua; which city was then included in her dominions.

The astronomical discoveries that were the fruits of this invention redounded still more to the honour of Galilei than the invention itself. All the discoveries, indeed, that he made in astronomy were the natural consequences of this invention, which opened a way, till then unknown, into the heavens, and thereby gave the science of astronomy a new aspect. By the assistance of this instrument, he perceived, that the surface of the moon was full of eminences and cavities, and he observed a new motion of *trepidation* in that planet, which appeared to him sometimes on one side of its disc and sometimes on the other.

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He discovered phases in Venus entirely similar to those of the moon, and he demonstrated a very sensible change in the apparent diameters of Mars and Venus, which was a circumstance of great consequence to the theories, both of Tycho-brahe and Copernicus. He perceived spots in the sun, and observed that they were not permanent, like those of the moon, but changed from time to time, and seemed to move about his orb.

Galilei was the first who observed that Jupiter was surrounded with four secondary planets, which have since been called *Satellites*. These he called the Medicean Stars, in honour of Cosmo II. Grand Duke of Tuscany, who sent for our astronomer from Padua, and made him Professor of Mathematics at Pisa, in 1611, and soon after placed him at Florence with the title of Principal Philosopher and Mathematician to his Highness. Galilei imagined that it would be much more easy to come at the knowledge of the longitude by the frequent eclipses of the satellites of Jupiter, than by those of the moon, and this engaged him to compose tables of their motions, which he left to Vincent Renieri, a mathematician at Pisa, who corrected and improved them with a design to publish them. He considered Saturn as composed of three bodies, of which the middle one was spherical. He also endeavoured to demonstrate that the *Via Lactea*, or *Milky Way*, was no more than a multitude of small stars, so near one another, that the naked eye could not distinguish or view them separately. This notion, however, was entertained many ages before our Philosopher; but that the whiteness of the *Milky Way* is not owing to this cause, has been proved fully in later times.

But it was not to the science of astronomy alone that the labours and discoveries of this great man were confined. Hydrostatics, statics, ballistics, and mechanics received great improvements from his enterprising genius. In his discourse *concerning the Bodies that float and those that sink*, he revived the hydrostatical principles of Archimedes; and in his *Dialogues concerning Motion*, he employed these principles in the explication of several *phenomena* (among others of the swimming of fish) and he demonstrated one of the most important theorems in hydraulics, namely, that *the pression of a fluid upon the bottom of the vessel which contains it, is proportional to the height of that fluid*. He explained also the laws of direct and uniform motion, the principles of all variable motions, the theory of heavy bodies, which descend spontaneously, or are impelled downwards, and the elements of enginery.

The bitterness and fury with which theologians, divested of the spirit of Christianity, persecuted this illustrious Astronomer, are well known. An acknowledgment of the truth of the Copernican system, and several new arguments alleged in its
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favour, were the cause of this persecution; and the Jesuits were the persons who carried it on. But, notwithstanding the terrors of the Inquisition, and a confinement at different times in its prisons, Galilei still continued to investigate truth, and to communicate it to the world.

While he taught the mathematics at Pisa, he was involved in a controversy concerning the nature of comets with Father Grassi, a Jesuit; and though, in this controversy, Galilei had the wrong side of the question, looking upon the comets as meteors and not as planets, yet he made the spectators of this astronomical conflict forget and pardon his error, by the most elegant, lively, profoundly learned and philosophical piece of polemics that ever appeared in Italy, we mean the piece entitled *Il Saggiatore*.

This was followed by the publication of his *Dialogues concerning the System of the World*, or rather concerning the Ptolemaic and Copernican systems. In the *first* of these dialogues he examines the arguments by which the Aristotelians pretend to prove that the celestial bodies are eternal, incorruptible, and formed of a *fifth essence* different from the four elements of which all sublunary bodies are compounded, and refutes them, shewing that our earth has the same qualities and perfections with the other bodies of the universe, and does not differ in substance from the moon, Venus, Jupiter, and the rest of the planets. In the *second* he demonstrates the diurnal motion of the earth, and, in the *third*, its annual motion round the sun. In the *fourth* and last he explains the ebbing and flowing of the sea by the twofold motion of the earth, and endeavours to prove that the sea could neither swell nor subside if that planet were immovable in the center of the solar system; he also accounted, by his hypothesis, for the difference that is observable in the tides, at different times and places.

In these pieces Galilei had interspersed several strokes of wit and pleasantry, which render them as entertaining as they are instructive. Among other things he shews, in a very ridiculous light, the obstinate bigotry of the followers of Aristotle, by relating the story of a gentleman of that sect, who was invited to assist at the dissection of a body, performed at Venice by a celebrated anatomist. This latter having discovered to them a quantity of nerves proceeding from the brain and passing along the neck into the *vertebræ* to be distributed from thence through all the body, asked the gentleman whether he was not now persuaded that the nerves had their origin in the brain? *I confess*, replied the peripatetic, *that you have evidently shewn that they proceed from thence, and I should be entirely persuaded of this truth, if the opinion of Aristotle, who affirmed that the nerves proceed from the heart, did not oppose it.*

These Dialogues were followed by the *Mechanics* of Galilei, in which the usefulness of that science, and the instruments it employs is particularly considered, and which is followed by a *fragment on percussion*. In this work the eminent Author, by an happy application of the law of Equilibrium, reduces all the theory of machines to the following fundamental principle, that *in them the force, properly speaking, does not increase, but that its operation is determined for a long space of time*. In another work (intituled, *Mathematical Discourses and Demonstrations concerning two new sciences, that are relative to mechanics and local motions, with an appendix on the center of gravity of certain solids*) he applies the laws of mechanics to the theory of the resistance made by hard bodies, when an attempt is made to divide them; and from this theory he deduces several consequences, of a philosophical kind.

There is still existing in the library of Milan a manuscript treatise of Galilei concerning military architecture, where he has given, in 23 chapters, an explication of all the rules, that Marchi proposed with so much obscurity for improving the method of fortifying places.

Among the other sciences which owed much of their improvement to the genius and labours of this eminent philosopher, we may reckon *acousticks* or the doctrine and theory of sounds, as he was the first who determined, with any considerable degree of accuracy, the proportion of the length, thickness, and tension of the strings or chords of a musical instrument with the flats and sharps, or with grave and acute sounds. The whitish colour of the moon, and the *force of percussion* were the last objects of his philosophical researches.

The ardour and assiduity with which he carried on his astronomical observations, the constant use of the telescope, and the coldness and moisture of the nocturnal air, weakened, by degrees, his sight, and ended in total blindness, accompanied with other bodily infirmities, which he bore with the patience and resignation of a christian philosopher. After he had lost his sight, he endeavoured to supply that defect by constant meditation; but he gradually declined, and at length died at Arcetri, near Florence, in 1642, and in the 78th year of his age; the same year that gave birth to Sir Isaac Newton, who took up from Galilei the thread of astronomical science, and carried it from world to world, through regions as yet unexplored and unknown.

The funeral of Galilei was as obscure as his education. The Florentines designed to bury him in the church of Santa Crofa, near the tomb of Michael Angelo Buonarota; but sensible that more splendid marks of honour, than the times would admit of, were due to his memory, they left his corps in a private place,
until

until they could inter it in a proper and suitable manner; but that time is not yet arrived, and this circumstance reflects little honour on the city of Florence.

There are many amiable features in the character of Galilei, such as simplicity, cheerfulness, affability, openness, and mildness; and all these were agreeably seasoned with a propensity to mirth and pleasantry. Precision and perspicuity distinguished him as a writer. Many of his works were unfortunately lost by the superstitious devotion of his wife, who sacrificed them to the bigotry of her Confessor.

M.

A R T. VII.

Histoire de l'Academie Royale, &c.—The History and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1772. Part 1. 4to. 1775.

THE great number and bulk of the papers read before the Royal Academy, during the course of the year 1772, have obliged the Society to divide the volume for that year into two parts.

G E N E R A L P H Y S I C S.

MEMOIR I. *On the Flux and Reflux of the Sea; and particularly on the Equinoctial Tides.* By M. de la Lande.

It is now agreed on all hands that the tides are one of the many effects produced by the universal gravitation of matter; and that the immense body of water with which a great part of the earth is covered, assumes the figure of an oval, or an elliptic spheroid, the greater axis of which is pointed toward the moon, in consequence of the attractive power of that planet upon it. The action, however, of this general cause is variously modified by different circumstances; and the absolute height of the tides in particular, M. de la Lande observes, depends principally on the situation of the coasts. In the middle of the Pacific Ocean it does not exceed a foot, according to the observations communicated to the Author by Mr. Banks and Dr. Solander. It rises to three feet in the middle of the North and Indian seas, according to M. Gentil; and to five feet at the Isle Rodrigues: whereas the tide rises 46 feet at St. Malo's; which is the greatest height that it has been observed to reach in any part of the earth.

The principal intention of the Author, in this Memoir, is to shew that the common observation respecting the greater height of the tides at the equinoxes—an observation which appears not to be conformable to the theory of attraction—does not nevertheless furnish any reasonable objections to the truth of that theory: for the phenomenon, he observes, is very far from being constant; and the winds, and the direction of the coasts,

are sufficient to furnish us with an explanation of it. At Petersburg, where there are no tides, the sea is raised no less than five feet by a west or south-west wind. On the whole, M. de la Lande concludes that the high west winds which blow on the coasts in April and October, or at the equinox, increase the height of the tides at these times;—that these high tides are not the effects of the increased attraction of the sun and moon at these seasons;—and that they do not contradict the general theory, or, in other words, are by no means contrary to the system of gravitation.

MEMOIR II. *Observations on the Management of Sheep, &c.* By M. Daubenton.

In this Memoir M. Daubenton relates the results of the experiments which he has made, in opposition to the common practice, in France of housing sheep during the winter; and endeavours to shew the advantages derived from the keeping them abroad during the whole year, according to the practice followed in our own country and in Spain.

MEMOIR III. *On an Electrical Machine of a new Kind.* By M. Le Roi.

This machine is no other than that which consists of a flat circular plate of glass, invented, we believe, by Mr. Ramsden; but which M. le Roi has improved by insulating the cushions. By this means it is made capable of producing either positive or negative electricity, at the will of the operator.

This Article is followed by some *Inquiries into the horizontal Variation of the Needle*, by M. le Monnier; and by the usual *Botanico-meteorological Observations*, annually presented by M. Du Hamel. Among the shorter physical observations annexed to this class, we shall only notice the following:

Some artificial magnets have been shewn to the Academy, made by the Abbé Le Noble, which greatly exceed in power any magnetical bars that have hitherto been prepared. One of these weighing less than two pounds, lifted a weight of 40 pounds. Another weighing only nine pounds two ounces supported, in the presence of the Academy, a weight of 105 pounds; and a third, made in the form of a horse-shoe, which weighed about two ounces, lifted a weight of four pounds six ounces. The great power of these magnets does not appear to be owing to any particular novelty in the process; but to the attention which the Abbé has given to the quality and tempering of the steel, and to the construction of the armature; which is found to be a very essential article, and which had not yet been reduced to any precise rules.

C H E M I S T R Y.

MEMOIR I. On Zinc; or, the Analogy between Zinc and Phosphorus established and developed by a Series of Experiments. By M. de la Laffone. First Memoir.

Zinc was a favourite subject with Van Helmont and the alchemists; and its various and singular properties have been pretty largely discussed by the modern chemists; particularly by Geoffroy, Hellot, Pott, Malouin, and Margraaf. In the present Memoir M. de la Laffone presents this semi-metal under a new and curious point of view; and endeavours to establish a striking resemblance between it and the phosphorus of urine; two substances apparently very dissimilar.

He commences the parallel by taking notice of the extraordinary light afforded by zinc, on exposing it, without addition, to a considerable degree of heat. This light is of such a dazzling brightness that the eye can scarce support the splendor of it. Zinc likewise, during this deflagration, exhales an odour resembling that of garlic: phosphorus exhales the same alliaceous vapour. This fulguration of zinc does not take place, nor will it continue, unless there be a free access of air: which is likewise true of phosphorus.—When the Author exposed zinc to a violent fire, in vessels closely luted, the whole of it was volatilised: the greatest part escaping through the luting, and deflagrating among the coals; while the remainder was found adhering to the inside of the cover of the crucible, in a metallic state, or under the form of innumerable particles resembling mercurial globules.

The Author next proceeds to shew the great resemblance between the phenomena produced by the mere action of the air on these two substances, in altering or rather decomposing them. In phosphorus, the phosphoric acid, greatly concentrated, and united with phlogiston, greedily attracts the aqueous vapours floating in the atmosphere, with which it unites; producing an intestine motion, or effervescence, visible through a magnifier. A proportional quantity of the phlogiston is left disengaged; so that nothing is wanting to produce a deflagration, but an increase of this intestine motion, either by means of warmth immediately communicated to the mass, or by friction:

In a similar manner zinc is acted upon by the air, or rather the aqueous vapours in the atmosphere; which, according to the Author, effect a real decomposition, though in a slower, more difficult, and less complete manner, on account of its metallic nature and other circumstances. The surface exposed to it is tarnished, loses its phlogiston, and is covered with a true calx. This calx, however, or earthy substance, says M. de la Laffone, ‘appears to contain the *phosphoric acid*; since, on

restoring phlogiston to it, it is rendered capable of producing a deflagration perfectly similar to that of phosphorus. He supposes that every substance susceptible of such a deflagration, contains the phosphoric acid combined with phlogiston; at the same time very properly acknowledging that this new theory, with respect to the existence of the phosphoric acid in zinc, considered as one of its constituent principles—though founded on numerous facts contained in the present Memoir, as well as on others which will be related in a subsequent paper—is only offered by him as an hypothesis, or a probable conjecture.

The Author confirms the resemblance between the two substances by various other observations. He mentions the very singular corrosion of an iron spoon, on stirring zinc in fusion with it; and its corroding and spoiling files used in rasping it. These effects he ascribes to the *fulminating phlogiston*, or the acid of the *phosphoric matter*, contained in the zinc, let loose and brought into action, in the one case, by the heat; and, in the other, by the violent friction produced by the file. In the latter case he has even perceived the alliaceous or phosphoric odour; and in the dark thought he saw some appearances of phosphoric light.

Phenomena, in many respects similar, likewise attend zinc and phosphorus, when exposed to the action of water. Phosphorus evidently suffers a superficial decomposition, when long kept immersed in that fluid: its surface becomes covered with a kind of powdery efflorescence: a part of its phlogiston is separated, and escapes; and a part of the phosphoric acid is hereby disengaged, in a quantity sufficient to render the water sensibly acidulous. The Author shews that zinc, under similar circumstances, undergoes a similar decomposition: and though the change is not so great, or so quickly effected, yet he affirms that the water becomes milky, and at length impresses upon the tongue ‘a somewhat acerb and metallic savour, precisely that of the phosphoric acid weakened or diluted.’

We omit many other points of resemblance mentioned by the Author, as well as other curious observations, from which he concludes that the concentrated phosphoric acid is contained even in the *calx* or flowers of zinc; that is, after it has lost the greatest part of its phlogiston, in the deflagration*. We apprehend

* Some curious experiments formerly made by M. Margraaf seem to confirm the Author's hypothesis. That ingenious chemist, on mixing the *sal microcosmicus*, or the *fusible salt of urine*, which is known to be the basis of phosphorus, with lead and with tin, and subjecting the mixture in close vessels to a violent heat, found both the metals considerably changed; and the latter in particular converted

prehend, however, that he errs in ascribing the additional weight which this and some other metallic substances acquire by calcination, to the aqueous vapours in the atmosphere, which he supposes to be attracted by them. The true cause of their additional weight has been lately very satisfactorily ascertained by Dr. Priestley, and M. Lavoisier; who have shewn that they acquire it from air, fixed, atmospherical, or dephlogisticated, which they attract from the atmosphere, and which, in a fixed or solid state, becomes a constituent part of their substance.

MEMOIR II. *On a Method of enabling Copper to elude the Test of the Volatile Alkali.* By M. Cadet.

It has hitherto been universally supposed by chemists that the presence of the smallest portion of copper, in any fluid, dissolved by any acid whatever, might be detected by means of the blue colour induced on the addition of a volatile alkali. In this Memoir M. Cadet shews that there are exceptions to the general rule; to the discovery of which he was led by the following observation:

He had before shewn that borax contains a portion of copper, and had presented to the Academy a *regulus* of that metal, actually extracted from this salt. It is well known, however, that the volatile alkali does not give a blue tinge to a solution of borax; though from M. Cadet's experiments it appears that copper is really contained in it. Prosecuting his inquiries into this subject, he suspected that the aforesaid *regulus* was in some degree arsenical; and afterwards discovered that arsenic had the property of defending the copper with which it was combined, from the action of the volatile alkali.

Having suffered materially in his health by his operations on arsenic, he directed his views towards tin, as a less dangerous substance; though it contains a certain quantity of that mineral, as M. Margraaf has demonstrated †. Here too he found that on allaying this metal with a small quantity of copper, and dissolving the compound in marine acid; the arsenical principle in the tin prevented the volatile alkali from producing a blue colour in the solution.—This Memoir contains some other chemical novelties, the heads of which we shall briefly relate.

The Author shews that on combining the marine acid with different saline, vitrifiable, or metallic substances, particularly lead and copper, a kind of glass is produced, which puffs up in the fire, and with which metals may be soldered, in the same

verted into a substance resembling zinc in those properties which peculiarly distinguish it; particularly that of deslagrating *per se*. See his *Opuscules Chymiques*, tom. i. pag. 141—144.—Or the *Berlin Memoirs* for the year 1746.

† In his *Opuscules Chymiques*, tom. i. page 192, &c.

manner as with borax. This last quality he ascribes to the marine acid contained in it, and which is likewise found in borax. To this acid, he affirms, borax, and sedative salt, owe the property of soldering metals.

He asserts, likewise, that fossil alcali contains a certain quantity of marine acid; so intimately combined with it, that it is impossible to deprive this salt of it even by calcination; and further supposes that its property of crystallising is owing to this acid.

Some kinds of tin, particularly that from Cornwall, let go a black precipitate, when they have been dissolved in the marine acid. This precipitate, he says, is copper which has been added to the tin in the smelting of it; and he considers the existence or quantity of this precipitate as furnishing a proper test of the purity of any particular specimen of that metal.

B O T A N Y.

This class contains an account of several experiments made by M. Tillet, on the fertility of various earths or other matters contained in pots set in the earth; such as clay, river sand, gravel, ashes, dung, &c. and even powdered glass. They throw considerable light on the principles of vegetation, and on the causes which render particular earths more or less fertile; but they are too numerous and complicated to admit of abridgment.

Toward the end of this class, an account is given of the success of a scheme that has for some time past engaged the attention of the French ministry; the objects of which were the eluding the vigilance and jealousy of the Dutch in the spice islands, and getting possession of the true plants and seeds which produce the nutmeg and clove; the monopoly of which the Dutch had certainly very dearly earned, by their numerous wars with the natives, and contests with Europeans, in order to acquire and retain an exclusive property in these spices.

An expedition undertaken for this purpose, from the Isle of France, in 1770, was not perfectly successful. A second armament was therefore fitted out in 1771, under a pretence of procuring provisions and ammunition at Manilla, on account of the probability of the war then impending. Having accomplished this ostensible part of the expedition, the adventurers arrived at the Moluccas, under a new pretence of avoiding the enemy. The Dutch at length began to entertain some suspicions of their real errand; and before they had accomplished their object at some of the isles of that Archipelago, appear to have fitted out an armament to intercept them. They had however made such good use of their time, that they got off with their booty unmolested; and in June 1772 they landed in the Isle of France no less than 40,000 nutmeg plants; with which and with clove plants, that isle, and the Isle of Bourbon,

bon, as well as some others, together with the settlement at Cayenne, have been largely stocked; and the cultivators have been furnished with printed directions for the culture and management of the plants.

Specimens of the different plants and of their fruits have been sent over to the Academy, who declare them to be the true nutmeg and clove known in commerce; and their Secretary here makes the eulogy of those *modern French Argonauts*, who have accomplished a task perhaps more difficult and perilous, and attained an object certainly more useful, than that pursued by the Argonauts of old. But though he seems tacitly to acknowledge the dear-bought right which the Dutch, the original robbers, seemed to have acquired in this valuable branch of their Eastern depredations, he is silent with respect to the rectitude of thus robbing them, or rather cheating them out of it. Nor shall we make any observations on the political morality of the act; as states have a *moral* of their own, not often conformable to the rules of vulgar ethics.

GEOMETRY.

This Class contains three Memoirs, unsusceptible of abridgement. The first treats of the *Integral Calculus*; the second, of particular Solutions of differential Equations, and of the Secular Equations of the Planets; and the third, of furd quantities of different Orders, with an Application to the Circle.

ASTRONOMY.

This Class contains I. *A Memoir by M. Pingré, on the Parallax of the Sun, deduced from the best Observations of the Duration of the Transit of Venus over his Disc, in 1769.*—After a critical examination and comparison of the best observations made in different parts of the world, M. Pingré concludes that the horizontal parallax of the sun, at his mean distance from the earth, is very nearly 8 seconds, and 8 tenths.—II. *A Continuation of M. Du Séjour's elaborate Work on Eclipses*; being his tenth Memoir on that Subject.—III. *On the Passage of Mercury over the Sun, in November 1769*; by M. de la Lande.—IV. *A Memoir of M. de la Grange, on a Method of constructing Tables of the Planets, independent of the Theory of universal Gravitation*; and founded solely on Observations, *à posteriori*. It contains likewise several particular astronomical observations, which we need not enumerate.

GEOGRAPHY.

Memoir, in which it is shewn that the Voyage from France to Canton, by a North-East Passage, would be nearly as long as one performed by the Cape of Good Hope. By M. Le Gentil.

M. Le Gentil seems to have proved in this Memoir that, granting the reality and practicability of a North-East passage

sage to China, no advantages in practice' would attend the taking this short cut to the East Indies. His reasoning is founded on the following, seemingly very pertinent, observations ;

He supposes this passage to be open a month or five weeks at the utmost, during the months of July and August ; and affirms, that a vessel passing this way to Canton, and repassing through it to Europe, would spend 17 or 18 months in the voyage : but at present the French vessels, which go by the Cape of Good Hope, do not take up more time than this, in the voyage out and home ; including even that spent in stopping at the Isles of France and Bourbon, which amounts nearly to two months. Independent, therefore, of the obvious difficulties and dangers attending the first mentioned course, no advantage, even with regard to time, will be obtained by this shorter and more direct passage to and from the East Indies.

The Monsoons are the foundation of his reasoning on this head. Supposing a vessel, which set sail in the beginning of May, to have got through the North East passage by the middle of August ; the westerly Monsoon will stop its progress towards China till the beginning of October. Being arrived at Canton, no hopes can be entertained of its departing from thence till the middle of May in the year following ; as it cannot enter the sea of Japan, but by means of the westerly Monsoon, which then begins to blow. If the vessel meets with no accident afterwards from variable winds and ice, it may get through the Northern Straits in due time ; but it will scarce be able to arrive at its port in France before the end of September, that is, after 17 months complete : whereas, independent of the delays at the Isle of France, a vessel, by the common route, may perform the whole voyage in 15 or 16 months at farthest.

The *History of the Arts* published in 1772 comprehends six particulars : 1. *The Art of making Tobacco-pipes* ; by M. Du Hamel : 2. That of the *Cutler* ; by M. Perret : 3. *The Art of making Porcelain* ; by the Count de Milly : 4. That of the *Bookbinder* ; by M. Dudin : 5. *The Manufacture of common Cutlery* ; by M. Fougereux : and, 6. *The Art of making Chirurgical Instruments* ; by M. Perret.

At the end of the *History of the Academy* is given the Eloge of the late celebrated Baron Van Swieten ; whose place of foreign associate the Royal Academy have filled up by electing Dr. Franklin.

B...y.

A R T. VIII.

Oeuvres Philosophiques, &c.—The Philosophical and Mathematical Works of W. J. s'Gravesande, collected and published by Jean Nic. Seb. Allamand, &c. 4to. In Two Parts. Amsterdam. 1774.

THE character of the Author of these Tracts, now first collected together, is too well known in this country, and indeed throughout Europe, to render any account of it from us necessary, or even proper. Beside his *Mathematical Elements of Natural Philosophy confirmed by Experiments*, which was very early translated into our language by Dr. Desaguliers, he composed and published many other works, less voluminous, but on subjects sufficiently interesting; the greater part of which are become rare, or absolutely out of print; while others are dispersed, or overwhelmed amidst a variety of other matter, in the Literary Journals in which they were originally inserted.

The present Editor, who was his disciple and friend, and with whom his papers were deposited after his death, has here collected all these valuable and scattered tracts, and has, at the same time, enriched the present publication by the addition of some other pieces of the Author, which had not before been published. Our philosophical Readers will expect, at least, an enumeration of the greater part of these different articles; which we shall give nearly in the order in which they occur: adding occasionally a few short remarks on some of them.

'*An Essay on Perspective.*'—This work was finished by the Author before he was 19 years of age; though he did not publish it till four years afterwards. He meditated a new and improved edition of it, and had even got the plates engraved for it; but the undertaking was prevented by his death. The Editor relates, on this occasion, an anecdote which will appear singular. He informs us that whenever Mr. s'Gravesande intended to publish a work, his custom was first to compose the whole of it in his head, and not to commit any part of it to writing, but in proportion as the printers wanted copy. This circumstance must appear the more remarkable, when we consider the perspicuity and order so observable in his writings.

'*Matheseos Universalis Elementa.*'—This work was meant as a text book to the Author's Lectures on Algebra, and forms an excellent course of that science as far as it extends.

'*Specimen Commentarii in Arithmetica Universalis Newtoni.*' In this Commentary the Author confines himself to Newton's method of finding divisors; and to the extraction of the root of a binomial.

'*Essay*' ✓

'*Essay of a new Theory on the Force of Bodies in Motion.*'

'*Remarks on the same Subject; to which are prefixed some Reflections on the manner of writing used by Dr. Samuel Clarke.*'

These two pieces, as well as several others contained in this collection, were originally published by the Author in a *Literary Review* (the *Journal Littéraire*) published at the Hague, in which he was a writer. They relate to the well known controversy with regard to *forces*, and are written in support of the Leibnitzian doctrine—that the *force* of a body in motion is proportional to its mass multiplied by the *square* of the velocity. On this occasion the Editor relates the following anecdote, which furnishes us with a curious and edifying trait of M. s'Gravesande's character.

M. s'Gravesande had at first maintained the ancient system—that the force is proportional to the mass multiplied into the simple velocity; and willing to confirm the truth of it by experiment, he invented an apparatus for dropping balls from different heights into clay. Trying the experiment, and confidently expecting a result favourable to his hypothesis, he found that the cavities formed by the balls declared in favour of the new system. His ancient prejudices immediately gave way, and, in the presence of M. Sacrelaire, his brother-in-law, who happened to be in the room, he was heard suddenly to exclaim, with a certain degree of enthusiasm, which surprised his brother-in-law—'*Ab! It was I then who was mistaken!*'—M. Sacrelaire, astonished at the exclamation, drew near to learn the cause of it. This *genuine philosopher* hastened to repeat the experiment before him, with as much satisfaction as if it had been in his favour.—M. Sacrelaire himself furnished the Editor with the detail of this adventure.

'*Remarks on the Construction of Air-pumps, and on the proper Dimensions of the Barrels, &c.*'—In this piece, beside resolving several curious problems relative to the air-pump, the Author demonstrates that large barrels have not that advantage over the small ones which had been supposed; and that, on the contrary, supposing their diameters equal, short barrels are superior in effect to those which are longer.

'*A Letter to Sir Isaac Newton, relating to the Machine invented by Orffyreus.*'

'*Remarks with regard to the Perpetual Motion.*'

From these two papers, and from the life of the Author written by the Editor, and prefixed to this work, it appears that M. s'Gravesande, notwithstanding the pretended mathematical demonstrations to the contrary, did not think a perpetual motion impossible, or that it implied a contradiction: on the contrary, he was of opinion that the possibility of it might be demonstrated; and was even inclined to think that the celebrated

brated *Wheel of Orffyreus* was in fact a perpetual motion; at least he considered it as a very wonderful machine, and as containing, within itself, the principles of its long continued and rapid motion, without deriving them from any concealed, external cause or agent. Our philosophical Readers will probably receive some gratification from the following abstract of the account given of it in these two papers, by so excellent a judge as M. s'Gravesande.

The machine consisted of a large circular wheel, or rather drum, 12 feet in diameter, and 14 inches in depth, and very light; as it was only formed of an assemblage of deals, the intervals between which were covered with waxed cloth in order to conceal the interior parts of it. The two extremities of an iron axis, on which it turned, rested on two supports. On giving the wheel a slight impulse in either direction, its motion was gradually accelerated; so that after two or three revolutions it acquired so great a velocity as to make 25 or 26 turns in a minute. This rapid motion it actually preserved during the space of two months, in a chamber of the palace of the Landgrave of Hesse, the door of which was kept locked, and sealed with the Landgrave's own seal. At the end of that time it was stopped, to prevent the wear of the materials.

M. s'Gravesande, who had been an eye-witness to the preceding circumstances, took down the machine; and in the presence, and with the permission, of the Landgrave, examined all the external parts of it, and was convinced that there could not be any communication between it and any neighbouring room. Orffyreus, however, who was of a genius nearly allied to madness, was so irritated at the manœuvres of the prying professor, that the very same day he in a rage broke the machine in pieces, and wrote on the wall '*that it was the impertinent curiosity of Professor s'Gravesande, which caused him to take this step.*'

The prince of Hesse, who appears to have been a competent judge of these matters, had been indulged by Orffyreus with the view of the interior parts of the wheel, under an injunction of secrecy. Being asked by M. s'Gravesande whether, after it had been in motion some time, there was any change observable within it, and whether it contained any pieces that indicated fraud or deception, he answered both questions in the negative, and declared that the machine was of a very simple construction.

One further circumstance seems to shew that Orffyreus was not an impostor. He was ready and desirous to discover the principles on which his machine was constructed, on being sure of a proper reward; nor did he desire to receive the least emolument

emolument for such discovery, till the machine had been thoroughly examined, and acknowledged to be a perpetual motion.

‘ *A Letter on the Utility of Mathematical Learning.*’

‘ *An Introduction to Philosophy, particularly Metaphysics and Logic.*’

This last Treatise, together with some metaphysical essays which succeed it, constitute nearly two thirds of the second part of this collection. They are written in the Aphoristical form, or in numbered paragraphs, with occasional references to each other; and are valuable for the precision, perspicuity, and good sense, observable in them.

‘ *A Mathematical Demonstration of the Direction of the Divine Providence.*’—In this tract M. s’Gravesande attempted to demonstrate mathematically, that the regularity which is observed in the number of births of the two sexes is not the effect of chance, but a proof of the Divine superintendence.

‘ *A Letter on Lying.*’

‘ *Remarks on the Officious Lye (Mensonge officieux).*’

In these two Essays the Author undertakes to shew that it is neither contrary to the laws of morality, or those of Christianity, to speak what we do not think, on certain occasions.

We omit the mention of a few smaller articles which terminate the work; and shall only add that M. Allamand has, in our opinion, done a very acceptable service to the philosophical world, in rescuing these valuable pieces from oblivion. **B..**

A R T. IX.

Principes de la Legislation Universelle, &c.—The Principles of Universal Legislation. 8vo. 2 Vols. Amsterdam, 1776.

WHEN will the learned have done with writing on laws and legislation? Never; if the Author of this work has truth on his side, when he says that the science of legislation, with all the improvement it has received from the experience of between fifty and sixty centuries, has made but few steps toward perfection, which he concludes from the calamities and misery, that yet prevail in civilized nations. Thus we shall jogg on, writing books, and building systems for the happiness of nations, till the nations and the globe, on which they swarm for a while, shall be no more; and the science of legislation will be drawing nigh to perfection, when there will be neither sovereigns to rule, nor subjects to obey. Such was the first reflexion suggested by the work now before us, whose interesting title engaged us once more to read a book upon laws and government.

This work, which has just been published, is elegantly printed. It is said to be the production of Mr. *Schmidt* a native

tive and inhabitant of Switzerland. It has undoubtedly a considerable degree of merit, both from the great variety of interesting subjects, which our Author comprehends in his *Principles of Legislation*, and also from the elegant and judicious manner in which they are, generally speaking, treated. There are, indeed, many of these subjects, which we do not think have been examined and discussed with sufficient depth of inquiry, and some of them, on which the views of the Author are more ingenious than just; nor can we be much surprized at this, when we see such a multitude of subjects crowded within the compass of two octavo volumes. We shall lay before our Readers the plan of the work, and then give a sample that may enable them to judge of its execution.

The work is divided into XI books, which comprehend 98 chapters. In the Ist book, entitled *Concerning the Relations in which Man stands to Nature*, the Author treats, in eight chapters, of Nature in General, of the Nature of our Globe, of the Nature of Man, of the influence of material Beings upon the state of Man, of the influence of intelligent Beings on the state of Nature, of the order that is observable in the preservation of Individuals, and in the multiplication of the Species, and of the place which man holds in the Order of Nature.

The II^d Book, which is employed in pointing out the *Relations which Man bears to Society*, contains the sentiments and illustrations of our Author with respect to the State of Nature, the Origin of Society, the Nature of universal, domestic and civil Society, and the rights and duties of Man, as a social Being.

Property and Liberty are the subjects of the III^d Book, in which the following interesting subjects are treated in a chapter appropriated to each, *viz.* Personal Property, Liberty, Slavery, the Violations of Personal Property, Moveable Property, immoveable or landed Property, the Laws that are inconsistent with landed Property, the transferring of Property, and Customs that are in contradiction to every kind of Property.

Goods and Riches are treated in the IVth Book. Here, after a general view of the gifts of Nature, and the sources of subsistence and comfort that the benignity of Providence has opened to man in the constitution of the natural world, and the human faculties which draw from this constitution such signal advantages, the Author considers Riches in their nature, in their source, and in the expence and pains that are necessary to their production. Several other subjects, of a very interesting nature, are also illustrated in this Book, such as the produce of cultivated ground—arts and industry—commerce and traffic (which are here judiciously distinguished)—money

and other signs of riches—public opulence—inequality of fortunes—the proportion of expences to their objects—and the nature and real effects of luxury.

The Vth Book, which closes this first volume, relates to *Subordination in Society*. The nature of this subordination is first considered, and then the different classes of citizens, who enter into it, such as the class of men of property, the nobility, the *Productive* class, (by which our Author means the farmers and those whose labours are directly employed in agriculture and rural improvement) the *Barren* class, (which is not designed to indicate the idle and useless part of a nation, but that part which does not *produce*, that is, which is not employed in agriculture, the *only* source of riches in our Author's system †, and lastly, the persons employed by the sovereign in the administration of the different branches of government. This Book concludes with the respective liberty enjoyed by those different classes in society.

Sovereign Authority is the subject of the VIth Book, of which the Author treats of the origin and attributes of sovereignty, of the different forms of government mixed, and monarchical, of despotism, of the exercise of the supreme authority, of magistrates, and of succession to sovereignty.

The VIIth Book treats of the *Force or Power of a Society*, and consequently of population, a military force, the public revenue and expence, *Direct* and *Indirect* taxes, and the manner of levying them.

In the VIIIth Book the Author considers the various *Relations which one Community or Nation bears to others*; and under this article he treats of the natural connexion between public communities, of external commerce, of the balance of trade, of the liberty of external commerce, of trading companies and colonies, of the subjection of one society to another, of the balance of power, of war, of treaties and conventions, and of the universal law of nations.

The important object of *National Instruction* employs our Author in the IXth Book. He treats, under this extensive article, of the first and main spring of human actions, of error and ignorance, of evidence and opinion, of the branches of knowledge that are fit for man, of the sciences in general, of the fine arts and the mechanic arts, of education, of public instruction, and of the influence of public instruction upon government.

Book X is wholly employed on the supreme end and purpose of all society and government,—*Public Happiness*. The

† By the *Barren* class our Author means artificers, and artists who work and modify the materials produced by the earth, which are the direct cause of opulence.

Author considers here the nature of public felicity, the errors into which some have fallen in indicating the causes that produce it, the true sources from whence it flows, and the means of bringing it to still higher degrees of improvement and perfection. He treats also of manners and customs, and their influence on the state of a community; of the happiness of a sovereign; of the causes that produce the decline of national happiness; of the characters that indicate the flourishing and prosperous state of a people; and, lastly, of the present and future felicity of public societies.

Positive Laws, considered in their origin, diversity, simplicity, rewards and punishments, the manner of composing them, their promulgation, execution, and judicial forms, are the subjects treated in the XIth and last Book of this work.

We have here given the heads of this work, which deserves to be made known by a more ample account of some of the interesting subjects here discussed. At present we shall lay before our Readers the whole chapter in which the Author displays the origin and nature of colonies, and the causes of their prosperity and decline. We should be glad to know *when* this chapter was composed, and those that read it will easily perceive the reason of this curiosity.

Concerning COLONIES.

In ancient times when the number of inhabitants increased in any country to a degree that was disproportioned to the means of their subsistence, it was usual to reduce this superfluity of population to an equilibrium, by sending a part of the people to seek and form settlements in other countries. Sometimes to secure a conquered province, a part of the victorious nation went and fixed their residence, among the vanquished. This motive for forming colonies has no place in our times, and we have no more examples of it, if we except one nation, which sends, from time to time, a certain number of its inhabitants to keep the yoke firm upon the necks of its distant provinces. But generally speaking (and indeed with the sole exception of the Spanish, who are the nation we mean) our modern Colonies are no more than *settlements*, in distant countries, for the *purposes of agriculture and commerce*.

We must not give the name of Colonies to those strangers, whom the sovereign sometimes invites and engages, by favourable conditions, to settle in the uncultivated parts of his territories. These strangers are soon blended and incorporated with the nation which adopts them, and their relation to the community into which they enter, becomes as intimate as that of the original natives, one to another. Nevertheless, the government which proposes to form such asso-

ciations, must use circumspection and caution in executing all plans of this nature. The emigrants must be chosen in a climate not entirely different from that which they are destined to inhabit; for a transition too rapid and violent from one climate to another, of a temperature wholly different, succeeds as ill with men as with plants. It is also contrary to every dictate of prudence and good sense, to place men in an uncultivated country without having used the proper precautions for their subsistence, and furnishing them beforehand with all the instruments of agriculture, that are necessary to the execution of their plans of improvement. Without these precautions the emigrants disperse and perish, or the settlement declines and falls into a state of languor, which hinders it from answering the intention of its founder.

After the discoveries that were made in the two hemispheres, the nations, who were endowed with penetration and sagacity, perceived other treasures besides gold in the countries newly discovered; they observed there productions of various kinds, and consequently new objects of commerce. To turn these favourable circumstances to their advantage, they sent to these fertile, but almost desert countries, a number of citizens, whom they could spare from home, and thus founded Colonies for agriculture and commerce.

Colonies, composed thus of citizens of the same community, (or of strangers who have that character by political adoption) are of consequence distant provinces of the Mother-country. Their settlement is attended with no small expences to the nation that has founded them, and the protection they still afford them is a perpetual source of new charges and disbursements. Thus the relation of the Colonies to the Mother-Country is the same with that of the other members of the community, and imposes upon them the solemn obligations of *submitting to the Laws, contributing to the public expences, and promoting the general prosperity of that country.* It is with the utmost reason that the Mother-Country expects these advantages from her Colonies; but it frequently happens, that she takes the wrong methods of obtaining them.

A rough and displeasing method has been put in practice of obtaining from the Colonists a part of the fruits of their industry, and of the produce of the country they have cultivated; and this method is an *exclusive commerce*, which obliges the Colony to sell *all* its productions to the Mother-Country, and to purchase from thence all the objects of its consumption. Such regulations as these destroy all that liberty of mixed commerce in the Colonies, which partakes of the nature both of external and internal commerce. But we have seen, in the preceding part of this work, that all the laws

that restrain the freedom of these two kinds of commerce, are equally prejudicial to both of the contracting parties in their exchange of commodities. It may therefore be affirmed, in general, that an exclusive commerce between a Nation and its Colonies is ruinous to the latter, and *that* without bringing the smallest advantage to the Mother-Country, which ties them down to this unjust servitude. A few reflexions will contribute to illustrate still farther this important truth.

An exclusive commerce is judged necessary, either to the levying a tax upon the Colonist, by the duties on exported and imported commodities, or to secure the profits of this trade to the inhabitants of the Mother-Country at the expence of the Colonies. If the commerce be thus restrained with a view to the imposition of *indirect* taxes, we have shewn already the pernicious effects of taxes of this nature, which, falling necessarily upon the first seller, must be, in effect, paid by the Nation rather than by the Colonies. But if the intention of this restraint upon commerce be to secure a considerable gain to the Mother-Country in its monopoly with the Colonists, this intention is by no means fulfilled, it is even totally frustrated. For if the Mother-Country sells her commodities, and buys those of the Colonies at the current price of the general market, the exclusive trade is superfluous: if, on the contrary, she sells dear to the Colonies and buys cheap, she ruins the Colonies, or, at least, retards their prosperity. The Mother-Country then loses doubly, by selling less of her own produce, and receiving less of the objects of consumption that are the produce of the Colonies. Nor is this all, for by raising the price of her commodities, and lowering that of the produce of the Colonies, she forces the Colonists to fly to the resource of a contraband trade, and thus, in the issue, destroys her own commerce, and dissolves the closest and surest bonds of her connexions with the Colonies. In such a state of oppression no side gains, and all the profit of trade is carried off by a small number of smugglers and greedy interlopers, who, in consequence of this monopoly, fleece both the Colonies and the Mother-Country.

It is therefore the interest of the latter to grant to the Colonists as extensive a freedom of commerce, as to the rest of her subjects. She has no reason to apprehend, that in this commerce she shall not always have the preference, before foreign nations, if this preference be what she ought to wish for; the Colonists are bound by too many ties to their ancient country, and have too many motives to maintain a constant intercourse and communication with it, not to be disposed to exchange their commodities principally with that nation of which they still consider themselves as a part. Be-

sides, gratitude will engage them to favour a country to which, in consequence of the removal of all restraints from their trade, they will be indebted for their prosperity. Then the happy effects of mutual liberty will be felt on both sides; industry will be promoted in the Colonies by their receiving a good price for their productions, and consumption, increasing these, will increase the demand for the commodities of the Mother Country. We apprehend that our Author talks here more like a moral philosopher, than a man of the world.

It is not (continues he) in the chimerical profits of an exclusive commerce that a Nation ought to look for the utility of its foreign settlements, but in the augmentation of its public revenue by the ample contributions of a flourishing Colony. As the Colonies are distant provinces of the same empire, their administration ought to be formed after the model of that in the Mother Country. They are accustomed to the laws of that country, and they ought to adhere to them, if the influence of a new climate, or the intervention of new circumstances, and new wants, do not oblige them to demand some change or modification of their ancient jurisprudence. If the legislator allows the Colonies the liberty of deliberating in council on their own affairs, circumstances, and exigencies, and of presenting to him the result of their deliberations, he will always be informed of the true interests of the Colonies, and of the means of the promoting them. And he will either give them good laws, or dispense with their observing those of their ancient country.

Nothing so fatally retards the progress and prosperity of a Colony, nothing is so adapted to accelerate its ruin, as a military and despotic government. A Colony ought never to be considered as a fortress erected against the enemies of a Nation, but as an association of husbandmen and traders who cannot be made too free. The distance of a Colony from the Mother Country, which is often alledged as an argument in favour of the arbitrary power entrusted with governors, proves quite the contrary, and shews how imprudent it is to arm officers with such a power, as *their* distance is an encouragement to the abuse of their power, and as it is impossible to impose a restraint upon this abuse before the mischief is done.

On this account, a kind of municipal government established in the Colonies, seems best suited to the liberty of the Colony and the true interests of the Mother Country. The privilege of governing themselves, according to the laws and under the inspection of the sovereign, is the surest way of bringing the Colonies to the highest degree of prosperity

and this prosperity will be accelerated, if the landed interest are invested with the power of enacting eventual laws, whose duration and validity shall depend upon the sanction of the sovereign. It appears evident that an assembly composed of these proprietors of lands, would be the very best council that could be intrusted with the execution of the laws, the repartition of the public expences, and the receipt of the public taxes and contributions.

It is not to be apprehended [*we wish this affirmation were to be depended upon*] that the Colonies will make a perfidious use of the liberty granted them, to aim at independence. The protection they stand in need of, the ties of blood, the conformity of manners are motives sufficient to nourish their intimate union with the body of that Tree of which they are the Branches: [*Some of them like Liberty-trees better*] and if a Colony, grown too extensive, too powerful, and too opulent for a state of subjection and dependance, should separate itself from the Mother Country, there is, perhaps, no great harm done, in case the power of the Mother Country be not any longer sufficient to protect the Colonies. It is better to have faithful allies than discontented slaves, and the Mother Country will always derive, by considerable exchanges of commodities, a large recompence for the beneficence she has displayed in contributing to the prosperity of a great number of her citizens, in a foreign and distant region.

✂ *For the foregoing Article, we are indebted to a FOREIGN*
CORRESPONDENT.

M.

A. R. T. X.

Shakespeare traduit de l'Anglois.—A French Translation of Shakespeare.
Vols. I. and II. 8vo. Paris. 1776. (*Imported by Becket.*)

VOLTAIRE was the first Author who communicated to his countrymen any true relish for the writings of Shakespeare; and though he has, on some occasions, wilfully misrepresented those incomparable dramas, yet it must be owned that he has often spoken of them with candour and justice. The taste for English literature has, for many years, been gradually increasing among our polished neighbours, who no longer consider us as a kind of philosophical savages, but have at length discovered that the Graces, as well as the Sciences, have deigned to inhabit our island. The powers of English imagination are now as universally acknowledged as the force of English reason. The name of Shakespeare is no less frequently mentioned abroad, and with no less honour, than that of Newton: and foreigners are at last brought to confess, that what Lucretius said of Epicurus, may, with equal justice, be applied to each of those

bright ornaments of our country, the philosopher, and the poet :

— *vivida vis animi pervicit, & extra*
Processit longe flammantia mœnia mundi,
Atque omne immensum peragravit mente animoque.

The work now under our consideration is a striking proof of the truth of these observations. The poets of France have, at different times, given translations of detached scenes and speeches from the plays of the great father of our drama ; but the Comte de Catuelan and his ingenious coadjutors *, have had the courage to undertake a complete translation of the works of Shakspeare : of which they have now published a specimen, by rendering *Othello*, *The Tempest*, and *Julius Cæsar*, into French. It is difficult for any critic, not a native of France, to speak decisively of the effect of this undertaking. To us, we must declare, the “ Muse of Fire” loses much of her ardour and spirit in the experiment ; nor can we conceive that foreign readers can form an adequate idea of the theatre of Shakspeare, a theatre abounding with every variety of style, from the several plays that compose it being uniformly translated into prose. Dacier, it is true, rendered Homer and Terence in the same manner ; but the epic sublimity and comic elegance were lost in the transfusion.

To give an animated version of the works of Shakspeare seems almost to require a genius as vast and flexible as that of the original Author. No writer, indeed, resolved into plain prose, retains more marks of the *disjecti membra poetæ* ; but tho’ we admire the mutilated fragment, as statuaries still contemplate the study of Michael Angelo, yet we cannot help wishing to have seen the figure entire. In a task, however, so arduous and difficult, we cannot but applaud the spirit of the undertaking ; and we readily confess that the sense of the poet is, in general †, very faithfully given, and that the Translators

* M. le Tourneur and M. Fountaine Malherbe.

† It is not only pardonable that they should have fallen into some errors, but rather surprising that they should not have been betrayed into more. On this principle we are not inclined to pass any very heavy censure on the following passage of the *Tempest* :

“ As wicked dew, as e’er my mother brush’d
 With raven’s feather from unwholesome fen,
 Drop on you both !”

*Tombe sur vous deux le serain le plus contagieuse, tel que sur un marais
 insecta ma mère en amassa jamais avec la plume d’un HIBOU !*

Here Shakspeare’s *raven* is, by the Translators, unfortunately metamorphosed into an *owl*.

They have also been led, by our public prints, into a few mistakes in their pompous account of the Jubilee at Stratford, which was not quite so important a national concern as they have represented it, nor celebrated by Mr. Foote in a piece called, *The Stratford Jubilee*.

seem fully to have conceived the beauties of his drama, however unequally they may have copied or reflected them. They have also added every note and comment necessary to illustrate their Author; and, at the conclusion of the account of his life, have hazarded some very ingenious reflections on the causes of originality of composition in general, confining it almost entirely to the earliest writers of every nation. They have likewise rescued Shakespeare from the misrepresentations of Marmontel; and spoken with great justice of the many feeble and injudicious efforts to improve and refine the plays of Shakespeare. 'Some wits of the next age, Dryden and Davenant (say they, speaking of the *Tempest*) thought to make the fable more perfect by doubling the prodigy; but they blurred the graces of the work, and extinguished the probability and nature.'

They have concluded their remarks on this occasion with the following paragraph, the consideration of which we strongly recommend to the modernizers and *alters* of the plays of Shakespeare.

'Such has, in general, been the fate of those who have taken up the chisel to retouch and to embellish the statues of this immortal Phidias; and we have spoken more at large of this piece [the *Tempest*] in order to enable the Public to judge of the success and merit of these boasted corrections of Shakespeare! The truth is, that these changes relate only to episodes, added or rejected, without taking from the mass or texture of the piece; the characters and basis of the drama have always remained; or the innovators have been punished with contempt and indignation for their temerity.'

On the whole, to an English reader this work is at least a matter of curiosity, and to foreigners it will certainly convey much information, and lay before them the rude materials of our drama.

A R T. XI.

Mémoires Critiques et Historiques sur plusieurs points d'antiquité militaires, &c. Critical and Historical Memoirs, &c. By Charles Guischard, called Quintus Icilius, Colonel in the King of Prussia's Service, and Fellow of the Royal Academy of Sciences and Belles Lettres at Berlin. See the Title more at large in our Review for September last, p. 255.

ALTHOUGH we gave a brief advertisement of these curious memoirs, in the Review above referred to, yet, we imagine, some farther particulars of a work so singular, and so elegant, will be very acceptable to our Readers.

Few military gentlemen, in the present age, have so honourably distinguished themselves in the republic of letters, as did the late M. Guischard. His military memoirs concerning the Greeks and Romans, published in 1758, in two volumes in

4to, are well known, and contain the most evident proofs of extensive learning, and of an intimate acquaintance with every thing in the histories of Greece and Rome, relating to the art of war.

The work now before us will add considerably to the Author's reputation; it shews great accuracy of observation, solidity of judgment, and a very uncommon share of learning. The two first volumes contain a very full and circumstantial account of Cæsar's campaign in Spain against Afranius and Petreius, Pompey's lieutenants.—‘This campaign, says our Author, is admired by the ancients, who consider it as a master-piece in the art of war. The moderns, subscribing to this opinion, have contented themselves with speaking of it in the highest terms, but none of them have entered into a minute examination of the *manœuvres* of this great Captain; nor pointed out the true reasons of his success. I do not even except the judicious marshal Puysegur, whose reflections upon this war are well known. Imagining that he saw a striking resemblance between Cæsar's campaign, and that of marshal Turenne against the duke of Lorraine, in 1653; he was prejudiced in favour of his parallel, and has given a false colouring to the whole picture. The judgment which he passes upon it, though that of a man of consummate knowledge in the art of war, shews, however, that some very material circumstances of this event had escaped his sagacity.

‘When I gave an analysis of Cæsar's campaign in Africa, in my *Military Memoirs, concerning the Greeks and Romans*, I availed myself of the lights that are thrown upon that part of the world, in Shaw's Travels. This assistance, though not very considerable, enabled me to clear up several facts, which Hirtius describes sometimes very obscurely; and to give the military Reader a much more circumstantial and accurate account of the operations of the two armies, than had ever been given before.

‘During the war, of which I shall give an account, the generals performed their several *manœuvres*, in the environs of Lerida, in a country of small extent, of which we can much more easily have maps, than we can of Africa. Accordingly, this advantage has enabled me to support the truth of my account, by the present state of that country, which, notwithstanding the lapse of so many ages, has not undergone any such change as to make us mistake the description which Cæsar himself gives of it.

‘If it is of use to every Writer, who undertakes to give an account of the wars of the Greeks and Romans, to be acquainted with the country which was the theatre of them, it is of no less importance to him to know the true sense and meaning of what

what ancient Authors say concerning them. Before the invention of printing, those who were employed in transcribing books, being often ignorant and inattentive, must necessarily have committed a great many mistakes. Accordingly, those learned men, who published the first editions of ancient Authors from manuscripts, employed the whole of their erudition in correcting such mistakes, and in drawing from different readings such as they thought corresponded best with the thread of the narration, and the genius of the language. This kind of labour being looked upon as of great importance, the Public was furnished with pretty correct editions of all the ancient Authors that have reached us,

‘ But these Editors, how learned soever, were, for the most part, ignorant of almost every thing relating to the art of war; and hence it is that we so frequently meet with confused passages, and such as are evidently corrupted in the accounts of military operations, where the knowledge of the subject should have directed the critics. The Commentaries of Cæsar and of Hirtius, have many such passages, as well as the other monuments of antiquity, notwithstanding the pains taken by men of eminence in the republic of letters, who have given us several editions of them. Let any one, for example, read that part of the history of the African war, which gives us the order of battle of the two armies of Cæsar and Scipio, near Uzita, and he will find it confused and unintelligible; whereas, if the text is corrected by manuscripts, in the way I have done, it will become very clear, and will give us a just idea of the manner in which the Romans drew up their legions in order of battle. I have proved, that a like mistake of the transcribers has thrown obscurity into the account which Hirtius gives of the battle of Thapsus, and it would be easy for me to produce other examples. Maximus Planudes, about four centuries ago, translated the seven books of Cæsar’s wars in Gaul into Greek: this translation is still extant, and one needs only compare it with the text, to discover marks of good readings, which were preserved in the copy which the translator made use of.’

This is part of what our Author says in a long and sensible Preface, to which we refer such of our Readers as are desirous of being acquainted with the Roman art of war. Such gentlemen of the army, as are scholars, will find their account in an attentive perusal of it. M. Guischard’s observations on the ancient and modern manner of conducting military operations, are pertinent and judicious, and equally instructive and entertaining.

The history of Cæsar’s campaign in Spain is divided into eight sections, and the Author has thrown into notes, at the end of each section, the proofs of the principal facts contained in the history,

history, and observations on a great variety of subjects relating to the tactics of the Romans; their marches, the manner of fortifying their camps, their bridges, the officers of their legions, and the order of their promotion, their manner of retreating, their Prætorian cohorts, their military tribunes, their dress, the quantity of corn which each soldier received daily, &c. &c. Many of these subjects are treated at full length, and with great accuracy.

The ninth section, which closes the second volume, contains an account of Cæsar's first campaign in Spain, the country where he begun and finished his military career. Of this campaign, though distinguished by great events, we have no particular account transmitted to us, which is the more to be regretted, as it was in this campaign that Cæsar first shewed his abilities as a soldier. Perhaps, as our Author observes, the great and memorable actions which he performed afterwards, and which raised him so very high, effaced the remembrance of his first exploits. Be this as it may, the Public is much obliged to M. Guischard, for the judicious and interesting account he has given of this part of Cæsar's life, from materials collected from Dion Cassius, Appian, Plutarch, and other ancient writers.

In one of the notes annexed to this section, he inquires into the reasons which so long retarded the conquest of Spain. This country, he observes, cost the Romans more men, more time, and more trouble, than all those which composed their extensive empire. The frequent defeats of their armies, however, did not discourage them; from year to year they sent considerable reinforcements into Spain, which was to the Roman soldiers, what Italy, in modern times, has been to the French, and Hungary to the Germans. When Lucullus wanted to raise troops to be sent into Spain, nobody would enlist; and nothing less than the example of a Scipio was necessary to prevent the Romans from abandoning the enterprize.

The gold and silver mines of Bætica and Andalusia, of which Strabo gives us so interesting and particular an account, appear to our Author to have been the principal motives that induced the Romans to pursue the conquest of Spain with so much obstinacy; for avarice, he tells us, had always as large a share as ambition in the Roman conquests. Their cruelty, their perfidy, their injustice, during their wars in Spain, it is said, are unparalleled; and their avarice, a vice so fatal to the execution of great enterprizes, was sometimes productive of calamities which all the valour and all the virtue of the Scipios were unable either to prevent or remedy.

Julius Cæsar, continues our Author, conquered Gaul in eight years; and Gaul was, at least, as populous and as war-like

like as Spain. The superiority of Cæsar's genius, and that of the forces of the republic, with which he invaded it, contributed, undoubtedly, not a little to the rapidity of his conquests. But when one considers, on the one hand, the extraordinary efforts of the Romans, under the conduct of their ablest generals, in order to make themselves masters of Spain, and, on the other, that this country was not entirely reduced when Cæsar made his first campaign in it, we are tempted to think, that there must have been some very particular reasons, which occasioned so long a resistance. Several Authors have imagined, that Spain was at that time much more populous than Gaul, and consequently beyond all comparison more so than it is at present. They have made the number of its inhabitants to amount to thirty million, and on this ground have accounted for the difficulty which the Romans found in subduing it. The celebrated Mr. Hume has already shewn the mistake of some modern Authors, who have magnified the populousness of those ancient times; and Strabo has contradicted Polybius in regard to the absurd story, which he relates with great gravity, of Gracchus having destroyed no less than three hundred cities in Celtiberia. The great armies, which small countries raised, have led these Writers into their mistake. They did not consider, that when once such armies were defeated, they appeared no more, which shews plainly that they were composed of the whole nation. Were we, at present, to send into the field from the smallest of our provinces, all the inhabitants of a certain age, and fit to bear arms, they would compose a much more numerous army than any of those that are mentioned by the ancients. This single circumstance, therefore, if duly attended to, must lessen our wonder at these emigrations from the North, during the declension of the Roman empire, and shews plainly that there is no foundation for the opinion that the numbers of mankind are lessened in modern times.

There were in Spain several tribes scattered up and down the country, which had their particular forms of government, their particular interests, laws and customs. Their frontiers were not contiguous; great mountains and barren heaths separated them from each other. It was not safe to live in the open country, on account of the bands of thieves and robbers which continually infested it, and obliged the inhabitants to take refuge in fortified castles or cities. Such is the idea which ancient writers give us of Spain. Strabo, who of all the writers of antiquity, was best acquainted with this country, affirms that all its opulence and fertility was confined to Bætica and Andalusia, the most populous and best known provinces of all ancient Iberia.

In

In Gaul, on the contrary, the tribes were much more numerous, and lived more in society. Their active and enterprising character led them to form alliances and confederacies, according to their respective inclinations and political views, so that when Cæsar invaded this country he had numerous armies to combat, and great difficulties to surmount; for no sooner was one petty state reduced to subjection, than another took up arms. These difficulties, however, only raised the ardour of Cæsar; he marched as it were from conquest to conquest, and recruited his army with levies from the neighbouring provinces of Gaul, making one conquered state furnish him with the means of conquering others. But the case was different in Spain; the most signal victories in that country produced no other effect than the destruction of the tribe that was defeated. The rest, separated from it by mountains, and widely-extended heaths, remained in tranquillity, and unconcerned about the event. When motives of avarice determined the Romans to carry war into a remote province, they were obliged to think of the subsistence of their troops, the scarcity of the country they left behind them, the roads, &c. In a word, the advantages arising from the defeat of an enemy were seldom proportioned to the inconveniences and losses attending it.

These reasons having obliged the Romans to relinquish their project of reducing Spain by force of arms, they had recourse to policy, availed themselves, with great dexterity, of the internal troubles which almost continually agitated the inhabitants of that country, and made use of the assistance of one petty state to enable them to ruin another. After all, they never thought themselves so firmly established as to venture on depriving the inhabitants of their rights and liberties, and though they joined the most refined policy to the most extensive power, by fomenting divisions among the different states, by settling new colonies in the best cultivated parts of the country, and by endeavouring to introduce their language and their customs by insensible degrees, almost two hundred years elapsed before they were able to reduce Spain to entire subjection. It appears to me, therefore, concludes our Author, that the difficulties which the Romans met with in this conquest, are rather to be attributed to local circumstances, and to the uncultivated state of the country than to the number of its inhabitants. The same obstacles likewise retarded the progress and the victories of the Moors in the eighth century.

There are some other notes annexed to this ninth section of our Author's work, which we could with pleasure insert, particularly one concerning the knowledge which the Romans had of geography; but we must not enlarge.

The third volume is introduced with the history of Cæsar's legions, and contains many pertinent observations, which throw light on several parts of the Roman history, particularly on the war between Cæsar and Pompey.

The history of Cæsar's legions is followed by a chronological dissertation, the design of which is to ascertain the dates of several public transactions, and military events, during the four years immediately preceding the reformation of the Calendar. This dissertation is followed by a journal of the principal events during the civil war between Cæsar and Pompey.

The confusion that prevailed in the Roman year at this time is well known, and therefore those who are desirous of having an accurate view of the public transactions of this busy period will think themselves under obligations to our Author for the great pains he has taken to throw light upon such a subject, 'tho' little interesting indeed to the generality of readers.

The third volume concludes with a translation of the *Cesti* of Julius Africanus, a work frequently mentioned both by ancient and modern writers, but never (that we can recollect) translated before into any language. Some fragments of it, from three manuscripts, two of which were found in the King's library, and one in Colbert's, were published at Paris in 1693, by the learned Thevenot, in his collection of the works of the Greek mathematicians; but the text was so corrupted, and mutilated, that the editor did not attempt a translation of it, and it is the only treatise in his collection that appears without a translation. Our Author purchased a Greek manuscript of the work in Holland, which he thinks belonged to the learned *Meibomius*, and from the marginal notes and corrections of which, together with those of *M. Baivin*, he acknowledges that he received considerable assistance in his translation.

Julius Africanus was a native of Syria, and flourished in the third century, under the reign of the Emperor Alexander Severus, to whom Eusebius tells us he dedicated part of his works. He acquired a considerable degree of reputation by five books of chronology, wherein he gave an account of the most memorable events from the creation of the world to the times in which he lived, in a regular series. This work is lost, but it is well known that Eusebius, Syncellus, Theophanes, Cedrenus, and other chronologists have frequently copied it.

His *Cesti* consists of nine books, wherein he treats of a great variety of subjects—geography, history, geometry, natural philosophy, medicine, war, agriculture, &c. sometimes giving his readers his own ideas, and that with very little accuracy or method, and frequently nothing but extracts from other writers. Our Author has only translated what relates to the art of war among the ancients, with a few extracts from the other parts of the work.

The

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N. B. To find any particular Book, or Pamphlet, see the
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ERRATA in this VOLUME.

- P. 55, l. 6, read 40 *per cent.*
- 56, l. 9 from bottom, r. *fruits of their labour.*
- 66, l. 7 from bottom, for *any*, r. *every.*
- 128, l. 5, for *vivified*, r. *revivified.*
- ib. l. 7, for *confined*, r. *long continued.*
- 156, for *Sabastian*, r. *Sebastian.*
- 157, l. 1, for 1260, r. 1560.
- 159, Art. 21, l. 8, for *having*, r. *have.*
- 195, Art. VII. l. 12, for *calm*, r. *cool.*
- 200, l. 7, for *Colas*, r. *Colas's.*
- ib. after *imagination*, a full point.
- 228, l. ult. for *season*, r. *seasons.*
- 323, l. 37, for *ludicrous*
read *Judicious*
I also addition to the Index, under Q.

